

2 Peter

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Translation

2 Peter 1:1 Simeon Peter, a bonds slave and an apostle of Jesus Christ, to those [the elect of God] who have obtained by divine appointment equal faith [by regeneration] with us [other apostles] through the just and equitable method of operation [salvation mechanics] of our God [deity of Christ] and Savior, Jesus Christ.

2 Peter 1:2 Grace to you and prosperity [blessings of maturity] be multiplied [spiritual momentum] by means of the full knowledge [epignosis doctrine] of God, even Jesus our Lord.

2 Peter 1:3 Since His divine power has given to us all things pertaining to life [logistical grace support] and godliness [blessings of spiritual maturity] through the full knowledge of Him [Jesus Christ] Who called us [elect in eternity past] by means of His own glory and virtue [manifestation of His majesty and moral excellence],

2 Peter 1:4 He has given to us valuable [honorable] and exceedingly great promises because of these things [glory and virtue], so that you might become partakers of the divine nature [spirituality in the power sphere] through them [Bible doctrines learned and applied], having escaped from the corruption in the world [cosmos diabolicos] in the sphere of lust [power of the sin nature].

2 Peter 1:5 Indeed, for this cause [to exhibit glory and virtue as partakers of the divine nature], also [alongside of divine power], having brought to bear all diligence [believer's responsibility: forward momentum in the spiritual life], provide by means

of your faith [application of doctrine], virtue, and alongside of [functional] virtue, knowledge [gnosis as building material in the soul],

2 Peter 1:6 And alongside of knowledge [teachability], self-control [genuine humility], and alongside of self-control, patient endurance [faith rest drill], and alongside of patient endurance, holiness [filling of the Spirit],

2 Peter 1:7 And alongside of holiness, capacity for brotherly kindness, and alongside of brotherly kindness, virtue love [relaxed mental attitude in agape love].

2 Peter 1:8 For these things [spiritual fruit] should be in your possession [at your disposal] and should exist with increasing abundance [continue to abound as you mature spiritually]. They confirm that you are by no means idle [inactive in the spiritual life] nor unfruitful [unproductive] with reference to the full knowledge of our Lord Jesus Christ.

2 Peter 1:9 But to the person in whom these things [spiritual fruit] are not present [at his disposal], he is spiritually blind [in reversionism], short-sighted [completely disoriented from the plan of God], having long ago [due to locked-in negative volition] received forgetfulness [unable to use even the most basic problem-solving device] with reference to the cleansing of his sins [refuses to acknowledge temporal sins to God].

2 Peter 1:10 For this reason, now more than ever, brethren [members of the royal family], be zealous to keep on confirming the dependability of your calling [state] and election [standing], for by repeated confirmation of these things [state and standing], you will never, ever become spiritually ruined [fall into reversionism].

2 Peter 1:11 For in this manner [confirming the reliability of your calling and election], an abundant entrance [for winner believers] will be supplied to you into the eternal kingdom [New Heavens and New Earth] of our Lord and Savior Jesus Christ.

2 Peter 1:12 Therefore [because I want you to have an abundant entrance into the eternal kingdom], I intend to keep on reminding you from time-to-time concerning these things [doctrines], although you know them [already metabolized in their souls] and have become mentally stabilized by means of doctrine which is at your disposal [on the launching pad ready for application].

2 Peter 1:13 Indeed, I consider it my duty [responsibility], as long as I am in this tent [alive in this body], to keep on stirring up your mind by way of remembrance [teaching doctrine by repetition],

2 Peter 1:14 Knowing that it is imminent, the laying aside of my tent [physical death], even as our Lord Jesus Christ made clear to me [prophesied Peter's violent death].

2 Peter 1:15 Indeed, I will also make every effort for you to have it [Bible doctrine at your disposal] after my departure, to recall these things [doctrinal principles] for the purpose of continual application [in daily life].

2 Peter 1:16 For we did not follow on an authoritative basis craftily devised [skillfully invented] fables, when we made known to you the power and coming of our Lord Jesus Christ [1st advent], but having become eyewitnesses of His majesty [Peter, James and John at the transfiguration].

2 Peter 1:17 For even though He [Jesus Christ] received honor and glory from the presence of God the Father, when there came forth to Him from glory [heaven] a voice of a majestic nature: “My Son, My beloved One, He is the One [which the spectators were observing] in Whom I am well pleased,”

2 Peter 1:18 And we [James, John and Peter] heard this voice which came forth from heaven when we were together with Him [Jesus Christ] on the holy mountain [of transfiguration],

2 Peter 1:19 We still [nevertheless] have a more reliable prophetic Word [the written Word is more reliable than experiences], concerning which [doctrinal truth] you do well by studying regularly, like a lamp which shines in a dark place [OT Scriptures give a measure of knowledge], until daylight dawns [the prophecies are fulfilled] and a morning star [Jesus Christ] arises in the mentality of your soul [full perception of the true meaning of the OT prophecies concerning Christ],

2 Peter 1:20 Knowing this first [from considerable study], that all prophecy from Scripture [the written Word in the OT] did not originate from a private unfolding [from human imagination or ingenuity as opposed to the Spirit's],

2 Peter 1:21 For prophecy [in the OT] did not come forth by the design of man [human origin], but men from God [selected agents] communicated as they were led by the authority of the Holy Spirit [divine inspiration].

2 Peter 2:1 But there came into existence [at various times throughout history] false prophets [pretending to be originators of canon] among the people, even as there will be [in your time] false teachers [who contradict and twist the existing canon] among you, who will be of such a character [sweetness and life] as to introduce secretly and maliciously [alongside of true doctrine] destructive heresies [harmful to particular individuals and society in general], even repeatedly repudiating [by embracing grey areas of the relative instead of absolute truth] the sovereign Lord [Jesus Christ] Who bought them [reversionistic believers] out of the slave market of sin [definite atonement, particular redemption], bringing upon themselves [due to negative volition towards true doctrine] swift destruction [sin unto death].

2 Peter 2:2 And many [converts to reversionism] will follow their [false teachers] insolence, by means of whom the way of truth [protocol plan for the Church Age believer] shall be maligned.

2 Peter 2:3 And in the sphere of a frantic search for happiness [insatiableness], with fabricated teachings, they will exploit you, whose divine discipline [judicial sentence] will not be delayed for long; indeed, their ruin [loss of everything worth living for] is not sleeping [it's already in motion].

2 Peter 2:4 For example, God did not spare the angels who sinned [by cohabiting with the daughters of men], but when incarcerating them in Tartarus, He committed them with chains of darkness for the purpose of being reserved for judgment [to be cast into the Lake of Fire forever].

2 Peter 2:5 Likewise, He did not spare the ancient [antediluvian] world [corrupted by the Nephilim], but preserved Noah, the eighth person, a communicator of imputed righteousness [not a herald of mere morality, but of a relationship with God], when He brought the flood [deluge] upon the world of the ungodly.

2 Peter 2:6 Likewise, by reducing the cities of Sodom and Gomorrah to ashes, He condemned them [judged by divine norms and standards] by means of catastrophic destruction [capital punishment], appointing them as permanent examples to the ungodly who would come in the future.

2 Peter 2:7 Moreover, He delivered [dragged-out] righteous Lot [positionally righteous only], who was continually worn out [overwhelmed] by their lawless behavior patterns [anti-establishment mentality] in the sphere of insolent debauchery.

2 Peter 2:8 For the righteous one [justified Lot], having settled down among them [living in a city overrun by insolent, anti-establishment, lawless sexual deviants], by seeing and hearing them [social life with God ignored in favor of social life with sexual deviants], day in, day out [constant exposure to their sinful lifestyle], tormented his righteous soul [conscious of his bad choices] because of their lawless production [sinful thoughts, words, and behavior].

2 Peter 2:9 The Lord knows when to deliver the godly [positive believers] out of temptations, but also when to reserve the unrighteous [reversionistic believers] for a day of evaluation [in His perfect timing] to be disciplined,

2 Peter 2:10 And particularly [the Lord especially knows how and when to discipline] those [false teachers] who continue to conduct themselves by pursuit of their corruptible [polluted] flesh in the sphere of the lust pattern [of the old sin nature], and who continually disregard and despise legitimate church authority [pastors & teachers]. Arrogantly presumptuous, they are not afraid to malign [slander] their [pastor's & teacher's] reputations,

2 Peter 2:11 Whereas angels [in heaven], being greater in inherent might and power [superior to mankind in creation], do not [arrogantly presume to] utter a maligning condemnation against them [legitimate pastors & teachers] in the presence of the Lord.

2 Peter 2:12 But these [false teachers], as irrational animals [without common sense], born uncontrollable creatures [ruled by their old sin natures] to be captured [arrested] and destroyed [capital punishment as due process of law], maligning things which they do not understand, shall be ruined [sin unto death] by means of their own corruption,

2 Peter 2:13 Receiving unrighteousness as their reward for unrighteousness [wrongdoing], regarding riotous living [partying] in the daytime a pleasure [no job, self-discipline or motive in life], moral blemishes [lowlives], degenerates [disgraceful scum], carousing at your love-feasts [with ulterior motives] while feasting together with you,

2 Peter 2:14 Having eyes full of adultery [sexual arrogance] and insatiable sin, enticing weak [frustrated and unstable] souls [those who have gone negative towards Bible doctrine], having a mentality of the soul which has been thoroughly exercised [trained reflexes] towards covetousness [greed and avarice], children of a curse [reversionism],

2 Peter 2:15 Abandoning the straight way of life [protocol plan of God], they wandered astray [into the cosmic system] by following Balaam's way of life, the son of Bosor, who held in high regard the wages of unrighteousness [monetary reversionism],

2 Peter 2:16 But he [Balaam] obtained a rebuke for his lawlessness: a mute ass [silent donkey], speaking with a man's voice, restrained [held back] the insanity of the prophet [monetary and psychotic reversionism].

2 Peter 2:17 These [false teachers] are fountains without water [no doctrine in the soul] and fog which is driven about by a storm, for whom the gloom [self-induced misery] of darkness [total blackout of the soul] has been reserved.

2 Peter 2:18 Indeed, by arrogant speaking from the source of emptiness [doctrinal vacuum], by means of lusts of the flesh, and by depraved debauchery, they [false teachers] lure those who barely escape [young believers with a little doctrine] from those [reversionistic believers] who continually live in the sphere of error [Satan's cosmic system].

2 Peter 2:19 While they [false teachers] promise them [their deluded followers] freedom [no discipline for their antinomian lifestyle], they themselves [the false teachers] are in a state of slavery characterized by spiritual ruin [advanced stages of

reversionism], for anyone who has been defeated [succumbed to the cosmic system], by this same one [false teacher], he has been brought into slavery.

2 Peter 2:20 For if, after escaping from the pollutions of the cosmic system by means of the full knowledge of our Lord and Savior Jesus Christ, but becoming entangled again by them [previously rejected false doctrines], they are [now] steadily being defeated [overcome by false concepts], the last state [succumbing to false doctrine after having made substantial momentum in the spiritual life] has become more worse for them [more difficult to turn back, more severe divine discipline] than the first [when they barely knew doctrinal basics].

2 Peter 2:21 By all means, it would have almost been better for them [false teachers and their reversionistic followers] to have never fully known the way of righteousness [protocol plan of God for Church Age believers], than, having fully known it [having lived the Christian life for a considerable period of time], to turn away from [in reverse-process reversionism] the holy mandate [to walk in the Spirit] which had been delivered to them [by His legitimate teachers].

2 Peter 2:22 It is happening to them [the false teachers and their reversionistic followers] according to the true proverb: The dog returned to his own vomit and the sow which had cleaned itself to mud wallowing.

2 Peter 3:1 Beloved [members of the royal family], this is already the second letter I am writing to you, in which I am trying to stir up your pure [indoctrinated] mind by way of remembrance [repetition of some basic doctrines you may have forgotten]:

2 Peter 3:2 So that you may remember the words which were previously communicated by the holy prophets [Old Testament] and the mandates of the Lord and Savior by the apostles [New Testament],

2 Peter 3:3 Knowing this first, that in the last days [of the Church Age dispensation], mocking mockers [scoffing scoffers] will come, conducting themselves according to their own lust patterns,

2 Peter 3:4 Even saying: Where is the promise of His coming [2nd advent]? For since the fathers died [when the promise was given], all things continue in the same manner [status quo] as from the beginning of the creation [human history is meaningless].

2 Peter 3:5 Indeed, because they [the scoffers] continually desire it [unchanging history with no prospect of future evaluation], this escapes their attention: that long ago, by the Word of God [Jesus Christ], the heavens [atmosphere] came into existence and the earth, existing as part water [before they were accumulated in one place], also [came into existence] by means of water,

2 Peter 3:6 Through which the world at that time, having been deluged by water, was ruined [waste & wild].

2 Peter 3:7 But now, the heavens [atmosphere] and the earth, being reserved by the same Word [Jesus Christ], are being closely guarded [for as long as it takes according to His divine plan] for a day of judgment by fire [future destruction of planet earth] and eternal misery for ungodly men [judgment of unbelievers at the Great White Throne].

2 Peter 3:8 But do not keep this one thing [point of doctrine] hidden [obscured, covered-up], beloved [members of the royal family], that one day in the presence of the Lord is as a thousand years and a thousand years is as one day.

2 Peter 3:9 The Lord is not delaying the promise [to discipline the reversionist], as some regard slowness [when they see nothing happening to the reversionist according to their time schedule], but is patient toward you [waiting for your acknowledgement of sin], not desiring any [believer] to be ruined [rendered useless in the spiritual life], but for all [believers] to make progress [forward momentum in the protocol plan of God] by means of repentance [confession of sin].

2 Peter 3:10 Now, the day of the Lord [at the end of the millennium] will come as a thief [taking you by surprise], in which the heavens [atmosphere and the rest of the universe] will be dissolved with a loud, roaring noise [similar to nuclear fusion], and the elemental substances [air, water, earth, fire] will be destroyed by great consuming heat [similar to nuclear fission]. In addition, the earth and the works in it [human good and other production] will be judged.

2 Peter 3:11 Since all these things are in the process of being destroyed in this manner, what sort of person should you become? In the sphere of a holy [spiritual] manner of life [function inside the divine system] and godliness [residence inside the divine system],

2 Peter 3:12 Keep on looking for and urging on with anticipation the coming of the day of God, during which time the heavens [earth's atmosphere and the rest of the universe], being on fire, will be destroyed [some type of fission], and the elements [air, water, earth, fire], being consumed by heat, will be melted [some type of fusion].

2 Peter 3:13 Then [after the destruction of the old universe] we will be looking forward with great anticipation for the New Heavens and the New Earth [the Perfect Age] according to His promise, during which time righteousness [perfect capacity for happiness] will be permanently at home [no sin in our resurrection bodies].

2 Peter 3:14 Therefore, beloved [members of the royal family], since you are eagerly looking for these things [signs of the coming of the day of the Lord], be diligent [by

doctrinal inculcation] to be found by Him [Jesus Christ] spotless [supergrace A status] and blameless [supergrace B status], in prosperity [ultra-supergrace status].

2 Peter 3:15 Moreover, keep on regarding the longsuffering [patient endurance] of our Lord as deliverance [an opportunity for reversion recovery], just as our beloved brother Paul wrote to you according to the wisdom given to him,

2 Peter 3:16 As also in all the other epistles, speaking in them concerning these things [eschatological doctrines Peter just covered], in which [Pauline epistles] are certain hard to understand things [advanced doctrines], which ignorant [untrained] and unstable [emotionally weak] ones [believers without an edification complex of the soul] distort [twist from their proper meaning], in the same manner as the other Scriptures [Paul's epistles counted as part of the official canon], to their own personal spiritual ruin.

2 Peter 3:17 Therefore, you, beloved [members of the royal family], knowing beforehand [advanced warning from Peter as well as Paul], be constantly on guard, so that if you happen to be carried away by the error of unprincipled men [without virtue], you do not drift off course from your own steadfastness [residence and function inside the divine system],

2 Peter 3:18 But [rather] keep on growing [forward momentum in the spiritual life] by means of the grace [logistical] and the knowledge of our Lord and Savior, Jesus Christ. To Him be the glory, both now [during the Church Age dispensation] and to the day of eternity [which begins after the Perfect Age]. Acknowledge it.

Introduction

Second Peter is a marvelous work about the integrity of divine truth and a sound warning for those who turn away from the Lord. In all areas, it relates well to doctrine found throughout both Old and New Testaments. (W. Baker) There is no evidence of any sort which can help us to determine the place of writing; the apostle may have been at Babylon, or at Rome, or at some intermediate point in the journey between the two cities. (B. Caffin) Peter found it necessary to emphasize knowledge. Today also this emphasis is needed ... Anti-intellectualism is a very contemporary disease. And Peter both begins and ends his epistle with an emphasis on knowledge. (G. Clark) Faithful living in difficult times – that is the lesson Peter would have believers learn through this dynamic letter ... He carefully described the characteristics of mature believers and challenged them to make every effort to grow in grace and knowledge. Credentials of true teachers were given to help the readers be discerning students of God's Word. Peter cautioned against false teachers and exposed their evil characteristics. (K. Gangel) Apparently, there was

among them a deliberate ignorance of unpalatable truth (3:5), as well as that instability that leads unbalanced enthusiasts (3:16) to distort Scripture. (J. Stott)

In my teaching I spend very little time on issues of introduction, that is, on the authorship and other critical issues that have been raised concerning the different books of the Bible. I would ordinarily just pass over this because to me, 2 Peter is a part of the Word of God and I think there is an abundance of evidence both internal and external. (J. McGee) For more than 17 centuries this brief but poignant epistle has withstood the blasts of skeptical scholars who have denied the authenticity of its claim to Petrine authorship. (K. Gangel) The reasons that this epistle has been rejected by some cannot be substantiated. There is a great deal of internal evidence, especially certain autobiographical sections (2 Peter 1:13-14; 1:16-18; and 3:1), which are to me absolutely conclusive that Simon Peter wrote this epistle. (J. McGee) Even a cursory reading of 2 Peter 2 and Jude 4-18 confirms their striking similarity. However, the exact nature of their dependence on each other and the effect of that dependence on their canonicity and authenticity has been the subject of much debate. (K. Gangel) Second Peter is the swan song of Peter, just as 2 Timothy is the swan song of Paul. There are striking similarities between the two books ... Peter warns of heresy among teachers; Paul warns of heresy among the laity. (J. McGee)

Peter wants us to ensure that the Christianity which we have received, believed, lived, and passed on to others is the genuine article and not a substitute ... In other words, we need first to check our gospel's origin, then its quality, thirdly its results, and fourthly its content. (J. Stott) 2 Peter 1:1-3 tells us the specific identity of the audience to which Peter is writing: "To those who have received a faith of the same kind as ours." Peter writes to a specific group, not to all of mankind. This not only refers to faith as a gift, but it surely limits the context to the saved. (J. White) *Gnosis* is the word he uses for "information knowledge." As he makes clear, that is the kind of knowledge which we can *add to* or *grow in* by being better informed about God and His Word. We can have that kind of knowledge by understanding Bible passages, reading good books and being well taught. But it is dangerously easy to be a well-informed non-Christian who misses the key ingredient, which is Peter's other word for knowledge, *epignosis*. It has the sense of personal knowledge, the knowledge of a husband or wife or good friend that goes beyond knowing things *about* them and actually knows *them*. (J. Stott)

The difference in the style of the two Petrine epistles may be attributed to two scribes. (S. Kistemaker) First Peter instructs believers how to react to their external enemies, while the Second Epistle strengthens believers to resist the internal adversaries of the truth. The First inculcates hope amid suffering, the Second accentuates the need of *full knowledge* as the safeguard against vicious error ... The keynote of 2 Peter is knowledge. A prominent place is given to it. (D. Hiebert) 2 Peter is a homily on Christian growth, set in the context of threats to Christian stability from a type of destructive and heretical teaching that is as common today as it was in apostolic times and that seems to hold out a perpetual attraction to some vigorous evangelical communities. In 1:1-11 we possess what is a classic NT exposition of this theme, including the brilliant little ladder of advance towards maturity, from faith to love, in verses 5-7 ... including that knowledge of the truth as it is in Jesus, which can be built up by application and endeavor only over a

long period. This distinction between the knowledge that is given (gnosis), and a knowledge that is gained (epignosis), is an important key to understanding apostolic Christianity. (J. Stott)

I thank the Lord that hundreds of people have been converted through listening to the Word of God, but actually I began my radio ministry of teaching the Word of God with the intention of helping believers to grow up in the faith. I am not an obstetrician bringing babies to birth, but a pediatrician whose job it is to give believers the milk of the Word and then to try to give them a porterhouse steak now and then. My friend, you will not be able to live for God in these days of apostasy unless you have a knowledge of the Word of God – and that is Peter’s theme. (J. McGee) The word *know* or *knowledge* is used at least thirteen times in this short epistle. The word does not mean a mere intellectual understanding of some truth, though that is included. It means a living participation in the truth. (W. Wiersbe) *Growth in grace* is urged by Peter as indispensable, not to impress the world but to rescue the young believers from spiritual disaster ... The purpose of 2 Peter is twofold: to expose false guides for what they were and, more important still, to set before the churches the conditions of survival when doctrinal and moral perversions infiltrate their fellowships, appearing to carry all before them. (J. Stott)

The community is now troubled, not so much by persecution as by false teaching and doctrinal and moral confusion. The authority of Simeon Peter is called upon to correct such abuses. (R. Brown) Peter’s second epistle has three distinct parts: an exhortation for the believers to grow spiritually (chap. 1), instructions for them to oppose the doctrines and lifestyles of false teachers (chap. 2), and teachings that prepare them for the end of the world, the judgment, and the day of the Lord (chap. 3). Peter realizes that the end of his life is near. Before he departs from this earthly scene, he wants to give his readers spiritual directives so that they are able to reject heresies and mature spiritually in the knowledge of Christ. (S. Kistemaker) His letter has three main thoughts: (a) Christians must match their Christian calling and resources with growth in practical holiness; (b) Every attempt to delude them with false doctrine and its consequent licentiousness must be resisted and refuted; (c) Christians must live their lives in the light of the coming day of God. (D. Wheaton) Very possibly, the new teachers were professing to have been given a personal enlightenment, enabling them to put aside the Scriptures as now superseded by the “inner light,” a claim frequently made in the history of the churches ... Fakes lie at the heart of Peter’s concern in this letter. (J. Stott)

Spiritual knowledge is Peter’s answer to overcoming false doctrines. In fact, he uses the word *to know* and its related words sixteen times in the epistle. With six of these references the apostle intensifies the thought by using the words *epignosko* and *epignosis*. These words mean “additional knowledge” and “full or complete knowledge.” This knowledge is shared with the believer by the work of the Holy Spirit. (W. Baker) In 2 Peter we see that apostasy is approaching, the storm is coming. How are we to prepare to meet it? There is only one way, Peter says, and that is through knowledge. Not only through faith in Christ, not only by believing in Him, but also to *know* Christ ... The great subject of this epistle is going to be not only the apostasy but also that which will

be our defense – knowledge. Where is this knowledge, and how does it come to us? Peter will say the only way is through the Word of God. (J. McGee) More deadly (than external threats from Iran, Sudan and North Korea) is that self-destructive madness that operates within the churches as a direct consequence of ruinous heresies secretly introduced into the mainstream of church teaching. (J. Stott)

A structural similarity between the two Petrine epistles is undeniable and supports the probability that one author composed these two letters (S. Kistemaker):

<u>1 Peter</u>	<u>2 Peter</u>	
1:10-12	1:19-21	inspiration of Old Testament
1:2	1:10	doctrine of election
1:23	1:4	doctrine of the new birth
2:11-12	1:5-9	need for holiness
3:19	2:4	sinful angels in prison
3:20	2:5	Noah and his family protected
4:2-4	2:10-22	immorality and judgment
4:7-11	3:14-18	exhortation to Christian living
4:11	3:18	doxology

The exigence of 2 Peter is the presence in the church of false teachers (2:1) who apparently are backslidden Christians (2:15, 20-22). These false teachers have gathered a following to their practice and teaching (2:1-3, 14, 18), particularly from among those who are weak or new in faith (2:14, 18). Their proselytizing continues to be a danger (3:17) even to those of a mature faith. (D. Watson) The reality of your salvation is this: you have received from God a precious saving faith that gives you a perfect standing in Christ equal to all other believers. It is designed to multiply grace and peace to you. But that happens only when you have a deep, true knowledge of Christ. And that eliminates the superficial people – those who jump on the Jesus bandwagon ... There is a lot of superficiality in Christianity. But Peter is saying that a deep knowledge of Christ is an indicator of true saving faith. (J. MacArthur) To minimize the influence of false teachers, the author urges the faithful to strive for Christian maturity and godliness in accordance with apostolic doctrine. (D. Watson)

CHAPTER 1

LWB **2 Peter 1:1** Simeon Peter, a bonds slave and an apostle of Jesus Christ, to those [the elect of God] who have obtained by divine appointment equal faith [by regeneration] with us [other apostles] through the just and equitable method of operation [salvation mechanics] of our God [deity of Christ] and Savior, Jesus Christ.

^{KW} **2 Peter 1:1** Simon Peter, a bonds slave and an ambassador of Jesus Christ, to those who have been divinely allotted like precious faith with us by the equitable treatment of our God and Savior, Jesus Christ.

^{KJV} **2 Peter 1:1** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

TRANSLATION HIGHLIGHTS

Peter opens his 2nd epistle using his Jewish name, Simeon, and the name the Lord gave him, Peter. He contrasts two levels of life he operated in, one high (apostle) and the other low (bonds slave). Both high and low ranks are due to his relationship with Jesus Christ. Before becoming a Christian, he was a businessman in the fishing industry. Upon becoming a Christian, he became a bonds slave; he was bought for a price out of the slave market of sin and now has work to do as an apostle for his Master. In military terms, he has just given his readers his “name, rank and serial number” ... Simeon Peter, an apostle, bonds slave number 555 in the army of the Lord Jesus Christ. Some commentators think this letter was written by a forger, but would a forger add the Hebrew name Simeon to his greeting? I prefer the idea that it was dictated to someone with a clumsy or erratic knowledge of Greek.

He writes his letter to the elect of God, to those who had obtained by divine appointment (Constative Aorist tense) the same gift of faith (by regeneration) that the other apostles had received. Initial entrance into God’s plan is equal in value, quality and quantity for all believers; that is the just and equitable (righteous) *modus operandi* of Jesus Christ, our God and Savior. Salvation mechanics are identical for all believers. “Righteousness” refers to the redemptive work of Christ in this context, rather than a divine attribute. There are no varying degrees of election or the resultant faith that brings us into relationship with Him. Positionally, the highest apostle and the lowest neophyte are on the same spiritual level ... as are Jewish and Gentile Christians. “God” is a reference to the deity of Christ, not a reference to the Father, in this introduction.

RELEVANT OPINIONS

The name Simeon is a variant of Simon and occurs in the address that James delivered at the Council of Jerusalem in Acts 15:14. (S. Kistemaker) Symeon Peter contains the history of his soul: the first tells of his admission into the old covenant by circumcision; the second, of his admission into the new covenant through faith in Jesus Christ. He had passed through a great spiritual change; so had those to whom he was writing; they had been gathered, one by one, into the fold of Christ, some from heathenism, some from Judaism. His first name seemed to speak to his fellow-countrymen; he was a Jew, as they were; he bore the name of one of their old patriarchs. (B. Caffin) *Apostle* stresses his solidarity with Christ, *servant* with his readers. (M. Green) *Lanchano* implies God’s sovereign choice rather than anything they might have done to deserve such a gift. (K. Gangel) They had no special advantage over us simply because they were privileged to walk with Christ, see Him with their own eyes, and share in His miracles. It is not

necessary to see the Lord with our human eyes in order to love Him, trust Him, and share His glory. (W. Wiersbe)

The connotations of the adjective *equally honorable* center around nobility ... The idea of a man choosing something is different from the idea of a man receiving something by lot. Here his choice plays no role ... Peter describes a king conferring privilege on one of his choice ... The verb, however, does not necessarily emphasize, either in classical Greek or in Peter, casting lots; it can mean merely obtain as one's portion ... The notion that God, prior to human choice, assigns faith to certain individuals cannot be deleted from the verb and is besides consistent with Ephesians 2:8. Even if the word *faith* is objective rather than subjective – the doctrines believed rather than the psychological act of believing – this reference to God's election is not weakened. God decides which people to whom He will entrust His doctrine ... Commentators who so fully reject the Christian view just naturally misconstrue verses that bear on election, limited atonement, and irresistible grace. (G. Clark) They did not acquire it. Divine election is as independent of man's control as the *lot* which is cast forth. (R. Jamieson)

The *faith* in question appears to be, not the faith as a body of doctrine, which would scarcely make sense in the context, but the faith or trust which brings a man salvation as he grasps the proffered hand of God. Faith is the God-given capacity to trust Him, available alike to Jew and Gentile, to apostle and twentieth-century Christian. (M. Green) The faith which they have obtained is like in honor and privilege with that of Peter or any of the apostles. (A. Robertson) The word *isotimon* was used for foreigners who had been granted the privileges of citizenship which were equal to those of the native born. The faith given them by God was of equal honor and privilege with that of the apostle's faith. (K. Gangel) Before salvation, the sinner's will is swallowed up in the will of Satan. After salvation has wrought its beneficent work in his being, his will is swallowed up in the sweet will of God. (K. Wuest) It is better to take the preposition as meaning "in the working of God's righteousness," in the sphere of its operation. (B. Caffin)

How do we understand the term *faith*? Faith which both the readers and Peter have in common, can be either objective or subjective. Objective faith refers to a body of Christian truths formulated, for example, in a creed. Subjective faith is the trust a believer places in God. Scholars are unable to agree on the interpretation of the word *faith*. Some interpret it in the objective sense and others in the subjective sense. (S. Kistemaker) By "faith" he may mean the truths believed, as Jude 3; or, more probably, faith in the subjective sense, the grace of faith, which receives those truths as a message from God. (B. Caffin) This faith is given in sovereign grace by God to the sinner elected (chosen out) to salvation, and is part of the salvation which is given him. It is given him, Peter says here, by divine allotment. (K. Wuest) The faith referred to here appears to be the God-given ability to respond to His grace by personal commitment and trust. (D. Wheaton) The participle translated "have been granted" belongs to a verb which properly means "obtain by lot." Thus it contains a reminder that the saving belief which Christians hold is a gift to them of God's free grace. (J. Kelly)

We are believers *through* Him, not through ourselves. Faith is a gift, the universal possession of all believers. (J. White) Someone once said to Charles Spurgeon, “God foresaw that you would have faith, and therefore He loved you.” To which Spurgeon replied: “What did He foresee about my faith? Did He foresee that I should get that faith myself, and that I should believe on Him of myself? No; Christ could not foresee that, because no Christian man will ever say that faith came of itself without the gift and without the working of the Holy Spirit.” (T. Schreiner) The biblical solution is to admit that for the natural man faith is impossible and to attribute it to the gift of God. This creation of capacity is called regeneration. The biblical evidence that faith itself is a gift is impressive and has often been repeated. It comes not of one’s own strength or virtue but only to those who are chosen of God for its reception; hence, it is a gift. Because it is thus obtained from God, thanks are to be returned to God for it. (J. Dillow)

This is a commendation of the grace which God had indiscriminately showed to all His elect people; for it was no common gift, that they had all been called, to one and the same faith, since faith is the special and chief good of man. (J. Calvin) Life is communicated immediately by regeneration; but once life is imparted, the promises become a living message to the new life. The mere words of a promise will not communicate Divine life to men’s souls. Sanctification, rather than union with Christ, is emphasized in the first part of 2 Peter 1. God calls His people to pursue glory as their object, thus gaining victory over their enemies. Like precious faith will produce like precious practice. (W. Best) If the author had intended to distinguish two persons, it is exceedingly doubtful whether he could have omitted the article before Savior. (C. Bigg) That faith had been *received*, which means not “handed down” but, as the Greek verb implies, a free gift, one bestowed upon apostles and disciples similarly, whether they were Jews or Gentiles. As a gift, it was solely the result of divine grace and not something that could be earned in any way or due to privilege. (N. Hillyer)

2 Peter 1:1 Simeon Peter (Subj. Nom.), a bonds slave (Nom. Appos.) and (connective) an apostle (Nom. Appos.; admiral of the fleet) of Jesus Christ (Poss. Gen.), to those (Dat. Adv.; the elect of God) who have obtained by divine appointment (λαγχάνω, AAPtc.DMP, Constative, Substantival, Articular; sovereign choice) equal (Acc. Measure; honor, privilege, prestige) faith (Acc. Dir. Obj.; regenerating) with us (Dat. Assoc.; the other apostles) through the just and equitable method of operation (Instr. Manner, Means; righteous *modus operandi*, salvation mechanics) of our (Gen. Rel.) God (Abl. Source; deity of Christ) and (connective) Savior (Abl. Source), Jesus Christ (Gen. Appos.).

^{BGT} **2 Peter 1:1** Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,

^{VUL} **2 Peter 1:1** Simon Petrus servus et apostolus Iesu Christi his qui coaequalem nobis sortiti sunt fidem in iustitia Dei nostri et salvatoris Iesu Christi

LWB 2 Peter 1:2 Grace to you and prosperity [blessings of maturity] be multiplied [spiritual momentum] by means of the full knowledge [*epignosis* doctrine] of God, even Jesus our Lord.

^{KW} **2 Peter 1:2** [Sanctifying] grace to you and [tranquilizing] peace be multiplied in the sphere of and by the experiential knowledge [which the believer has] of God, even Jesus, our Lord.

^{KJV} **2 Peter 1:2** Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

TRANSLATION HIGHLIGHTS

Peter sends what appears on the surface to be a standard greeting of “grace and peace” to his readers, but don’t skim over this verse so fast. He adds a crucially important word to his greeting: Be multiplied. “Plethuno” means to increase or grow, to have forward momentum in the spiritual life. *Grace and prosperity* is a reference to the blessings of maturity that come with forward momentum in the Christian way of life. Peter is not sending them a static, one-time reception of grace and prosperity. He wants them (Volitive Optative mood) to keep on receiving more and more blessings of maturity. And he gives the prescription for receiving these blessings in the next word, *epignosis*, the *full knowledge* of God.

Gnosis is basic doctrinal truth; *epignosis* is advanced doctrinal truth. *Gnosis* is doctrine heard or read and stored in the mind as mere facts - raw data if you will. *Epignosis* is doctrine metabolized (Latin: cognition) and categorized with other doctrines and placed on the launching pad of your soul so you can apply it to daily life. This full knowledge or doctrinal truth is “about God, even Jesus our Lord.” Grace and prosperity are available in increasing amounts to the believer by means of (or in the sphere of) the full knowledge of God. This full knowledge of God is not dropped into your brain without human effort. It requires consistent intake and metabolization of the Word of God.

There is only one way in the Christian life to receive increasing amounts of grace and prosperity, and that is by mathematically increasing the amount of doctrine you have in your brain. You do not receive grace and prosperity from God by doing things; you receive them by learning more about Him. Spiritual momentum comes from increasing your knowledge of God through the Word, not by “working your buns off” around the church or in the mission field. These external activities are very important, especially as they relate to the exercise of your spiritual gifts, but they do not provide “multiplied grace and peace.” Grace and peace are multiplied in the sphere of *epignosis* doctrine.

RELEVANT OPINIONS

If I wish to know Jesus Christ as my Savior, I must have an intellectual and experiential knowledge of Him. By reading the Scriptures I learn about His birth, ministry, suffering, death, resurrection, ascension, and the promise of His return. From reading the Bible I come to know Jesus Christ, the Son of God, my Savior. Jesus wants me to study the

Scriptures, for they testify about Him. (S. Kistemaker) The knowledge of God is the sphere in which grace and peace are communicated to the soul; they cannot be found outside that sphere. “Full knowledge” (*epignosis*) may be regarded as the key-note of this Epistle. “Epignosis” is a stronger word than *gnosis*; it means “knowledge” directed towards an object, gradually approaching nearer and nearer to it, concentrated upon it, fixed closely upon it. So it comes to mean the knowledge, not merely of intellectual apprehension, but rather of deep contemplation; the knowledge which implies love – for only love can concentrate continually the powers of the soul in close meditation upon its object. (B. Caffin)

In the first fourteen verses of this chapter, we shall see that the “full knowledge of God, and of Jesus our Lord” is the foundation on which Christian character is built. (J. McGee) He adds an account of the way and means whereby grace and peace are multiplied - it is through the knowledge of God and Jesus Christ. (M. Henry) He conveys the thought that knowledge is not merely an ability to recite facts but an experience that promotes fellowship. The believer who is the recipient of God’s grace and peace experiences these gifts through intimate fellowship with God. By increasing his knowledge of God and Jesus Christ, he acknowledges that grace and peace are multiplied for him ... Throughout this epistle Peter urges the readers to increase their knowledge of the Lord Jesus Christ. This is Peter’s main concern in writing this epistle. (S. Kistemaker) There is no spiritual life, there is no grace and peace, outside the sphere of the knowledge of God. (B. Caffin) Full knowledge (*epignosis*) is the sphere in which alone grace and peace can be multiplied. (R. Jamieson)

This is sanctifying grace, the work of the Holy Spirit producing in the yielded believer His own fruit. This peace is sanctifying peace, the tranquility of heart that is the result of the ministry of the Holy Spirit in the believer. “Knowledge” here is *epignosis*, full, perfect, precise knowledge as opposed to *gnosis*, imperfect, partial knowledge. *Epignosis* implies a more intimate and personal relationship than *gnosis*. Grace and peace are multiplied in and through this more intimate knowledge of Jesus Christ, in contrast to a mere barren *gnosis*. “Knowledge” is locative of sphere and instrumental of means. This grace and peace are in the sphere of this knowledge and are produced by it. (K. Wuest) *Epignosis* involves the complete appropriation of all truth and the unreserved acquiescence in God’s will, the goal and crown of the believer’s course. (J. Lightfoot) The Gnostic deviationists exalted knowledge (*gnosis*) as being superior to faith, and in reply orthodox writers stressed the importance for Christians to acquire *epignosis*, full knowledge, in order to combat this heresy. (D. Wheaton)

Peter was writing to people who claimed a real knowledge of God and of Christ, but continued in immoral behavior. Knowledge may have been a catch-phrase of theirs which Peter takes up and fills with authentic Christian content. True knowledge of God and Christ produces grace and peace in the life; what is more, it produces holiness ... This is no barren formula to Peter, for he makes both the experience of God’s peace and the reception of His grace (or help) to be dependent upon the *deep knowledge* of God, and of Jesus ... It is the *epignosis* of Jesus Christ that Peter is talking about. A deeper knowledge of the Person of Jesus is the surest safeguard against false doctrine. (M. Green) Peter lays

stress on knowledge. The more we read the Bible, the more we study theology, “God-ology,” the more learned we become – the more of these, the more grace and peace we obtain. (G. Clark) *Epignosis* knowledge is the means by which God’s grace and peace may be received and experienced. (K. Gangel) The more anyone advances in (through, with) the knowledge of God, every kind of blessing increases also equally with the sense of divine love. (J. Calvin)

“Epignosis” is a characteristic word of the Epistle. In view of the place that was afterward to be claimed for a false *gnosis* (insight into transcendental mysteries), it was well that Paul and Peter taught beforehand the place that was to be given to *epignosis* (with regard to which there is no mystification). Peter teaches here that grace and peace are only to be multiplied as an advance in Divine knowledge – the knowledge of God and of Jesus and the manifestation of God. (R. Finlayson) *Epignosis* implies a more intimate and personal relationship than *gnosis*. (W. Nicole) Simon Peter gets down to where the rubber meets the road. He takes out the multiplication table and says, “I hope grace and peace will be *multiplied* unto you.” How wonderful this is. (J. McGee) In the power of the operational divine dynasphere, the Church Age believer advances spiritually and acquires the virtues of the humanity of Christ. *Virtue* from executing the protocol plan of God meets and exceeds any demand for *morality* found in the Law. (R.B. Thieme, Jr.)

Epignosis means super knowledge. It is a knowledge which comes by the Holy Spirit’s taking the things of Christ and making them *real* to us. (J. McGee) God’s purpose for our lives on earth requires that we mentally separate ourselves unto Him. As we grow in grace and in the knowledge of our Lord Jesus Christ, we renew our minds with the Mind of Christ. Simultaneously we separate ourselves from satanic distractions that would swerve us away from God’s plan. (R.B. Thieme, Jr.) The Christian life is never static, but it is a growing thing. Growth is dependent upon the knowledge of God and Christ. As the Christian acquires greater knowledge, grace and peace will be multiplied in his life. (L. Barbieri) The prayer implies that the readers have already experienced God’s grace and peace, but in view of their difficult situation they needed them in increasing measure ... Safety lies in spiritual growth and maturity. (D. Hiebert) There may be a false *gnosis*, but never a false *epignosis*. The latter is a true, clear, full knowledge that is personally embraced and has the strongest effect on the personal spiritual life. (R. Lenski)

2 Peter 1:2 Grace (Subj. Nom.) to you (Dat. Adv.) and (connective) prosperity (Subj. Nom.) be multiplied (πληθύνω, APOpt.3S, Dramatic, Volitive; increased, growth, spiritual momentum) by means of the full knowledge (Instr. Means, Loc. Sph.; *epignosis* doctrine) of God (Obj. Gen.), even (ascensive) Jesus (Gen. Appos.) our (Gen. Rel.) Lord (Descr. Gen.).

^{BGT} **2 Peter 1:2** χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

^{VUL} **2 Peter 1:2** gratia vobis et pax adimpleatur in cognitione Domini nostri

LWB 2 Peter 1:3 Since His divine power has given to us all things pertaining to life [logistical grace support] and godliness [blessings of spiritual maturity] through the full knowledge of Him [Jesus Christ] Who called us [elect in eternity past] by means of His own glory and virtue [manifestation of His majesty and moral excellence],

^{KW} **2 Peter 1:3** Seeing that all things to us His divine power has generously given, the things which pertain to life and godliness, through the experiential knowledge [which the believer has] of the One who called us [into salvation] by means of His own glory and virtue,

^{KJV} **2 Peter 1:3** According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

TRANSLATION HIGHLIGHTS

Peter has composed a rather long sentence, beginning with a causal participle; it stretches for two verses. His divine power (divine dynasphere) has given to us (Dramatic Perfect tense) everything pertaining to life and godliness. The “things pertaining to life” is *logistical grace support*. The “things pertaining to godliness” (Latin: piety) are the blessings of spiritual maturity. We have everything we need to live a successful Christian life. We have the basics to get us started (life) and incremental blessings along the way as we mature spiritually (godliness). These grace blessings are available to us *through* the full knowledge (Latin: cognition) of Him, a reference to Jesus Christ.

In other words, there is a condition, a means of receiving these spiritual blessings. That condition is obtaining a full (epignosis) knowledge of Him. This is only possible by having maximum doctrine in your soul, especially those doctrines related to the Person and work of Christ. Then as a reminder, Peter elaborates on the work of Jesus Christ in eternity past when He called us (Dramatic Aorist tense) by means of His own glory and virtue. He elected us by means of His divine power as one way of manifesting to angels and men His majesty and moral excellence. So in this causal passage, Peter introduces our grace blessings related to experiential sanctification, basing them on our positional status.

RELEVANT OPINIONS

The increase of blessing depends on the knowledge of God. God does not give us mature spiritual blessings, but rather supplies us with the means of acquiring them. He will not give spiritual enrichment to spiritual inaction. The means of spiritual increase is the knowledge of Himself. Scripture invariably makes spiritual good to rest on the knowledge of God. There is a natural connection between the increase of knowledge and the increase of grace. Knowledge quickens desire. Knowledge increases faith. Knowledge tends to participation. This knowledge should be the believer’s aim. The difference in spiritual stature comes from different degrees of spiritual knowledge; then how can we know God better? Greater knowledge is granted as the result of obedience. Greater knowledge is granted as the fruit of study and fellowship. It is only in face-to-face communion with God, such as is possible through the teaching of His Word, that we

can really know Him ... Greater knowledge is also granted as the end of divine discipline. (C. New)

Knowledge is power. To know God is to have a way of being supplied with all that we need. It is to have an inexhaustible fountain of blessing. It is to feel the quickening and transforming power of his perfections. (R. Finlayson) The main part of the letter begins with an emphasis on knowledge. It is by means of knowledge, a knowledge of theology, that His divine power gives us all things that contribute to life and piety. Note the “all things.” No edification, no growth in grace, no advance in piety is possible except by knowledge. Those who wish to preserve and propagate Biblical religion should put more stress on learning. Some zealous groups who claim to be evangelistic offer an emotional experience with little or no evangel. They may read a few verses of the Bible for heart throbs, but certainly not for theology. They should read, and try to understand, 2 Peter 1:2-3. All the grace that a man has passes through the understanding; and the difference in stature in Christianity grows from different degrees of knowledge. (G. Clark)

2 Timothy 3:16 and 2 Peter 1:3-4 teach clearly that in the Bible God has given us everything we need to know to handle any situation which may arise in our lives. At the very least this includes every aspect of the spiritual life. (Ice, Dean) After receiving saving grace, you are brought under the sphere of what I call logistical grace – the means by which God protects and keeps the believer alive in the devil’s world. Logistical grace guarantees the temporal necessities, such as food, shelter, clothing, air to breathe, transportation, and especially the spiritual essentials that enable you to metabolize Bible doctrine and grow spiritually. These include the local church as a classroom, the Bible as the textbook, a pastor who studies and communicates the Word of God, and the grace apparatus for perception. Every blessing of logistical grace is supplied so you can advance into the greater spheres of grace, the supergrace and ultra-supergrace life. (R.B. Thieme, Jr.)

An intimate “full knowledge” (epignosis) of Christ is the source of spiritual power and growth. (K. Gangel) *Knowledge of God* experimentally is *life*. The child must have vital breath. (R. Jamieson) Experiential sanctification is called “godliness.” True godliness runs far deeper than the shallow legalisms that so many Christians practice. Genuine godliness is abiding in the sphere of Christ’s love ... God has made His divine power available to every Church Age believer for the execution of the unique spiritual life: (a) the power of the Word of God circulating in our souls, (b) the unique assets of the Church Age, (c) the filling of the Holy Spirit, and (d) the function of spiritual gifts. (R.B. Thieme, Jr.) Glory and virtue are the divine nature. (C. Bigg) A godly life is not something that only a few super-saints are destined to achieve, for Peter says it is within the reach of the ordinary Christian. It is a matter of hard submission to God’s Word. The Christian who is not godly has only one person to blame. (J. Stott)

2 Peter 1:3 Since (subordinating) His (Poss. Gen.) divine (Gen. Descr.) power (Subj. Gen., Gen. Absolute) has given (δωρέομαι, Perf.MPtc.GFS, Dramatic, Causal, Deponent) to us (Dat. Adv.) all things (Acc. Dir. Obj.) pertaining to

(prep.; face-to-face with) life (Adv. Acc.; logistical grace support) and (connective) godliness (Adv. Acc.; blessings of spiritual maturity) through the full knowledge (Abl. Means; epignosis) of Him (Obj. Gen.; Jesus Christ) who called (καλέω, AAPtc.GMS, Dramatic, Substantival) us (Acc. Dir. Obj.; elect in eternity past) by means of His own (Dat. Poss.) glory (Instr. Means; majestic power) and (connective) virtue (Instr. Means; manifestation of divine power),

^{BGT} **2 Peter 1:3** Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδορημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,

^{VUL} **2 Peter 1:3** quomodo omnia nobis divinae virtutis suae quae ad vitam et pietatem donata est per cognitionem eius qui vocavit nos propria gloria et virtute

LWB 2 Peter 1:4 He has given to us valuable [honorable] and exceedingly great promises because of these things [glory and virtue], so that you might become partakers of the divine nature [spirituality in the power sphere] through them [Bible doctrines learned and applied], having escaped from the corruption in the world [*cosmos diabolicos*] in the sphere of lust [power of the sin nature].

^{KW} **2 Peter 1:4** By means of which [glory and virtue] there have been generously given to us the precious and exceedingly great promises in order that through these you might become partakers of the divine nature, having escaped by flight the corruption which is in the world in the sphere of passionate cravings.

^{KJV} **2 Peter 1:4** Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

TRANSLATION HIGHLIGHTS

Jesus Christ has given to us (Intensive Perfect tense) valuable and exceedingly great (Latin: maximum) promises because of His glory and virtue. His divine nature must be true to Himself, and true to us, so He gave us these promises for a purpose. The purpose was so that we might become (Ingressive Aorist tense) partakers of the divine nature. This is another way of representing spirituality inside the sphere of His power, His absolute integrity. The reception of these promises and the “partaking” of His divine nature are not guarantees. The potential subjunctive means the possibility is there, but we must be involved in the process. We must reside in the divine nature and continue to function in it; the fruit of such residence and function will be the same quality of glory and virtue that He exhibited when He lived in the divine system on earth.

Part of that function is by escaping from the corruption (Gnomic Aorist tense) that is in the world in the sphere of lust. That means we must be under the control of the Holy Spirit rather than the old sin nature. That means we must reside and function in the divine system rather than the counterfeit Satanic system. The counterfeit system is known as *cosmos diabolicos*, the cosmic system referred to in the KJV as “the world.” It is a

“world system” because Satan has temporary power in this world. We make daily decisions whether we will reside in the the divine system or the world system. If we consistently reside in the divine system by means of the filling of the Spirit, we are partakers of the divine nature. If we consistently reside in the cosmic system by means of the sin nature, we are partakers of Satan’s evil nature.

RELEVANT OPINIONS

A divine nature involves a Divine life. This is not a merely sentimental, or even a merely mystical and transcendental, change; on the contrary, it is a change actual, discernible, and progressive; a change by which its Divine Author is glorified. (J. Thomson) He has chosen the term *nature* because it indicates growth, development, and character. Peter borrows the term *divine nature* from the philosophical vocabulary of the Greeks. Greek philosophers taught that man who is living in a corrupt world of physical pleasure must become like the gods. They advised their followers to share the divine nature. Peter resorts to using the same expression. But whereas the philosophers took their point of departure in man and claimed for him a share in the nature of the gods, Peter views our sharing of God’s nature in the light of God’s promises ... God has called us into the sphere of His holiness in which we have fellowship with the Father and His Son Jesus Christ. (S. Kistemaker) It is through God’s glory and virtue, through His glorious attributes and the energetic working of those attributes, that He has granted the promises ... The end of God’s gift is the complete accomplishment of His gracious purpose, but it is only by continual growth that the Christian attains at length to that accomplishment. (B. Caffin)

The respects in which man may share the nature of God: This partaking is not in the natural attributes of Deity, such as omnipotence, omnipresence, omniscience, which are incommunicable – but in the moral attributes. Of these may be especially mentioned holiness, or the disposition and habit of loving and doing all things that are just and pure; and love, or the disposition and habit of seeking the true and highest well-being of all whom it is possible to benefit ... Man is endowed with a nature capable, through God’s mercy, of acquiring the moral nature of his Divine Maker and Lord. Constituted as he is, fashioned in the likeness of God (however that likeness has been marred by sin), man can under heavenly influences, perceive the excellence of the moral attributes of his God, can admire and can aspire to them, can resolve and endeavor to participate in and acquire them ... The renewal and purification which are the work of the Holy Spirit of God are the moral power by which the participation in question is actually accomplished. He brings the life of the Eternal into our human nature, and pours that life through the whole being of the believing and grateful disciple of Christ, so that he becomes a new creature in Christ Jesus. (J. Thomson)

The Word of promise conveys the knowledge of what we may know. From the heights of this sacred book all things lie beneath us, stretching away like a vast landscape into the dim horizon beyond which human sight cannot follow. The Word of promise imparts the faith by which we receive from God. The Word of promise inspires the strength by which we conquer Satan. (C. New) God becomes a real Being to us in proportion as His own

nature is unfolded within us. True religion desires and seeks supremely the assimilation of the mind to God, or the perpetual unfolding and enlarging of those powers and virtues by which it is constituted His glorious image. (R. Finlayson) The believer has run away from the corruption which is in the world (*kosmos* world system of evil), this corruption being within the sphere of lust, here in the widest sense of inordinate affection. (K. Wuest) Peter's addressees have made good progress in sanctification. The next few verses urge them to further progress. (G. Clark) Sanctification is the imparting of God Himself by the Holy Spirit in the soul. (R. Jamieson) The *Parousia* will be the vindication of all moral and spiritual effort. (W. Nicole) Having received the divine nature while still retaining the old nature, every child of God possesses two natures; one is incapable of sinning, and the other is incapable of holiness. (J. Walvoord)

What a difference there is between escaping the pollutions of the world and escaping the corruption of the world. The corruption of the world is that which is within us. The pollution of the world is that which is on the outside. (J. McGee) The natural man is a complex individual. How much more complex is the child of God, to whom God has imparted a new divine nature. Many believers fall short of God's standard in daily life because they have not been instructed in the principles of the Word of God. They do not understand themselves. They have no concept of the enormity of the conflict in which they are engaged ... The world, as a system is characterized by corruption, and those who are in the world partake of the defilement and the corruption of the world system. (J. Pentecost) The work of regeneration or new birth in which the believer partakes of the divine nature is an irreversible process and the work of God. (J. Walvoord) The impartation of a nature is an operation so deep that the nature thus imparted is never said to be removed for any cause whatsoever. (L. Chafer) Peter speaks of the corruption that is in the world (the Satanic system) as well as the pollution of the world (the Satanic system). The Satanic world system is not only wholly evil, but as a world order it is limited and temporary. It is limited in its leadership. Satan, although powerful, is not, like Christ, omnipotent. His system is temporary and transient. (M. Unger)

Satan has no controversy or warfare with his own unregenerate people, but there is abundant Scripture to prove that he makes unceasing effort to mar the life and service of believers. The motive for this effort is all-sufficient: they have partaken of the divine nature, and afford, therefore, a possible opportunity for Satan to thrust his fiery darts at the Divine Person. (L. Chafer) The word "divine" means Godlike, and "partaker" means companion. Thus, the word "nature" cannot be essence or substance; it is disposition or moral qualities. The apostle was teaching that, when we put off the vices of the flesh, we shall be partakers of the blessing of God in a way proper to believers. We shall be one with God so far as our capacity allows. (W. Best) The details of life are always uncertain, therefore, cling only to what is certain, that which has intrinsic value – Bible doctrine. God's plan for some believers does not include money. But He gives every believer grace capital – His precious Word – with which to redeem the time. For believers who invest this divine capital, God may or may not compound monetary prosperity, but the spiritual dividends will multiply and capacity for life will expand. (R.B. Thieme, Jr.)

Because we are in union with Christ, we now are able to be sustained, nourished, and empowered by the post-salvation ministry of the Spirit. Thus we become “partakers of the divine nature” in experience just as we are in position. The Holy Spirit’s post-salvation ministry is called the filling of the Spirit in a manner worthy of our station in life ... In his second epistle, Peter uses the Greek word *arête*, virtue, describing virtue as those qualities produced by the believer in the divine system. (R.B. Thieme, Jr.) God has not only given us all that we need for life and godliness, but He has also given us His Word (great promises) to enable us to develop this life and godliness. (W. Wiersbe) “We ought to try to escape from here to there as quickly as possible; and to escape is to become like God so far as is possible.” In Plato assimilation to God had been the goal, but here it is actual participation in His nature. (J. Kelly) The verb “you may become” basically denotes a process and implies the ongoing growth that must characterize the Christian life. But the use of the aorist tense implies actual realization. The result is not something wholly future; it has already begun ... Their Christian experience must not be an initial spasm followed by a chronic inertia. (D. Hiebert)

2 Peter 1:4 He has given (δωρέομαι, Perf.MI3S, Intensive, Deponent; granted) to us (Dat. Adv.) valuable (Compl. Acc.; honorable) and (connective) exceedingly great (Compl. Acc., superlative) promises (Acc. Dir. Obj.) because of these (Gen. Spec.) things (Causal Acc.; glory and virtue), so that (purpose) you might become (γίνομαι, AMSubj.2P, Ingressive & Constative, Potential, Deponent; process of sanctification) partakers (Pred. Nom.) of the divine nature (Obj. Gen.; spirituality in the power sphere) through them (Abl. Means; glory and virtue), having escaped from (ἀποφεύγω, AAPtc.NMP, Gnostic, Circumstantial) the corruption (Abl. Separation) in the world (Loc. Place; Satan’s counterfeit cosmic system) in the sphere of lust (Loc. Sph.; power of the old sin nature).

^{BGT} **2 Peter 1:4** δι’ ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

^{VUL} **2 Peter 1:4** per quae maxima et pretiosa nobis promissa donavit ut per haec efficiamini divinae consortes naturae fugientes eius quae in mundo est concupiscentiae corruptionem

LWB 2 Peter 1:5 Indeed, for this cause [to exhibit glory and virtue as partakers of the divine nature], also [alongside of divine power], having brought to bear all diligence [believer’s responsibility: forward momentum in the spiritual life], provide by means of your faith [application of doctrine], virtue, and alongside of [functional] virtue, knowledge [*gnosis* as building material in the soul],

^{KW} **2 Peter 1:5** And for this very cause, having added on your part every intense effort, provide lavishly in your faith the aforementioned virtue, and in the virtue experiential knowledge,

^{KJV} **2 Peter 1:5** And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

TRANSLATION HIGHLIGHTS

Exhibiting glory and virtue as partakers of the divine nature requires a joint operation between God and man. God supplies the divine power and building material: the filling of the Spirit and Bible doctrine. Man supplies due diligence by his consistent intake, metabolization and application of doctrine in the filling of the Spirit. “Bringing to bear all possible effort” is the believer’s responsibility for forward momentum in the spiritual life (Constative Aorist tense). The circumstantial participle, translated by the word “having,” means a level of spiritual growth by consistently studying doctrine should come *before* Peter’s next command. This is a period of time when a new believer should sit down, shut up, and learn the Word of God from a qualified pastor or teacher. “Having made some progress in the spiritual life by due diligence,” then Peter commands believers (Imperative mood) to furnish or add to the application of doctrine, *functional virtue*. Functional virtue is the application of the *motivational virtue* obtained by consistent doctrinal inculcation. Virtue starts on the inside and overflows on the outside.

The positive believer’s inner spiritual momentum expresses itself outwardly in daily life. The inner life compliments the outer life, but in order for the outer life to continue functioning with virtue day-by-day, the believer must continue to learn and metabolize Bible doctrine. So Peter commands believers to furnish or add to their functional virtue, knowledge. Gnosis, or doctrinal teaching as the raw building material of the soul, is continually added as the believer applies what he knows in daily life. Believers who live under pressure situations and who are engaged in spiritual testing need a continual supply of gnosis doctrine. It is a constant cycle of doctrinal intake (gnosis) and doctrinal application (arête) by faith (pistis). You must have doctrine in the soul in order to have motivational virtue, and you must have motivational virtue to exhibit functional virtue. And if you want to continue exhibiting functional virtue over a period of time, you will need to acquire additional doctrinal knowledge. Momentum does not come from doing things, it comes by doctrinal inculcation. “Spirituality by witnessing is a heresy based on a guilt complex – Christian service arrogance. Apostasy always has you hustling.” (R.B. Thieme, Jr.)

RELEVANT OPINIONS

Spirituality is a choice. It does not come automatically or inevitably. (Z. Hodges) The soul of religion is the practical part. The divine nature is not an automatic self-propelling machine that will turn out a Christian life for the believer irrespective of what that believer does or the attitude he takes to the salvation which God has provided. (K. Wuest) God has given us His promises and, true to His word, fulfills them. Now God expects us to do our part. (S. Kistemaker) He does not say “supply faith;” he assumes the existence of faith ... This gift of power is the very ground on which the apostle bases his exhortations; the great argument, not for remissness and security, but for persevering, self-denying labor. God’s power is fighting for us; we are told to bring in by the side of that almighty aid all our earnestness. It may seem strange to be bidden to put our weak

trembling endeavors by the side of the strength of God; the two things are incommensurate: how can the Infinite and the finite work together? But it is the teaching of Holy Scripture; the saints have proved its value in their daily lives. (B. Caffin)

Personal diligence is needed for sanctification. Diligence implies that spiritual increase requires personal effort. Speedy and spontaneous sanctification is what we should prefer, but that idea is not encouraged in Scripture. It is true growth in the law of life – life naturally increases to maturity, as Peter says, “Grow in grace;” but he also says “Giving all diligence, add.” It clearly affirms that sanctification is progressive, and demands constant endeavor. (C. New) Courage and firmness may do harm unless they are directed by knowledge: true Christian virtue will lead on to knowledge. (B. Caffin) The divine nature works at its best efficiency when the believer cooperates with it in not only determining to live a life pleasing to God, but definitely stepping out in faith and living that life in dependence upon the new life which God has implanted in him. And this must not be a mere lackadaisical attempt at doing God’s will, but an intense effort, as shown by the word *spoude*, translated *diligence*. (K. Wuest) We must, we must, we must, study the Word of God. We must in that way add to virtue knowledge. (W. Pettingill)

The path of the saint is one of progress or apostasy. If he is not adding, he will probably be subtracting. Hence Simeon Peter exhorts his readers to advance, making each spiritual grace the container of another and a better, until they all unfold for the display of love, the highest and best of all. (A. Knoch) If this danger (chronic inertia) is to be avoided, the Christian must always be adding to his faith. (M. Green) The connection between practical Christian living and developing *knowledge* is referred to again in verse 8. (D. Wheaton) Faith or strong conviction as the root of the Christian life is the foundation which goes through various steps up to *agape* love. (A. Robertson) In ancient Greece the state established a chorus but the director, the *choregys*, paid the expenses for training the chorus. Then the word came to be used of one who provides for or supports others or supplies something for them in abundance. A believer is to furnish, supply, or support his life with these virtues. (K. Gangel) They are to let one gift “further” the other so that the basic gift of faith promotes virtue, virtue promotes knowledge, etc. (B. Reicke)

Here there is a concurrence between the Christian and the Spirit: our responsibility is to cherish and cultivate our graces, and to resist and reject everything which hinders them. Fruit is neither our invention nor our product, nevertheless it requires our “diligence” as 2 Peter 1:5 plainly indicates. A neglected garden grows weeds in plenty, and then its flowers and fruits are quickly crowded out. The gardener has to be continually alert and active. (A. Pink) The faith-rest drill stabilizes your mentality, regains your ability to think under pressure, keeps your emotions in perspective, and reinforces your appreciation of the grace of God. The mixing of faith with promises changes your outlook from one of self-centered arrogance to authority orientation, dignity and poise, teachability, objectivity, and professionalism. Claiming promises becomes an instant reaction force to hold the FLOT line for a time. This faith is the foundation of humility and strength to execute the plan of God. (R.B. Thieme, Jr.) Diligence, placed forward for emphasis, denotes quick movement or haste in the interest of a person or cause, and then,

commonly, earnestness or zeal in performance; at times it is used in contrast to sloth. (D. Hiebert)

Fruitfulness is not automatic in the Christian life. Rather, it is the product of applying “all diligence” to the development of a well-rounded, productive Christian character. There are no shortcuts. There are no easy formulas. (Z. Hodges) Each grace being assumed, becomes the stepping-stone to the succeeding grace: the latter in turn completes the former. (R. Jamieson) Spiritual growth is not automatic. It requires cooperation with God and the application of spiritual diligence and discipline ... The word translated “add” really means “to supply generously.” In other words, we develop one quality as we exercise another quality. These graces relate to each other the way the branch relates to the trunk and the twigs to the branch ... It is not enough for the Christian to “let go and let God,” as though spiritual growth were God’s work alone. (W. Wiersbe) Their dissatisfaction with orthodox Christianity, he is suggesting, as a result of which some of them are being attracted by the errorists’ distorted presentation of it, springs in fact from their failure hitherto to make their own proper contribution: little wonder they are finding their faith ineffective. (J. Kelly)

2 Peter 1:5 Indeed (emphatic), for this (Acc. Spec.; very same thing) cause (Causal Acc.; exhibiting glory and virtue as partakers of the divine nature), also (adjunctive; alongside of divine power), having brought to bear (παρεισφέρω, AAPtc.NMP, Constative, Circumstantial; applied) all (Acc. Measure) diligence (Adv. Acc.; effort, believer’s responsibility: momentum in the spiritual life), provide (ἐπιχορηγέω, AAImp.2P, Ingressive, Command; supply, furnish) by means of your (Poss. Gen.) faith (Instr. Means; application of doctrine), virtue (Acc. Dir. Obj.; functional virtue as a result of inner spiritual momentum), and (continuative) alongside of virtue (Dat. Assoc.; functional virtue), knowledge (Acc. Dir. Obj.; *gnosis* as building material in the soul),

^{BGT} **2 Peter 1:5** Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

^{VUL} **2 Peter 1:5** vos autem curam omnem subinferentes ministrare in fide vestra virtutem in virtute autem scientiam

LWB 2 Peter 1:6 And alongside of knowledge [teachability], self-control [genuine humility], and alongside of self-control, patient endurance [faith rest drill], and alongside of patient endurance, holiness [filling of the Spirit],

^{KW} **2 Peter 1:6** And in the experiential knowledge self-control, and in the self-control patience, and in the patience godliness,

^{KJV} **2 Peter 1:6** And to knowledge temperance; and to temperance patience; and to patience godliness;

TRANSLATION HIGHLIGHTS

Peter continues with a progression in the spiritual life. In the prior verse, gnosis represented the intake of Bible doctrine as raw material for the spiritual life. Gnosis doctrine is the building block of the soul. In order to continue to learn doctrine, you must be teachable. And on top of that teachability, in order to metabolize that raw doctrinal material, you need to be self-controlled. Self-control in the spiritual life is making sure your intellect controls your emotions. It means you must remain a “student without portfolio,” one who hears doctrine accurately taught and says “yes” to the content of the message.

Self-control means you don’t argue and fight with a pastor or teacher if you disagree with something he said. You don’t fume and vibrate in your seat, giving him angry looks. Stay cool, calm, and collected; move on to the next message. Self-control also refers to a state of genuine humility. And on top of self-control, add patient endurance. Patient endurance is the exercise of the faith rest drill. And along with the exercise of the faith rest drill, you must be filled with the Spirit. “Holiness” or “piety” is a spiritual state of being filled with the Spirit. When you are not filled with the Spirit, you are in a state of sin and are not “holy” or “pious.”

The preposition “en” can mean a number of things in the Greek. It could be instrumental of means or locative of sphere in this context, but I prefer dative of association. Each item that Peter is listing is related to the other items in the spiritual life. They are inter-dependent, and in some cases one leads to the other in progression; but that isn’t always the case. For example, in the prior verse, “patient endurance” doesn’t lead to the filling of the Spirit (holiness). Rather, they are closely related (association) in the sphere of the Christian way of life, *influencing* each other - and in some cases, *combining* - to produce spiritual fruit.

RELEVANT OPINIONS

The Christian life is a very serious business. However, we have made it sort of an extracurricular activity. The present-day thinking is that it is not something to be taken into the business world or the schoolroom or into social life. Rather, it is something sort of like your Sunday-go-to-meeting clothes which you wear only at certain times. However, Peter said that it is something to which we are to give “all diligence ...” Out in the woods two things are happening, things which are actually transfigurations. The vegetation that is living is growing, and the vegetation that is dead is decaying. Those are the two processes which are taking place out there. And one of those processes is taking place in your Christian life and mine. (J. McGee)

The cure for false knowledge is not less knowledge, but more ... Christian self-control is submission to the control of the indwelling Christ; and by this means mature virtue does become a possibility for men. Once again Peter uses a word which must have cut the false teachers like a whiplash. They claimed that knowledge released them from the need

for self-control. Peter emphasized that true knowledge leads on to self-control ... Christian patience is no Stoic quality of accepting all that comes as from the dictates of blind Fate. It springs from faith in the promises of God, knowledge of Christ, and experience of His divine power. And so it produces in the Christian a deepened awareness of a Father's wise and loving hand controlling all that happens. (M. Green)

2 Peter 1:6 And (continuative) alongside of knowledge (Dat. Assoc.; teachability), self-control (Acc. Dir. Obj.; genuine humility), and (continuative) alongside of self-control (Dat. Assoc.), patient endurance (Acc. Dir. Obj.; faith rest drill), and (continuative) alongside of patient endurance (Dat. Assoc.), holiness (Acc. Dir. Obj.; filling of the Spirit, godliness, piety),

^{BGT} **2 Peter 1:6** ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

^{VUL} **2 Peter 1:6** in scientia autem abstinentionem in abstinencia autem patientiam in patientia autem pietatem

LWB 2 Peter 1:7 And alongside of holiness, capacity for brotherly kindness, and alongside of brotherly kindness, virtue love [relaxed mental attitude in *agape* love].

^{KW} **2 Peter 1:7** And in the godliness an affection for the brethren, and in the affection for the brethren the divine love;

^{KJV} **2 Peter 1:7** And to godliness brotherly kindness; and to brotherly kindness charity.

TRANSLATION HIGHLIGHTS

Peter continues with his list of spiritual fruit that accompanies life inside the sphere of divine power. As mentioned previously, each characteristic or activity is related or associated with the others. They are part of a spiritual package, each influencing and accelerating the others. Some translators use the word “addition” to represent each item in the list as being added to the others. I agree with that concept, but have used the word “alongside of” to express not only the addition of each new item to the list but also their interrelationship with each other. So *alongside of* the filling of the Spirit which produces holiness (piety), believers should develop capacity for brotherly love. This is *phileo* love or kindness, or category 3 friendship (Latin: fraternity). Peter then adds *agape* love, or category 1 love which comes with occupation with Jesus Christ, to the list. *Agape* love is expressed toward others by maintaining a relaxed mental attitude; it is sometimes called *impersonal love*, which means it originates from the subject regardless of the attributes of the object. Category 2 love, not mentioned here, is love between husbands and wives.

RELEVANT OPINIONS

No grace can remain alone; each grace, as it is gradually formed in the soul, tends to develop and strengthen others; all graces meet in that highest grace of charity, without

which whosoever lives is counted dead before God ... Love, the crown of all the rest, is not a mere sentiment; it is a force, an energy; it will not allow the Christian to be idle; it must work, and in its working it will bring us ever nearer to the full blessed knowledge of Christ, that knowledge which is eternal life, in comparison with which all the good things of this world are as dross, as very dung. (B. Caffin) The text does not make it clear how one of these items is the means to the next. That faith produces virtue may not be too hard to understand; but how is virtue the means to knowledge? Yet there seems to be some sort of progression because faith comes first and love last. (G. Clark)

When young people ask me about a book which will show that the Bible is the Word of God, I have several in my library to suggest, but I haven't read one of those books in years. When I was their age, all I did was read books on apologetics. Well, I have long since passed that stage. My faith doesn't need that kind of propping up now. Some folk accuse me of being too dogmatic. No, I'm not too dogmatic; I am just sure and positive, that's all. If I didn't believe the Bible to be the Word of God, I wouldn't be teaching it ... Can you imagine a pilot taking two or three hundred people across the country in one of those great planes and saying, "Throw out the logbook and the maps and the charts. I don't have any confidence in them?" May I say to you, if you are sitting on such a plane, you are in trouble. (J. McGee) Nothing so demonstrates to the world the reality of Christian profession as brotherly kindness, or affection. (G. Cramer)

My friend, you can be sure of the Word of God, and as you study it and share it with others, the Spirit of God will confirm it to your heart, and you will experience growth in your spiritual life. This is what Peter had in mind when he said to add to your courage knowledge. (J. McGee) This is a *polysyndeton*, where the sevenfold "and" points to all that is included in and follows the greatest gift of God (verse 3). Faith itself is God's gift (Eph. 2:8), and therefore it is not added to anything. It is the "precious faith" which is "obtained" through the righteousness of God (verse 1). Thus "faith" is the source out of which all virtues must spring, and "love" is the point to which all such virtues tend. (E. Bullinger) Brotherly kindness (*philadelphia* in the Greek) is a virtue that Peter must have acquired the hard way, for the disciples of our Lord often debated and disagreed with one another. (W. Wiersbe)

2 Peter 1:7 And (continuative) alongside of holiness (Dat. Assoc.), capacity for brotherly kindness (Adv. Acc.; *phileo*), and (continuative) alongside of brotherly kindness (Dat. Assoc.), virtue love (Adv. Acc.; impersonal love, relaxed mental attitude).

^{BGT} **2 Peter 1:7** ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

^{VUL} **2 Peter 1:7** in pietate autem amorem fraternitatis in amore autem fraternitatis caritatem

LWB 2 Peter 1:8 For these things [spiritual fruit] should be in your possession [at your disposal] and should exist with increasing abundance [continue to abound as you mature spiritually]. They confirm that you are by no means idle [inactive in the

spiritual life] nor unfruitful [unproductive] with reference to the full knowledge of our Lord Jesus Christ.

^{KW} **2 Peter 1:8** For if these things are your natural and rightful possession, and are in superabundance, they so constitute you that you are not idle nor unfruitful in the experiential knowledge of our Lord Jesus Christ,

^{KJV} **2 Peter 1:8** For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

TRANSLATION HIGHLIGHTS

Peter's list of fruit (Latin: fructose) or characteristics should be in the possession of every believer (Gnomic Present tense). He uses two conditional participles in the first phrase, which can be translated with an "if." The idea is that "if" these things are in your possession and "if" they exist with increasing abundance over time, then you have confirmatory evidence (Gnomic Present tense) that you are not inactive in the spiritual life. The conditional participle has an element of potentiality which depends on your positive volition towards Bible doctrine and the Christian life in general. It also has the idea of divine norms and standards which "should" be met by every believer. God did not design the spiritual life for a special class of believers; He designed it for every believer. We are expected to live in His divine system by using His divine tools which He has graciously given us. We are expected to be active spiritually and to produce fruit.

There is a subtle "wish" or "desire" on the part of the Lord that you will want to fulfill His plan for your life by living in His divine system. This is what is called a 4th class conditional clause: "I wish or hope that you will do so." It is legitimate to translate this as a 3rd class conditional clause, "maybe you will, or maybe you won't." It is also legitimate to translate it as a 4th class conditional clause. If I could figure out a way to communicate both in the same sentence, I would do so. That idea would sound something like this: "It is My wish that you will have these things in your possession and that they will exist with increasing abundance as you mature spiritually, but I realize that because I left the issue in your hands, maybe you will continue to execute My plan in the divine system I have given to you and maybe you won't. But if you do, these things will confirm that you are not idle and unfruitful in the spiritual life."

Since this combination of 3rd and 4th class conditions is so wordy, I leave my translation as a 4th class condition using "should" instead of "if." The idea of "possession" is Gnomic, because you should have these things in your possession. The idea of "continuing to increase abundantly" is Progressive, because the idea for you to continue to grow spiritually day-after-day. If you do maintain consistent forward momentum in the Christian way of life, these things will definitely exist and confirm your progress along the way (Gnomic Present tense). They will prove to yourself (and perhaps to others) that you are not unproductive with reference to the full knowledge of our Lord Jesus Christ. The word "epignosis" means your knowledge of our Lord will continue to grow accordingly. The more you execute His plan, the more you metabolize and apply Bible

doctrine in daily life, the more these characteristics will abound in your life and the deeper your knowledge (Latin: cognition) and fellowship will be with the Lord.

RELEVANT OPINIONS

These graces must be made our own; they must be wrought into our characters; then they will increase and multiply, for the grace of God cannot lie still, it must ever be advancing from glory to glory. (B. Caffin) There is no excuse for resting content with present attainment. Lack of spiritual growth is a sign of spiritual death. Nor is there any room for indolence and the slackening of effort; otherwise the Christian becomes like the wheat choked by weeds (the cares, riches and pleasures of life) which produces no fruit. (M. Green) Accordingly verse 8 simply means that in this process of edification the foundational knowledge will not fail to produce fruit. (G. Clark)

Verse 2 and 3 show that the Christian progress *begins* with epignosis and is *in* epignosis. *Epignosis* is the germ which makes progress possible, and is developed by the progress, but is not here represented as the goal to which the progress tends. (C. Bigg) A lazy indifference to or disparagement of this knowledge of “our Lord” is fundamentally opposed to the very nature of the Christian life. (D. Hiebert) The things listed in 5-7 do not come about in a day, and in order to abound they must increase. All diligence will produce abundance; and the greater the abundance, the more evident it is that we are not barren ... Peter also wants his readers to be fortified with genuine (epignosis) knowledge in order to resist the invasion of error that is impending. (R. Lenski)

2 Peter 1:8 For (explanatory) these things (Subj. Nom.; spiritual fruit) should be in your (Gen. Poss.) possession (ὑπάρχω, PAPtc.NNP, Gnostic, Conditional; exist, at your disposal, they are yours positionally) and (continuative) should exist with increasing abundance (πλεονάζω, PAPtc.NNP, Progressive, Conditional; continue to grow and abound as you mature spiritually). They confirm that you are (καθίστημι, PAI3S, Gnostic; constitute) by no means (neg. Adv.) idle (Noncompl. Acc.; inactive in the spiritual life) nor (neg. Conj.) unfruitful (Noncompl. Acc.; unproductive) with reference to the full knowledge (Acc. Gen. Ref.; *epignosis*) of our (Gen. Rel.) Lord Jesus Christ (Obj. Gen.).

^{BGT} **2 Peter 1:8** ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργοις οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

^{VUL} **2 Peter 1:8** haec enim vobis cum adsint et superent non vacuos nec sine fructu vos constituent in Domini nostri Iesu Christi cognitione

LWB 2 Peter 1:9 But to the person *in whom* these things [spiritual fruit] are not present [at his disposal], he is spiritually blind [in reversionism], short-sighted [completely disoriented from the plan of God], having long ago [due to locked-in negative volition] received forgetfulness [unable to use even the most basic problem-

solving device] with reference to the cleansing of his sins [refuses to acknowledge temporal sins to God].

^{KW} **2 Peter 1:9** For he to whom these things are not present is blind, being short-sighted, having taken forgetfulness of the cleansing of his old sins.

^{KJV} **2 Peter 1:9** But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

TRANSLATION HIGHLIGHTS

Now that Peter has listed examples of spiritual fruit that become evident in those who are growing spiritually, he comments on those individuals who are not making forward progress in the spiritual life. They do not have his list of spiritual fruit at their disposal (Static Present tense). They are spiritually blind, in a state of reversionism. They are short-sighted (Latin: oblivious), being completely disoriented from the plan of God. The flesh, the world and the devil (one or more of them) have overcome these believers. It started with locked-in negative volition to Bible doctrine. In this case, Peter says it began a long time ago. They have been negative to doctrine and the spiritual life for a considerable period of time. At this point, they have received forgetfulness with reference to the simplest and most important problem-solving device for Christians: the rebound technique.

They refuse to acknowledge their temporal sins (Latin: purging) to God on a regular basis. This means they are never filled with the Spirit. They may be “doing” things, but everything they do is wood, hay and stubble that will be burned at the Judgment Seat of Christ. This is a tragic picture of millions of believers today. They may attend church once in awhile, but they do not acknowledge their sins to God on a consistent basis, with the result that they are not filled with the Spirit, and therefore have no interest in the Word of God. They do not possess any spiritual fruit because they have rejected their priestly function before God. They may have a pleasant personality, but they are spiritual morons. They may still witness to others, work in the church, cook food for potluck suppers, and visit the sick - but they are spiritually blind and short-sighted, in a state of reversionism.

RELEVANT OPINIONS

The intent, therefore, is to say that a person without spiritual virtues is as blind as someone who contracts his eyelids. With this illustration, Peter wishes to say that a person who neglects the cultivation of spiritual values is blind to the truth of God’s Word. Such a man is able to see earthly things that are nearby but unable to see heavenly things that are far away. He is spiritually blind. (S. Kistemaker) It goes without saying that the apostle is not speaking here of unsaved people. Of course unsaved people do not possess these spiritual qualities. Peter does not need to state that ... No one can be happy that there are Christians who fit the description Peter gives us in 1:9 of his second letter. But nothing is gained by denying this reality, and much can be lost by doing so. (Z. Hodges)

He who is not adding to his knowledge and grace is dull of comprehension and vision in things spiritual, whether in the future or the past ... The progressing Christian is a student of prophecy. He eye is on the end of these things; on the crown and kingdom which the Father has prepared. He sees that the cleansing from sin is not the end of the Christian course, but only its starting point. Obedience has present advantages which the careless, sensual, impatient, selfish, or worldly saint cannot enjoy. (R. Govett) A clear-sighted Christian will take great care to avoid the misleading directions and useless advice of someone who cannot see where he is going. (J. Stott)

The blind believer is nearsighted. He has spiritual myopia. A believer who has no fruit as a result of adding nothing to his faith goes blind because his perspective is limited. He focuses on the earth and the things of the earth – the passing fads and fashions of the time. By the time he tries to look to eternity, it is so out of focus he can't perceive it. His is a victim of spiritual myopia. (J. MacArthur) Peter describes a complete case. Such cases are not always complete, nor are only such cases a warning. Spiritual myopia and amnesia progress. When the fruits begin to be wanting, the barrenness has begun to set in. (R. Lenski)

2 Peter 1:9 But (contrast) to the person (Dat. Disadv.) in whom (ellipsis) these things (Subj. Nom.; spiritual fruit) are not (neg. Particle) present (πάρεμι, PAI3S, Static; at his disposal), he is (εἰμί, PAI3S, Descriptive) spiritually blind (Pred. Nom.; in reversionism), short-sighted (μυωπάζω, PAPtc.NMS, Descriptive, Modal; completely disoriented from the plan of God), having long ago (temporal; due to locked-in negative volition) received (λαμβάνω, AAPtc.NMS, Constative, Circumstantial) forgetfulness (Noncompl. Acc.; unable to utilize the most basic problem-solving device) with reference to the cleansing (Adv. Gen. Ref.) of his (Poss. Gen.) sins (Abl. Separation; refuses to utilize the rebound technique).

^{BGT} **2 Peter 1:9** ὃ γὰρ μὴ πάρεστιν ταῦτα, τυφλὸς ἐστὶν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

^{VUL} **2 Peter 1:9** cui enim non praesto sunt haec caecus est et manu temptans oblivionem accipiens purgationis veterum suorum delictorum

LWB 2 Peter 1:10 For this reason, now more than ever, brethren [members of the royal family], be zealous to keep on confirming the dependability of your calling [state] and election [standing], for by repeated confirmation of these things [state and standing], you will never, ever become spiritually ruined [fall into reversionism].

^{KW} **2 Peter 1:10** Wherefore, brethren, exert yourselves the more, and bend every effort to make for yourselves your divine call [into salvation] and your divine selection [for

salvation] things that have been confirmed, for doing these things, you will never stumble,

^{KJV} **2 Peter 1:10** Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

TRANSLATION HIGHLIGHTS

Times are tough and many believers to whom Peter was writing were turning away from the spiritual life and entering reversionism. By reminding them that they are members of the royal family of God, He both warns and encourages them to remain positive believers. He commands them (Imperative mood) to be zealous to keep on confirming (Iterative Present tense) the reliability and dependability of their calling and election. If they aren't doing so now, he wants them to start taking pains to do so (Ingressive Aorist tense). If they are eager to do as he commanded, he wants them to continue their noble efforts. Their positive volition to Bible doctrine and diligence in utilizing the problem-solving devices, especially the rebound technique, continually confirms their standing as Christians and their state (Latin: vocation) as growing believers in the spiritual life.

“Calling” refers to their current station in the spiritual life, their *state* of spiritual growth. This words describes their level of experiential sanctification. They are not “retaining” their position as Christians, but “possessing” the life that goes with it. It is crucially important that they do not *crash and burn*, becoming reversionists. It is also important that they continue to grow towards supergrace. Their election is their entrance into the royal family of God by the divine selection of God. This is their *standing* as members of the royal family; this is their positional sanctification. Their continual positive volition towards doctrine and the plan of God not only confirms that they are Christians, but that they are growing Christians. Unbelievers can observe that they are Christians because they confirm this status by their words and behavior. Believers can observe that they are growing Christians because they have spiritual fruit for executing God's plan.

If you continue (Iterative Present tense) to confirm your state and standing (calling and election) by executing the protocol plan of God for Church Age believers, you can be assured that you will never fall into reversionism (come to grief). By continuing to acknowledge your sins to God as commanded in 1 John 1:9, you will be filled with the Spirit on a consistent basis. By continuing to learn, metabolize and apply Bible doctrine to daily life, you may stumble now and then, but you will not remain engulfed in Satan's cosmic system. You will become increasingly interested in residence and function in the divine system (Ingressive Aorist tense); the temptations offered by the various gates in Satan's system will lose their allure. The prohibition to stay out of his system and not become spiritually ruined (Subjunctive mood) will become automatic in your soul.

RELEVANT OPINIONS

A distinction of vast importance to the right understanding of the Scriptures, especially of the Epistles, is that which concerns the *standing* or position of the believer, and his *state*, or walk. The first is the result of the work of Christ, and is perfect and entire from the

very moment that Christ is received by faith. What his actual state may be is quite another matter ... The student cannot fail to notice that the Divine order, under grace, is first to GIVE the highest possible *standing*, and then to exhort the believer to maintain a *state* in accordance therewith. The beggar is lifted up from the dunghill and set among princes (1 Sam. 2:8), and then exhorted to be princely ... All believers are intended to bring their *character* into perfect conformity to the *position* which is his the instant of his conversion. He grows *in* grace, indeed, but not *into* grace. (C. Scofield)

Is not the election to *eternal life* already fixed? Was it not decided before the foundation of the world? Yes. Was it not of God's sovereignty, before the doing of ought, good or evil, on our part? Yes. It is of calling and election, then, to something else that the apostle is here speaking. He is speaking in reference to the *kingdom of Christ*. It is a calling and election of those previously elected to eternal life, and already righteous by faith in Christ. To this kingdom believers have a call. The choice by Christ of some for this kingdom is according to works. Believers are the more called to diligence concerning this, by a consideration of the *future* results of such diligence. Our election to the kingdom depends upon it. A sense of self-interest, then, is to quicken our steps. (R. Govett)

Election and calling are and remain God's redemptive acts. God elects man in eternity (Eph. 1:4) but calls him in time (Rom. 8:30). Man does not call or elect himself. God alone decrees man's election and calling ... Calling is not merely an invitation; it is a royal command which man must obey. And election is evidence of God's grace and love toward man. Man, then, must take possession of his election by exercising the virtues Peter outlines in verses 5-7. (S. Kistemaker) If we are bringing forth the sevenfold fruit which issues out of the root of faith, we may be sure that our faith is true and living ... The life of obedience and spiritual diligence tends to deepen continually the consciousness that the divine power is with us, giving us all things needful for life and godliness, and so to make our calling and election sure. (B. Caffin) To "make our calling and election sure" means to guarantee by adding to our faith the character qualities of 1:5-7 that our calling and election will achieve their intended aim. (J. Dillow)

The Greek word for stumble means "to trip up" or "to experience a reversal." Certainly one who is maturing in Christ will not trip up in his spiritual life as readily as one who is immature and nearsighted. (K. Gangel) So there we have in effect the gifts and calling which are both of God, and which "are without repentance" (Rom. 11:29), without anything tentative about them, without any possibility of His changing His mind about them. The gifts are secured to us by providential overruling of our genetic heritage whereby we are equipped constitutionally to fulfill some specific role to which we are elected – for *election* is not only to salvation. I believe that Peter is speaking of election in this sense here ... For *how could we possibly fail if we are fulfilling the role which God has called us to fill, and using the talents with which He has endowed us?* (A. Custance)

The immediate context seems to define the sureness as a bulward against falling, and not a subjective confidence to the heart that one is saved ... The result of doing these things

is that we will not stumble and fall. This immediately suggests that sureness is a sureness that prevents stumbling and not a sensation of assurance or proof of salvation ... The verb means “to confirm or validate.” It is also used in the sense of “to strengthen, to establish, to make firm, reliable, durable, unshakeable.” In other words, to make our calling and election sure is simply another way of saying persevere to the end ... We are to make our calling and election “sure” so that we will never stumble in our Christian lives. This thought is central to the epistle and is brought out again at the end. “Fall from your own steadfastness” in 2 Peter 3:17 is manifestly the same as to stumble in 1:10. (J. Dillow) The evidence that we have been called and chosen will be the energy that we put in to making our calling and election sure. If we do “make every effort,” Peter assures us of blessings that will last for eternity. (J. Stott)

The apostle is not here exhorting these people to make certain of their calling and election in an ultimate and eternal sense, for that is something of which they are incapable. The election and calling are on God’s side and are God’s action. (D. Lloyd-Jones) The order in assurance is from calling to election, the brazen altar to the ark of the covenant, the trespass offering to the burnt offering, and the holy calling to the salvation designed by God. Hence, one must follow the stream of progressive sanctification to the effectual call, from the effective call to regeneration, from regeneration to redemption, and from redemption to God’s eternal purpose. In this manner, we have order in understanding, but we begin with the result and not with the cause ... The Christian’s standing in Jesus Christ is finished. He is positionally secure because he had nothing to do with his standing. His standing in Christ is wholly of God. Nevertheless, the Christian’s condition of life is unfinished. His state is imperfect. Therefore, he must work out his own salvation, which God has worked in him, with fear and trembling. (W. Best)

2 Peter 1:10 For this reason (inferential), now more than ever (adv.), brethren (Voc. Address; members of the royal family), be zealous (σπουδάζω, AAImp.2P, Ingressive & Constative, Command; take pains, be zealous) to keep on confirming (ποιέω, PAInf., Iterative, Inf. as Dir. Obj. Of Verb ; validating, carrying out) the dependability (Acc. Dir. Obj.; reliability, validity) of your (Poss. Gen.) calling (Adv. Acc.; station in life) and (connective) election (Adv. Acc.; divine selection, choice), for (explanatory) by repeated confirmation of (ποιέω, PAPtc.NMP, Iterative, Means) these things (Acc. Dir. Obj. ; state and standing), you will never (neg. particle, neg. Adv.), ever (emphatic & temporal; at any time) become spiritually ruined (πταίω, AASubj.2P, Ingressive & Constative, Prohibition; fall into reversionism).

^{BGT} **2 Peter 1:10** διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

^{VUL} **2 Peter 1:10** quapropter fratres magis satagite ut per bona opera certam vestram vocationem et electionem faciatis haec enim facientes non peccabitis aliquando

LWB 2 Peter 1:11 For in this manner [confirming the reliability of your calling and election], an abundant entrance [for winner believers] will be supplied to you into the eternal kingdom [New Heavens and New Earth] of our Lord and Savior Jesus Christ.

^{KW} **2 Peter 1:11** For in this way the entrance shall be richly provided for you into the eternal kingdom of our Lord Jesus Christ.

^{KJV} **2 Peter 1:11** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

TRANSLATION HIGHLIGHTS

Believers who continue to confirm the dependability of their calling and election will be supplied with an abundant entrance (Predictive Future tense) into the eternal kingdom of our Lord and Savior Jesus Christ. The eternal kingdom is the period after the thousand year millennial reign. There will be a new heavens and a new earth; this kingdom will last for an unknown time – some think it is 33,000 years in duration. Eternity begins after this age comes to a close. These winner believers don't enter into the kingdom like everyone else. They will be furnished with an "abundant" entrance, the first of many rewards for being faithful Christians while on earth. Reversionistic believers will end up in heaven, but they will not receive an *abundant* entrance into the eternal kingdom. Their spiritual ruin on earth, due to negative volition towards doctrine and refusal to acknowledge their temporal sins to the Father, will be through the "back door," so to speak. There will be no awards or decorations, only initial shame and embarrassment, followed by an eternity of being *mere spectators* as opposed to rulers with Christ.

RELEVANT OPINIONS

Life is progress conditioned by obedience, and the fullness of reward is future. And for this progress the Christian needs constant admonition and instruction from those who know better than he does himself ... The repetition of the verb from verse 5 brings out with great emphasis the response of God's grace to man's faithfulness ... The end of Christian pilgrimage is the crossing of Jordan and entrance into the Promised Land, the patrimony, the salvation ready to be revealed, the kingdom of Christ. (C. Bigg) It is not a question of entering that kingdom, but in entering abundantly. This pertains, of course, to the Judgment Seat of Christ following the Rapture, a tribunal for scrutiny and reward (or lack of it) for the believer's work. (W. Baker) There will be degrees of glory hereafter proportioned to our faithfulness in the use of God's gifts here. (B. Caffin)

The Christian who suffers faithfully and who adds virtues to his faith (1:5-9) will not just barely make it into the kingdom or be saved only as one escaping through the flames (1 Cor. 3:15). He will be welcomed "richly" into the kingdom. The metaphor of a rich welcome no doubt goes back to the honors which were paid to the victor in the Olympic games. (J. Dillow) The key word in verse 11 is "abundantly." When you are fruitful, your entrance into the kingdom will be abundant. All Christians are going to enter into the

kingdom, but some will have their works burned up because they were shown to be nothing but wood, hay, and stubble. However, some will enter with rich rewards because their works have been proved to be gold, silver, and precious stones. (J. MacArthur)

While entering the kingdom has often been equated with inheriting the kingdom, there is no semantic or exegetical basis for the equality. Even in English we acknowledge a distinction between entering and inheriting. A tenant, for example, may live on or enter a landowner's great estate, but he does not own or inherit it. To inherit simply means to "possess." Similarly, there is no reason to assume that entering the kingdom and living there is the same thing as owning it and ruling it. The heirs of the kingdom are its owners and rulers and not just its residents. In other words, salvation is unchangeable but our inheritance in the kingdom of God is not unchangeable. Once saved, always saved, but our inheritance in God's kingdom may change considerably. The loss of one's inheritance is not the same as a loss of salvation. (J. Dillow)

It is possible for Christians to lose their inheritance. Esau forfeited his inheritance, but he was still Isaac's son. He did not forfeit his relationship to his father. Furthermore, at the end of his life Isaac blessed Jacob and Esau regarding their future. A Christian can deny his inheritance rights. While this is not the same thing as losing one's justification, the consequences for eternity are serious ... The position of a child of God is, indeed, not forfeitable, but not the total fullness of the heavenly birthright (inheritance). We are therefore not surprised to read in 1 Cor. 6:10 that unrighteous Christians will lose their inheritance in the kingdom of God. Such an interpretation of the passage is consistent with the Epistle to the Hebrews and the OT concept of the forfeiture of inheritance rights by disobedience. (J. Dillow)

To diligence God will furnish "the abundant entrance into the everlasting kingdom" of Christ. Christ has two kingdoms: the temporary one of the thousand years, and the eternal one. The temporary one is the porch into the eternal one. All believers will obtain an entrance into the eternal one. But to obtain a part in the temporary, is to have the rich or abundant entrance into the eternal. Now those who never stumble in the race shall be chosen into the kingdom of the thousand years, and thus obtain the abundant entrance into the final kingdom. This will be missed by those who only enter on the kingdom in its everlasting state. (R. Govett) The conditional participle, "if you do," holds forth a real danger to the readers of this epistle. They might "fall" and forfeit their rich welcome into the eternal kingdom. (J. Dillow)

Notice that Peter will put an emphasis not upon the Rapture but upon the coming of Christ to establish His kingdom. You see, Peter is one apostle who did not look forward to the Rapture. He knew he would never live to see the Rapture because the Lord Jesus had told him that he was to die a martyr's death. Therefore, he knew that shortly he must put off his tabernacle, that is, his body. (J. McGee) "Seeing" the kingdom is by the exercise of the faculty of faith, planted in regeneration. "Entering" the kingdom will take place when it is established. (W. Best) He considers their doctrine and deeds equivalent to a denial of Christianity, a return to the bondage to sin, and a guarantee of destruction. (D. Watson)

2 Peter 1:11 For (explanatory) in this manner (adv. ; by confirming the reliability of your calling and election), an abundant (emphatic, superlative adv.; rich) entrance (Subj. Nom.; admission) will be supplied (ἐπιχορηγέω, FPI3S, Predictive; furnished, provided) to you (Dat. Adv.) into the eternal (Acc. Extent of Time) kingdom (Acc. Place; new heavens and new earth) of our (Gen. Rel.) Lord (Descr. Gen.) and (connective) Savior (Descr. Gen.) Jesus Christ (Abl. Source, Gen. Poss.).

^{BGT} **2 Peter 1:11** οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

^{VUL} **2 Peter 1:11** sic enim abundanter ministrabitur vobis introitus in aeternum regnum Domini nostri et salvatoris Iesu Christi

LWB 2 Peter 1:12 Therefore [because I want you to have an abundant entrance into the eternal kingdom], I intend to keep on reminding you from time-to-time concerning these things [doctrines], although you know them [already metabolized in their souls] and have become mentally stabilized by means of doctrine which is at your disposal [on the launching pad ready for application].

^{KW} **2 Peter 1:12** Wherefore, I intend always to be reminding you concerning these things even though you know them and have become firmly established in the truth which is present with you.

^{KJV} **2 Peter 1:12** Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

TRANSLATION HIGHLIGHTS

Even though many of Peter's readers already know about the doctrine of the eternal kingdom (Concessive Participle), he plans to keep on reminding them (Iterative Present tense) from time-to-time so they won't forget it. Repetition is the price of knowledge; Peter wants them to have an abundant entrance into the eternal kingdom as winners, not a "back door" entrance as loser believers. He knows that many of them already know about these doctrinal truths, but that doesn't matter. The intensive perfect means they not only know them (gnosis), but they have also metabolized them (epignosis) in their souls. Their complete understanding (full knowledge) of these doctrinal truths has caused them to become mentally stable in the spiritual life, able to control their emotions while passing trials and tests. These truths are at their disposal (Gnomic Present tense), confirming to themselves and others that their calling and election is sure. This is a wonderful compliment from Peter to those who have been staying the course and making progress in the spiritual life.

RELEVANT OPINIONS

Peter expresses his interest in and concern for the spiritual well-being of the church. He views the life of the church in relation to the truth of God's Word ... Not merely the spoken word of an apostle but the written word of God's revelation will continually remind the people of the truth ... He is not addressing recent converts, but Christians who have been fully indoctrinated in the truths of the gospel. (S. Kistemaker) Earnest research after truth is part of the honor due to the God of truth. (B. Caffin) This is like a military officer going up and down the ranks of soldiers to encourage and coax his troops. (W. Baker) Even though they were established in the truth which had been made known to them up to that time, there was need to reiterate the teachings lest the memory dim and the precious truths lose their spiritual dynamic. (G. Cramer) "The truth" implies the coherent unity of the evangelical message. It suggests a relatively fixed body of doctrine that the Christian Church accepted and proclaimed. (D. Hiebert) There is a need for informed believers who will stand at the boundary between scriptural truth and contemporary thought. (R. Mounce)

The word "remind" shows that the idea of Christian teaching as a clearly defined and authoritative corpus of truth is rapidly taking shape. (J. Kelly) Although there is no need to read into it "early Catholic" overtones of a rigid dogmatic corpus of belief. (R. Bauckham) If I am not careful to differentiate between awareness and the actual practice of a truth, it will avail me nothing. (D. Lloyd-Jones) This differentiation is highlighted in this epistle by Peter's use of gnosis and epignosis. (LWB) We today need to be reminded of the Christian doctrines which we know in our heads but fail to practice, and in which we have been well taught, though we seem to have failed to learn. Christian congregations are very much interested in prophecy, in dispensational truths, in the glories of the eternal state, and well they should be. But it is necessary, too, that they be reminded of the great need of living the life to the glory of God, of putting aside that which dishonors Him and of adorning that which redounds to His praise. (E. English) Truth here embraces not only moral truth – the necessity of growth from *pistis* to *agape* – but historical or doctrinal truth opposed to sophisticated fables. (C. Bigg)

2 Peter 1:12 Therefore (inferential; because I want you to have an abundant entrance into the eternal kingdom), I intend to (μέλλω, FAILS, Predictive) keep on reminding (ὑπομιμνήσκω, PAInf., Iterative, Inf. as Dir. Obj. Of Verb) you (Acc. Adv.) from time-to-time (adv. ; repeatedly, always) concerning these things (Obj. Gen.; doctrines), although (subordinating) you know them (οἶδα, Perf.APtC.AMP, Intensive, Concessive; metabolized in their right lobes) and (continuative) have become mentally stabilized (στηρίζω, Perf.PPtC.AMP, Intensive, Circumstantial) by means of doctrine (Instr. Means; truth) which is at your disposal (πάρειμι, PAPtC.DFS, Gnomic, Attributive).

^{BGT} **2 Peter 1:12** Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

^{VUL} **2 Peter 1:12** propter quod incipiam vos semper commonere de his et quidem scientes et confirmatos in praesenti veritate

LWB 2 Peter 1:13 Indeed, I consider it my duty [responsibility], as long as I am in this tent [alive in this body], to keep on stirring up your mind by way of remembrance [teaching doctrine by repetition],

^{KW} **2 Peter 1:13** Indeed, I consider it due you as long as I am in this tent to keep on arousing you by means of a reminder,

^{KJV} **2 Peter 1:13** Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

TRANSLATION HIGHLIGHTS

Peter considers it his duty and responsibility (even privilege) to keep on stirring up their minds by way of remembrance (Iterative Present tense). This is an idiomatic way of saying he is going to repeat some of these important doctrines over-and-over again, even though he knows they have heard them before. Crucial teaching needs to be repeated so during times of crisis they will automatically kick-in and help us pass the test. Peter is making a promise to continue repeating these truths as long as he is alive. The phrase “in this tent” (Latin: tabernacle) is an idiom for being alive in his physical body. The body is a temporary dwelling place that we inhabit during our earthly life. The real “you” is a soul with existence that continues outside your physical body.

RELEVANT OPINIONS

Peter is not referring to normal nighttime sleep but to a lack of attentiveness. Too often we rest on the laurels of past achievements and fail to be alert. We are lulled asleep, as if we are living in peace while the spiritual warfare against Satan and his cohorts is raging all around us. (S. Kistemaker) Sometimes we can do that work all the better when the shadow of approaching death is falling upon us. Our testimony seems more real, deeper, and more convincing, when it comes from men who are on the point of departure, whose immediate future is in the world beyond the grave. (B. Caffin) The body is a covering to the soul; it keeps it from being exposed to the glare of the world. The connection of the body with the soul is not so close but that it can be quickly removed as a shepherd's tent. (R. Finlayson)

He would shake them out of their spiritual drowsiness and alert them to the surrounding danger. Peter knew that repetition played an important part in firmly fixing these truths in their minds. (D. Hiebert) The obligation remains as long as life lasts, and it consists of thoroughly arousing the minds of the saints. Minds or memories are the seat from which action proceeds and the most that any believer can do is to arouse his mind. (H. Hoyt) He would arouse their minds to action by reminding them of the truth they had learned from the Word of God. The preacher and teacher should be an intense student of the Word, bringing to his hearers fresh, new truth with the dew of heaven upon it. But there is a place for the repetition of the old truths which the saints know well. Much of it has not

yet been put into practice, and the fact that it is repeated gives the Holy Spirit an opportunity to make it experiential in the life of the believer. (K. Wuest)

The Bible has its view of the whole of life and the ultimate destiny of man. It tells us that God has a great plan and purpose for this world, and God is carrying out that plan and purpose. There is the great teaching in biblical prophecy. The teaching is this, that as long as sin remains, there will be trouble, and that eventually there will be a final cataclysmic event. There is no superficial optimism in the Bible. It talks about wars and rumours of wars, but it tells us that the Son of God who has already conquered death and sin and the grave, will return again finally to cleanse the world, and that all the forces that are inimical to God will be finally routed. There is a glorious crowning day coming, there is a final exodus to look forward to, there is an ultimate apocalypse. (D. Lloyd-Jones)

2 Peter 1:13 Indeed (affirmative), I consider it (ἡγέομαι, PMIS, Static, Deponent) my duty (Adv. Acc.; responsibility, privilege), as long as (Acc. Extent of Time) I am (εἰμί, PAIS, Durative) in this (Dat. Spec.) tent (Loc. Sph.; dwelling place, idiom: alive in this body), to keep on stirring up your (Acc. Adv.) mind (διεγείρω, PAInf., Iterative, Inf. as Dir. Obj. Of Verb; arousing) by means of remembrance (Instr. Means),

^{BGT} **2 Peter 1:13** δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

^{VUL} **2 Peter 1:13** iustum autem arbitror quamdiu sum in hoc tabernaculo suscitare vos in commonitione

LWB 2 Peter 1:14 Knowing that it is imminent, the laying aside of my tent [physical death], even as our Lord Jesus Christ made clear to me [prophesied Peter's violent death].

^{KW} **2 Peter 1:14** Knowing that very soon there is the putting off of my tent, even as also our Lord Jesus Christ gave me to understand.

^{KJV} **2 Peter 1:14** Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

TRANSLATION HIGHLIGHTS

Peter has no reticence about repeating important doctrines that his readers need to hear, especially because he knows (Intensive Perfect tense) without a doubt (Latin: certainty) that his physical death is imminent. The “laying aside of my tent” is a euphemism for the soul shedding the body at the moment of physical death. He knows he is near death because the Lord Jesus Christ told him it was going to happen without warning. He prophesied Peter's imminent, violent death. There was no question that things would be different if Peter went home and resumed his fishing business. There was no hint that Peter could avoid the timing and circumstances of his death. There was no “alternate

reality” that Peter could choose by his own volition. God was in control of every aspect of his life: the moment of his birth, the moment of his death, and everything else in between.

RELEVANT OPINIONS

His death was near at hand. (B. Caffin) As Peter was writing his second epistle, he knew that he would soon die and be present face to face with the Lord. (R.B. Thieme, Jr.) When his end comes, there will be no time for anything; it will be swift ... Peter was now an old man; the Lord said that when he became old, somebody would tie a rope around his body and hale him to his death; so executioners did with their victims. (R. Lenski) Tradition holds that Peter was crucified upside down. (R. Mounce) Death, for the Christian, is not the end but the beginning. To cling to our chains in fear of what lies beyond is to dishonor God. It is an astounding lack of faith. Our *exodus* is a glorious beginning, not a tragic ending. (R. Mounce) As a metaphor it conveys the image of the body as a temporary dwelling-place for the soul, folded-up and abandoned when the soul leaves it at death. (R. Bauckham) The purpose of the testament letter is to serve as a reminder of proper doctrine during the remainder of the author’s life and in the future when his voice is silent. (D. Watson)

2 Peter 1:14 Knowing (οἶδα, Perf.APtC.NMS, Intensive, Circumstantial) that (introductory) it is (εἰμί, PAI3S, Gnostic) imminent (Pred. Nom.; shortly, quickly), the laying aside of (Pred. Nom.; put off) my (Poss. Gen.) tent (Obj. Gen.; dwelling), even (ascensive) as (comparative) our (Gen. Rel.) Lord Jesus Christ (Subj. Nom.) made clear (δηλώω, AAI3S, Constative; informed, prophesied) to me (Dat. Ind. Obj.).

^{BGT} **2 Peter 1:14** εἰδὼς ὅτι ταχινή ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι,

^{VUL} **2 Peter 1:14** certus quod velox est depositio tabernaculi mei secundum quod et Dominus noster Iesus Christus significavit mihi

LWB 2 Peter 1:15 Indeed, I will also make every effort for you to have it [Bible doctrine at your disposal] after my departure, to recall these things [doctrinal principles] for the purpose of continual application [in daily life].

^{KW} **2 Peter 1:15** Indeed, I will do my best also that on each occasion when you have need after my departure you will be able to call these things to remembrance,

^{KJV} **2 Peter 1:15** Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

TRANSLATION HIGHLIGHTS

Peter assures his readers that he will also make every possible effort (Predictive Future tense) for them to have all the Bible doctrine they need to live the Christian way of life after he is gone. He will soon die, but the truth that he teaches them will live on in writing (canon) and by word of mouth. Some commentators believe he is referring to the Gospel of Mark which would soon be dispersed in writing, but this appears to be mere conjecture. He uses the Greek word “exodus” to describe his departure from this life. His goal for the remainder of his life is to teach them as much doctrine as possible, so that once he is gone, they will be able to recall doctrinal principles for the purpose of application (Iterative Present tense) to daily life (Latin: frequently). He is going to be diligent, taking great pains, to ensure they are prepared to meet future tests and trials. The pastor or teacher may die, but doctrine goes with him and you into eternity.

RELEVANT OPINIONS

The verb *spoudasō* is that used in verse 10, and should be translated in the same way; they must give diligence to make their calling and election sure. Peter, for his part, will give diligence to furnish them with a lasting record of the truths of Christianity. (B. Caffin) The handing down of Christian tradition at this time would take two principal forms: training faithful people to propagate the truth and putting that same truth into writing. (W. Baker) He anticipated that he would not be with them much longer, so he was concerned about perpetuating the ministry of the Word of God after his departure in order that the believers might continue to grow spiritually. (J. Pentecost) The dying individual (Peter) provides a summary to his community of the principal ethical and religious doctrines which are to be adhered to after his death. He prophesies concerning the destiny of his community, often prompted by apocalyptic revelations of the end days. Both the doctrine and the prophecy are bases of eschatological admonitions. (D. Watson)

Peter is saying that, in the light of his approaching death, he wants to bring before us certain things to keep in remembrance. And the thing he will really emphasize is the validity of the Word of God ... There is a centrifugal force that impels outward from the world in which you and I live today, and there is centripetal force that pulls us into the world and away from the Word of God. My friend, the centrifugal force is the Word of God. It is the only thing that can pull us away from the world system. (J. McGee) The tragic state of the church today finds its roots in apathy and forgetfulness. People do not care too much to be stirred up in their minds, and reminded of their obligations toward God, and of their behavior in view of the coming of the Lord Jesus Christ. (T. Westwood) Life's work continues after life, to many generations; we never know for whom or for what we work. (C. New)

2 Peter 1:15 Indeed (affirmative), I will also (adjunctive) make every effort (σπουδάζω, FAIlS, Predictive; be diligent, take great pains) for you (Acc. Adv.) to have (έχω, PAInf., Static, Inf. as Dir. Obj. Of Verb) it (Acc. Dir. Obj.; Bible doctrine) always (Adv. Time) after my (Gen. Poss.) departure (Adv. Acc.; exodus), to recall (Adv. Acc.) these things (Obj. Gen.; doctrinal principles) for the purpose of

continual application (ποιέω, PMInf., Iterative, Purpose; doing) .

^{BGT} **2 Peter 1:15** σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιέσθαι.

^{VUL} **2 Peter 1:15** dabo autem operam et frequenter habere vos post obitum meum ut horum memoriam faciatis

LWB 2 Peter 1:16 For we did not follow on an authoritative basis craftily devised [skillfully invented] fables, when we made known to you the power and coming of our Lord Jesus Christ [1st advent], but having become eyewitnesses of His majesty [Peter, James and John at the transfiguration].

^{KW} **2 Peter 1:16** For we did not follow out to their termination cleverly devised myths when we made known to you the power and personal coming of our Lord Jesus Christ, but became spectators of that One's magnificence.

^{KJV} **2 Peter 1:16** For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

TRANSLATION HIGHLIGHTS

When Peter and the other apostles (James and John) revealed (Constative Aorist tense) the power and coming of the Lord Jesus Christ during His 1st advent, they did not resort to skillfully invented fables (Intensive Perfect tense). They did not rest their authority (Constative Aorist tense) on something they dreamed up in a backroom, nor did they combine a bunch of current stories circulating in the Middle East from other religions into a new religion of their own making. Neither did they trust in a story somebody else told them secondhand, after it had been exaggerated or embellished. No, they were personal eyewitnesses (Dramatic Aorist tense) to His transfiguration. They saw His magnificence and grandeur firsthand as privileged spectators.

RELEVANT OPINIONS

One of the stumbling-blocks to the understanding of Scripture is that men come to it to learn what it is not intended to teach. As Christ is the embodiment of Divine truth, the Bible is the revelation of Christ. In making Christ known Scripture necessarily touches on other subjects, for His is connected with every part of the Father's will, and He cannot be separated from them; there must be some reference to them, and this may be indistinct, leaving much to be known hereafter. (C. New) They saw the lowly Nazarene transformed so that His face shone as the sun, and His garments became white as light. They recognized Moses and Elijah talking with Him concerning His impending exodus. Here were all the elements of the kingdom. (A. Knoch) Cleverly devised myths were a feature of the theological systems of the Gnostic speculators. (D. Wheaton)

The apostle is reminding them of the truth that the Lord Jesus Christ will return to this earth to rule. The transfiguration was an advance revelation of the glory which would be

Christ's at His second advent. Peter told them that he was passing on to them that which he had seen with his own eyes and heard with his ears, also that this was truth that could be authenticated and certified by two other witnesses. (J. Pentecost) Peter is attacking the fanciful theorizings of the errorists, contrasting the apostolic version of Christianity, with its secure basis in history, with their allegorization or "spiritualization" of it. (J. Kelly) The false teachers, or some of them, must have maintained that the Gospel miracles were to be understood in a spiritual sense, and not regarded as facts. They denied the literal sense, but professed to hold fast the spiritual. It is obvious how this mode of exegesis might be applied to the Second Advent. (C. Bigg)

Eschatological skepticism underlies the false teachers' doctrine. They had expected the parousia of Christ during the lifetime of the first generation of Christians, but that generation had passed away and the parousia had not yet materialized. Consequently, they claim that the apostolic proclamation of the parousia is a myth (1:16) and that OT prophecies used to support that doctrine are not inspired, but rather, are the product of the prophets' own interpretation (1:20-21) of their dreams and visions. (D. Watson) The false teachers had apparently allegorized what the apostles taught would be a real historical event and transformed it into a myth. (R. Mounce)

2 Peter 1:16 For (explanatory) we did not (neg. Adv.) follow on an authoritative basis (ἐξακολουθέω, AAPtc.NMP, Constative, Causal) craftily devised (σοφίζω, Perf.PPtc.DMP, Intensive, Attributive; skillfully invented) fables (Dat. Ind. Obj.), when (ellipsis) we made known (γνωρίζω, AAI1P, Constative; revealed) to you (Dat. Adv.) the power (Acc. Dir. Obj.) and (connective) coming (Acc. Dir. Obj.; advent) of our (Gen. Rel.) Lord Jesus Christ (Adv. Gen. Ref.), but (contrast) having become (γίνομαι, APPTc.NMP, Dramatic, Attributive & Circumstantial, Deponent) eyewitnesses (Subj. Nom.; Peter, James and John at the transfiguration) of His (Poss. Gen.) majesty (Gen. Attend. Circum.; magnificence, grandeur).

^{BGT} **2 Peter 1:16** Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν ἄλλ' ἐπόπτει γεινηθέντες τῆς ἐκείνου μεγαλειότητος.

^{VUL} **2 Peter 1:16** non enim doctas fabulas secuti notam fecimus vobis Domini nostri Iesu Christi virtutem et praesentiam sed speculatores facti illius magnitudinis

LWB 2 Peter 1:17 For even though He [Jesus Christ] received honor and glory from the presence of God the Father, when there came forth to Him from glory [heaven] a voice of a majestic nature: "My Son, My beloved One, He is the One [which the spectators were observing] in Whom I am well pleased,"

^{KW} **2 Peter 1:17** For having received from the presence of God the Father honor and glory, there was borne along by the sublime glory such a voice, My Son, the beloved One, this One, in whom I am well pleased.

^{KJV} **2 Peter 1:17** For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

TRANSLATION HIGHLIGHTS

Jesus Christ received honor and glory from God the Father (Dramatic Aorist tense) in the form of a majestic voice coming down from heaven. *Honor* represents the exalted position He held at the transfiguration. *Glory* represents the presence of the Shekinah. This voice from glory was heard by those who were with Jesus on the Mount of Transfiguration. That experience would be enough to make anyone bow in awe and respect, but as we will see, Peter downplays this experience for a more impressive source of information about God: the Word. Even though they were present for such a magnificent display of divine validation (Concessive Participle), there is a more sure Word of Prophecy. But that topic comes later. What did the voice from heaven say? The voice said: “My Son, My beloved One, He is the One in Whom I am well pleased.” God the Father pronounced His blessing upon His uniquely born Son in the presence of Peter, James and John.

RELEVANT OPINIONS

Our translation makes these words correspond exactly with the report given by Matthew in his account of the Transfiguration, except that “hear ye him” is added there. (B. Caffin) From the *power* and *coming* of Jesus at the transfiguration Peter turns to the *honor* and *glory* displayed there. (M. Green) The wondrous act which there took place was the official anointing, appointing, and consecrating of Christ for His Priestly office and sacrificial work. (E. Bullinger) Doctrine in the soul is more certain than what we might see through our eyes; we *see* through doctrine that we already have eternal life. Hence the confident expectation of receiving eternal life can only belong to the one who does not yet possess it. (R.B. Thieme, Jr.) The dazzling splendour on the mount was forever burned into the apostle’s memory, for not even the resurrection appearances are said in the record to have had such characteristics as honor and glory. (N. Hillyer) Presumably the election is considered as having already occurred in God’s eternity; it is now declared at the moment of Jesus’ official appointment for the task for which God has elected Him. (R. Bauckham)

2 Peter 1:17 For even (explanatory) though He (Jesus Christ) received (λαμβάνω, AAPtc.NMS, Dramatic, Concessive) honor (Compl. Acc.) and (connective) glory (Compl. Acc.; Shekinah) from the presence of God (Abl. Source) the Father (Gen. Appos.), when there came forth (φέρω, APpTc.GFS, Dramatic, Temporal) to Him (Dat. Adv.) from glory (Abl. Source; heaven) a voice (Subj. Gen.) of a majestic (Qualitative Gen.) nature (Descr. Gen.): “My (Gen. Rel.) Son (Nom. Address), My (Gen. Rel.) beloved (Descr. Nom.) One (Nom. Appos.), He is (εἰμί, PAI3S, Descriptive) the One (Pred. Nom.; which the spectators were observing) in Whom (Acc.

Appos.) **I** (Subj. Nom.; the Father) **am well pleased** (εὐδοκέω, AAI1S, Constative),“

^{BGT} **2 Peter 1:17** λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· ὁ υἱὸς μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα,

^{VUL} **2 Peter 1:17** accipiens enim a Deo Patre honorem et gloriam voce delapsa ad eum huiusmodi a magnifica gloria hic est Filius meus dilectus in quo mihi conplacui

LWB 2 Peter 1:18 And we [James, John and Peter] heard this voice which came forth from heaven when we were together with Him [Jesus Christ] on the holy mountain [of transfiguration],

^{KW} **2 Peter 1:18** And this voice we heard borne along, out from heaven, when we were with Him in the holy mountain.

^{KJV} **2 Peter 1:18** And this voice which came from heaven we heard, when we were with him in the holy mount.

TRANSLATION HIGHLIGHTS

Peter continues with the concessive idea he began in the prior verse. Even though he, James, and John heard this voice (Constative Aorist tense) which came forth from heaven (Dramatic Aorist tense) when they were together with Jesus on the holy mountain during the transfiguration (Temporal Participle), they still have a more sure Word of prophesy. The Word of God is infinitely more real to Peter than his miraculous experience on the Mount of Transfiguration. The spoken or written Word of God is more reliable to him than witnessing a miracle in the presence of Jesus Christ. He will confirm this incredible statement in the next verse.

RELEVANT OPINIONS

This whole passage shows the deep and lasting impression which the Transfiguration made on those who were privileged to witness it. (B. Caffin) Peter, James, and John saw the power and glory of Jesus in a manifestation of His second coming glory. The scene was like a mini-kingdom: Christ in glory represents His future role as King of kings. Moses in glory represents the redeemed who died. Elijah in glory represents the redeemed who will be translated, or raptured. Peter, James, and John represent the believers who live on the earth during the kingdom. The multitudes at the foot of the mountain could represent the multitudes who will witness Christ's second coming. (J. MacArthur) The mountain was made holy by the theophany. (C. Bigg) The apostles were there with Jesus when God appointed Him His King, and they themselves heard the divine decree. (R. Bauckham)

2 Peter 1:18 **And** (continuative) **we heard** (ἀκούω, AAI1P, Constative; James, John and Peter) **this** (Acc. Spec.) **voice** (Acc. Dir. Obj.) **which** (Subj. Nom.) **came forth** (φέρω,

APptc.AFS, Dramatic, Attributive) from heaven (Abl. Source) when we were (εἰμί, PAPtc.NMP, Pictorial, Temporal) together with Him (Dat. Assoc.; Jesus Christ) on the holy (Dat.) mountain (Loc. Place; of transfiguration),

^{BGT} **2 Peter 1:18** καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

^{VUL} **2 Peter 1:18** et hanc vocem nos audivimus de caelo adlatam cum essemus cum ipso in monte sancto

LWB 2 Peter 1:19 We still [nevertheless] have a more reliable prophetic Word [the written Word is more reliable than experiences], concerning which [doctrinal truth] you do well by studying regularly, like a lamp which shines in a dark place [OT Scriptures give a measure of knowledge], until daylight dawns [the prophecies are fulfilled] and a morning star [Jesus Christ] arises in the mentality of your soul [full perception of the true meaning of the OT prophecies concerning Christ],

^{KW} **2 Peter 1:19** And we have the prophetic word as a surer foundation, to which you are doing well to pay attention as to a lamp which is shining in a squalid place, until day dawns and a morning star arises in your hearts;

^{KJV} **2 Peter 1:19** We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

TRANSLATION HIGHLIGHTS

In spite of miraculous experiences, such as the voice coming from heaven giving honor and glory to Jesus Christ in Peter's presence, we still possess a more reliable prophetic Word (Gnomic Present tense). Prophetic scriptures are identical to the Word of God. The written Word of God is more reliable (Latin: firm) than experience, even the experience of God's voice coming out of heaven! How is that possible? The voice of God the three apostles heard said only a few words about Jesus Christ, but the Word of God in Scripture speaks thousands of words about Christ. And concerning this written Word, Peter advises us to study it regularly (Iterative Present tense). We do great honor to the Lord (Perfective Present tense) by paying such close attention to His Word. Peter compares the OT prophecies which he studied to a lamp which shines in a dark place (Pictorial Present tense). The dark place is not something evil, but rather represents a small measure of knowledge which the OT prophecies give us without NT revelation.

Lenski sees in the passage a picture of the "house of heresy" in which the believers addressed were compelled to live their earthly life. When daylight dawns (Ingressive Aorist tense), however, the fulfilled prophecies give us yet another measure of knowledge. And when the morning star arises in your mind, you may have full perception of the true meaning of the OT prophecies concerning Christ. The OT prophecies were illuminated by the light of NT writings and many were fulfilled by Jesus during His 33-year earthly ministry. The OT prophecies were not "darkness," but

compared to the light of the NT, they are *like* darkness. The morning star is, of course, a reference to Christ. The *kardia*, or right lobe of the soul, is where *epignosis* doctrine is stored. Some of the false teachers taught that the idea of the Second Coming was a subjective experience in the heart rather than an objective historical experience, an obvious heresy that arose from an allegorical confusion of eschatology.

RELEVANT OPINIONS

In the preceding section Peter focused on the spoken word of God the Father. In this verse he concentrates on the written Word of prophecy, namely, the OT Scriptures ... Peter urges his readers to pay close attention to the context of this prophetic word. (S. Kistemaker) God's Word is a lamp unto our feet, and a light unto our path; the word of prophecy guides us to Christ ... The world is a dark dreary place; we could not find the strait path and narrow way that leads unto life without the guiding light of the holy Word of God. The heart is a dark place, gloomy, dry, and squalid, when it is illumined by the Holy Spirit of God. (B. Caffin) The way to possess Christ is by giving heed to the Divine Word. Scripture is the revelation of Christ. He is not to be found in nature, though He is there, and gleams of His glory appear therein on every side; but they are only gleams, not Himself ... We cannot know Christ till we come to Scripture. To "give heed" to Scripture is to obey and trust Him who is revealed therein. But before we can trust ourselves to Scripture, we must have reasonable evidence that it is trustworthy. (C. New) "Prophecy" seems in fact to be interchangeable with the term "Scripture." (Fornberg)

Our inner transformation, deepened continually by the Spirit as we study the Scriptures, will be completed on the great day when we shall see Him as He is, and be made like Him. (M. Green) Peter knew a sounder basis for faith than that of signs and wonders. He had seen our Lord Jesus Christ receive honor and glory from God the Father in the holy mount; he had been dazzled and carried out of himself by visions and voices from heaven; but, nevertheless, even when his memory and heart are throbbing with recollections of that sublime scene, he says, "we have something surer still in the prophetic word ..." It was not the miracles of Christ by which he came to know Jesus, but the word of Christ as interpreted by the spirit of Christ. (M. Vincent) The newly converted still walk in a murky light, and are to progress in study of the Scriptures until they arrive at the light of day, where mature knowledge of Christ (or illumination by the indwelling Spirit) has imparted to them Christian truth in its fullness ... The whole course of our lives ought to be governed by the Word of God. (M. Green) The equivalence of *prophecy* and *Scripture* came about because in the current Jewish understanding all inspired Scripture was prophecy. (R. Bauckham)

The reference seems to be to the second coming of Christ as the Morning Star of the eternal day to come. (R. Earle) In an exhortation Peter told how to derive meaning from God's Word – pay attention to it. As a Light, God's written Word has validity and authority. In today's experience-oriented societies many people, including some Christians, seek to determine or assess truth by the particular way God has worked in their own lives. But for Peter the splendor of his experience (with Christ at His transfiguration) faded as he spoke of the surety of the written revelation of the prophets.

(K. Gangel) He means the entire Word of God, because he speaks of the Scriptures as having been spoken by God ... The Word of God is a light, a lamp, a source of light, like the sun in the sky. It is a centrifugal force. As the sun gives out its light, throwing it out to the universe, so the Word of God sends out a light, a force, and a power. It is the only tangible supernatural thing that we have in this world today. The Word of God is the only physical miracle that we have from God in this hour in which we live. (J. McGee) God's Word needs to authenticating signs to the trusting soul. (G. Cramer)

This word declares that the world is the "dark place," and prophecy is the only light we have in it, to which we do well that we take heed. Popular theology says that prophecy is the "dark place," and we "do well" to avoid it! (E. Bullinger) Doctrine is our door to the reality of God and His marvelous plan. His Word is more reliable than anything we see, hear, smell, taste, or feel; more real than empirical knowledge ... The Word of God is a much "more reliable witness" than our human senses. When we make our relationship with God our most important social life, that *is* spiritual momentum. If your social life with Him is right, then no failure or alleged failure in life can cause you to use your own volition to destroy yourself in the satanic system. (R.B. Thieme, Jr.) All prophecy in the sense of revelation is ended. The Word of God is all the prophecy we need. It can never be superceded. (R. Baxter) What Peter saw with his eyes and what he heard with his ears does not equal the affirmation of the glory and the deity of Christ that is presented in the Word of God. (W. Criswell)

Until the dawning of the millennial day when Christ returns, you must look to the Word of God as a man in darkness looks toward light. The only light the believer has in this dark world is the Word of God. (J. MacArthur) The adverb "well" characterizes their continuing attention to the Word as something "rightly" or "correctly" engaged in. He desires their continued study of Scripture as the safeguard against the errors of the false teachers. (D. Hiebert) This world is a dark, squalid place. God has given us the word of prophecy, which is intended to be a lamp unto our feet and a light unto our path. Any man who seeks to find his way through this wilderness without the lamp is foolish. We shall need the lamp as long as the darkness lasts. Some day the darkness will be past, for the day will dawn and the day star will arise. Our Lord will come at the dawn of the day as the Morning Star (Rev. 2:26-28) to catch away his waiting people to meet Him in the air, and afterwards He will come as the Day Star, that is the sun; He will appear as the Sun or Righteousness (Malachi 4:2), with healing in His wings. (W. Pettingill)

2 Peter 1:19 We still (adversative, emphatic; yet, nevertheless) have (έχω, PAI1P, Gnostic) a more reliable (Compl. Acc.; certain, sure) prophetic (Acc. Gen. Ref.) Word (Acc. Dir. Obj.; the written Word is more reliable than experiences), concerning which (Dat. Ref.; doctrine) you do (ποιέω, PAI2P, Perfective) well (adv.; honorably, rightly) by studying regularly (προσέχω, PAPtc.NMP, Iterative, Means; paying close attention to) like (comparative) a lamp (Dat. Ind. Obj.) which shines (φαίνω, PAPtc.DMS, Pictorial, Attributive) in a dark (Dat. Descr.) place (Loc. Place; OT

prophecies give a measure of knowledge), until (temporal) daylight (Subj. Nom.) dawns (διαυγάζω, AASubj.3S, Ingressive, Temporal; the prophecies are fulfilled) and (continuative) a morning star (Subj. Nom.; Jesus Christ) arises (ἀνατέλλω, AASubj.3S, Ingressive, Temporal; springs up) in the mentality of your (Poss. Gen.) soul (Loc. Sph.; full perception of the true meaning of the OT prophecies concerning Christ),

^{BGT} **2 Peter 1:19** καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀρχμῇ τῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,

^{VUL} **2 Peter 1:19** et habemus firmiorem propheticum sermonem cui bene facitis adtendentes quasi lucernae lucenti in caliginoso loco donec dies inlucescat et lucifer oriatur in cordibus vestris

LWB 2 Peter 1:20 Knowing this first [from considerable study], that all prophecy from Scripture [the written Word in the OT] did not originate from a private unfolding [from human imagination or ingenuity as opposed to the Spirit's],

^{KW} **2 Peter 1:20** Knowing this first, that every prophecy of scripture does not originate from any private explanation [held by the writer],

^{KJV} **2 Peter 1:20** Knowing this first, that no prophecy of the scripture is of any private interpretation.

TRANSLATION HIGHLIGHTS

Every Christian should understand (Latin: intellingence) an important doctrine (Gnomic Present tense) as they approach their study of Scripture. Every word in the Bible (prophecy) came from divine origin, not from human origin. Prophecy did not originate (Gnomic Present tense) from a private explanation. That means neither a single man or a group of men created the canon of Scripture. Human ingenuity had nothing to do with it. Peter continues this point and explains it in greater detail in the next passage. This negation has absolutely nothing to do with the exegesis of Scripture from the original languages. There are some theological morons out there (primarily cultists) who try to use this passage to dissuade others from studying and interpreting Scripture for themselves. Roman Catholics used this verse during the Protestant Reformation to try to force their teaching upon others. Verses 20-21 refer to the origination of the canon of Scripture, not to the study and understanding of it once it was completed. It refers to the divine *origination* of its contents as opposed to human inventions. The study of eschatology is highly recommended in these passages, but only as part of the entire realm of doctrine.

RELEVANT OPINIONS

No prophecy of Scripture arises from the prophet's own interpretation of the vision presented to his mind; for it was from God that the prophecy was brought, and men spoke

as they were borne on by the Holy Spirit ... Therefore the prophetic books of Holy Scripture are sacred and precious, and we do well in giving heed to them ... Prophecy is not its own interpreter; the guidance of the Spirit is necessary. Or, prophecy is not a matter for the private interpretation of the readers; only the Holy Spirit can explain it. (B. Caffin) It is the prophet's grasp of the prophecy, not that of the readers, that is here presented, as the next verse shows. (A. Robertson) No prophecy is of any private interpretation, so far as the writer of the prophecy is concerned. (K. Wuest) The Holy Spirit so superintended their work that even the words they chose were directed by the Holy Spirit. The result is that the books they penned bear their genuine imprint and at the same time are God's Word. (T. Schreiner)

The prophets themselves did not always know the import of their predictions. Now, however, that the Word of God is complete, and some have been fulfilled, and each intimation may be sorted and compared with all of like tenor, the whole outline of prophecy may be readily perceived. (A. Knoch) This is not meant to affirm that no private individual can interpret prophecy. The idea intended by the apostle is that no prophecy of the Word is to be interpreted solely with reference to itself, but all other portions of the prophetic revelation are to be taken into account and considered. Every prophecy is part of a wonderful scheme of revelation; for the true significance of any prophecy, the whole prophetic scheme must be kept in mind and the interrelationship between the parts in the plan as well. (C. Feinberg) The Greek word translated "interpretation" in this verse is *epilyseos*, which literally is "unloosing." The thought is that no prophecy of Scripture has come about by a prophet's own origin. (R. Zuck)

It simply means that no prophecy is to be interpreted by itself, but in the light of all that God has spoken on the subject. Compare prophecy with prophecy. (C. Ryrie) The whole scope of this passage is, not the interpretation of Scripture, but its origin: it does not speak of what the Scripture *means*, but of whence it *comes* ... There is not one word about the meaning, but a great deal about the *origin* of prophecy; not a word about its interpretation, but about its *source*. (E. Bullinger) Peter is not here warning against personal interpretation of prophecy as the Roman Catholics say, but against the folly of upstart prophets with no impulse from God. (G. Cramer) The Holy Spirit, not human volition, is the originating power in prophecy. (D. Hiebert) It springs not out of human interpretation. (Alford)

This is exactly private interpretation: It is a fixing down the meaning to the private thoughts, and narrow sphere, of David and Isaiah. It offends, too, precisely, against that broader principle, which the apostle immediately subjoins. This is a continual fault with those who deny prophecy. "They cannot see afar off." They pin down the prediction to the days of the writers who penned the prophecy. The Babylonish captivity, and the return from it, are the farthest horizon which they can admit in the accomplishment of the prophecy. Now such a principle destroys to us the significance and utility of prophecy. If all the OT prophecies have been fulfilled at the return to the captivity, they are to us "an old almanac." This low estimate of prophecy arises from low views of inspiration ... These inspired men did not pen their own personal and *private* thoughts. They are not the mere memoranda of what *they* expected, or wished. No: to them were suggested the

thoughts of *God*, and they penned *His* words ... All the Scripture is prophetic. Even its historic parts are typical, and were so penned as to be designed to give light on God's plans for the future. May the Holy Spirit open our eyes to discern them, and our hearts to love the Giver of this light. (R. Govett)

2 Peter 1:20 Knowing (γινώσκω, PAPtc.NMP, Gnostic, Modal; from considerable studying) this (Acc. Dir. Obj.) first (adv.), that (introductory) all (Nom. Measure) prophecy (Subj. Nom.) from Scripture (Abl. Source; the written Word) did not (neg. adv.) originate from (γίνομαι, PMI3S, Gnostic, Deponent; arise, appear, come about) a private (Descr. Gen.; as opposed to the Spirit's) unfolding (Abl. Source; interpretation, human ingenuity, impulse),

^{BGT} **2 Peter 1:20** τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίᾳς ἐπιλύσεως οὐ γίνεται·

^{VUL} **2 Peter 1:20** hoc primum intellegentes quod omnis prophetia scripturae propria interpretatione non fit

LWB 2 Peter 1:21 For prophecy [in the OT] did not come forth by the design of man [human origin], but men from God [selected agents] communicated as they were led by the authority of the Holy Spirit [divine inspiration].

^{KW} **2 Peter 1:21** For not by the desire of man did prophecy come aforetime, but being carried along by the Holy Spirit men spoke words from God who is the ultimate source [of what they spoke].

^{KJV} **2 Peter 1:21** For the prophecy came not in old time by the will of man: but holy men of God spake as *they were* moved by the Holy Ghost.

TRANSLATION HIGHLIGHTS

Old Testament prophecy did not come forth (Gnostic Aorist tense) by the design, will or imagination of man. Holy Scripture did not come from human origins! Men were divinely selected by God as agents or representatives and were then empowered by the authority of the Holy Spirit to communicate (Dramatic Aorist tense) absolute truth by His leading (Perfective Present tense). This is the doctrine of the divine inspiration of Scripture. God was the source, man was His agent, the power of the Holy Spirit was the means, and speech/writing was the mode of communication. Men were not dictation machines, but rather instruments led, carried or borne by the control of the Spirit.

RELEVANT OPINIONS

Human learning and an unteachable spirit cannot understand Scripture ... This book is the instrument of the Spirit of God; apart from Him it can teach us nothing. (C. New) The Holy Spirit employed men, not instruments, for the composition of Scripture. The Spirit used human beings with their talents and insights, their peculiarities and characteristics,

keeping them from sin and error. (S. Kistemaker) To regard the revelation of the NT as capable of altering the original revelation of the OT ignores the fact that the OT is revelation. In spite of all that we do not know about the composition and collection of the old canon, what we do know sets our framework. The prophecies of Scripture came as holy men of God spoke as they were moved by the Holy Spirit. This leads to the conclusion that OT Scripture is true and stable in the expression of truth. This would be denied if that early revelation may be altered by later revelation, which would mean that the early revelation is either wrong or misleading and in need of correction. (E. Johnson) There were 330 prophecies in the OT concerning the first coming of Christ, and all of them were literally fulfilled. No human being can guess like that. (J. McGee)

The first step in the transmission of truth from the heart of God to the heart of the believer is *revelation*, the act of God the Holy Spirit uncovering the things in the heart of God to the Bible writers, thus imparting the truth of Scripture to them. This brings us to the doctrine of verbal inspiration ... The Holy Spirit allowed the writers the free play of their personalities, vocabulary, and training, while at the same time guiding them to make an infallible record of truth infallibly revealed ... We now come to the doctrine of *illumination*, namely, the act of God the Holy Spirit enabling the believer to understand the truth given by *revelation*, and by *inspiration* written down ... The investigation of, inquiry into, scrutinizing, and sifting of scripture truth is done in the energy of the Holy Spirit who illuminates the sacred page of Scripture to the believer ... The Spirit-controlled Christian investigates, inquires into, and scrutinizes the Bible and comes to an appreciation and understanding of its contents. (K. Wuest) The writers recorded their God-given words as they were carried along by the Holy Spirit. They were moved by the Holy Spirit in their writings, much as a sailboat is borne along by the wind. (R. Zuck)

Whether they were oral prophets or writing prophets, the explanation is that they were “moved by the Holy Spirit.” The word translated “moved” is the word for carrying a burden. In this statement, accordingly, the human authors are carried along to the destination intended by God much as a boat will carry its passengers to its ultimate destination. Although passengers on a boat have some human freedom and can move freely within the boat, they nevertheless surely and inevitably are carried to the destination of the boat itself. (J. Walvoord) A common but erroneous interpretation of this phrase “any private interpretation” is that no individual has the right to study and interpret the Word of God for himself, and every individual must look to the church for the proper interpretation. What Peter wrote may be rendered this way, “No prophecy of Scripture comes out of private disclosure.” The apostle is dealing with the *source* from which the Scriptures came. They are not of human origin. Peter asserts that we can believe the Word of God because Scripture did not originate with men, but holy men of God spoke as they were moved by the Holy Spirit. (J. Pentecost)

Deny the millennial reign of Christ on earth, and vainly do you seek a clue amidst its labyrinth. Prophecy, to an apostolic eye, was one of the great pillars of a Christian’s hope ... Do any, then, attempt to dissuade the Christian from the study of prophecy, as obscure and unprofitable, apt to mislead the inquirer into extravagance and delusion? Rebuke such ... Till the night of this present evil age be past, and the new age come, this is our

luminary, given to prevent our feet from stumbling. Without it no Christian can perceive fully the true bearings of his faith, his peculiar duties, nor his preparation for Christ's presence and kingdom. Human conjectures and speculations about the future, not derived from God's prophetic word, are false, and will be left to prove themselves so. Those who are uninstructed in prophecy are caught by the deceitful projects of the Great Adversary. The world's future destinies, as revealed by God, are the main clue amidst the entanglement and perplexities of the present scene. "The mystery of God finished" relieves much the difficulties which lie on us, during the continuance of his hiding Himself. (R. Govett)

2 Peter 1:21 For (explanatory) prophecy (Subj. Nom.; of the OT) did not (neg. adv.) come forth (φέρω, API3S, Gnostic) by the design (Instr. Means; will, desire) of man (Abl. Source; human origin), but (contrast) men (Subj. Nom.; divinely selected agents) from God (Abl. Source) communicated (λαλέω, AAI3P, Dramatic) as they were led (φέρω, PPpTc.NMP, Perfective, Modal; carried along) by the authority of the Holy Spirit (Abl. Means; divine inspiration of Scripture).

^{BGT} **2 Peter 1:21** οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

^{VUL} **2 Peter 1:21** non enim voluntate humana adlata est aliquando prophetia sed Spiritu Sancto inspirati locuti sunt sancti Dei homines

CHAPTER 2

LWB 2 Peter 2:1 But there came into existence [at various times throughout history] false prophets [pretending to be originators of canon] among the people, even as there will be [in your time] false teachers [who contradict and twist the existing canon] among you, who will be of such a character [sweetness and life] as to introduce secretly and maliciously [alongside of true doctrine] destructive heresies [harmful to particular individuals and society in general], even repeatedly repudiating [by embracing grey areas of the relative instead of absolute truth] the sovereign Lord [Jesus Christ] Who bought them [reversionistic believers] out of the slave market of sin [definite atonement, particular redemption], bringing upon themselves [due to negative volition towards true doctrine] swift destruction [sin unto death].

^{KW} **2 Peter 2:1** But there arose also false prophets among the people, even as also among you there shall be false teachers, who will be of such a character as to bring in alongside

[of true doctrine] destructive heresies, even denying the Lord who purchased them, bringing upon themselves swift destruction.

^{KJV} **2 Peter 2:1** But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

TRANSLATION HIGHLIGHTS

For those of you who like theological details, I am including part of a research paper I wrote years ago in seminary on this passage. There are almost as many views on this passage as there are commentaries. I am not alone in my view, which is of course the correct one. ☺ To summarize, I am of the persuasion that (a) these false teachers had already become Christians, (b) they were from inside the church and not from outside the church, (c) they were definitely and effectively redeemed by Christ, (d) they contradicted or repudiated their positional status as Christians by living and teaching others to live in licentiousness, and (e) they were currently living a ruinous spiritual life and were soon "punched-out" or taken home by Christ in order to prevent them from infecting others with their poison. The phrase "Lord that bought them" can only be applied to Christians, and the current state of these Christians (in fellowship or in apostasy) is totally irrelevant.

These false prophets arose without going through a traditional chain of command (Ingressive Aorist tense). They have showed up at various times throughout history, pretending to be legitimate communicators of the original canon of Scripture. The use of the word "false apostle" is an allusion to the Old Testament false prophets while the use of the rare word (used only here) "false teacher" is an allusion to New Testament false teachers. The two identical prepositions "en" indicate that the first category was "in" or "among" Israel, while the second category is "in" or "among" the church. In other words, the first phrase means "among the people" (Israelites), while the second reference means "coming from within," in this case members of the local assembly - believers in the church Peter is addressing (the Predictive Future tense also points to these false teachers coming in the Church Age). The obvious parallel is that the Israelites and Christians connect each other. They both arise from *within*, rather than from *without*.

The false teachers are not like those in Jude who "came in from the cold," but will be members of the local church - maybe even friends you know personally. Rather than creating additions to the canon, they will contradict and twist the existing canon of Scripture by introducing secretly and maliciously alongside of true doctrine, damnable heresies. These heresies destroy both individuals and society in general. These false teachers probably know some true doctrine, but they have some "pet" philosophies which they have secretly and insidiously brought in (stealth attack) along side of true doctrine. Calvin calls this "infiltrating by flanking attacks and by underground tunnellings." These false teachers sneak their heresies in like a covert CIA operation - nobody sees them or knows they are there. The descriptive genitive means these heresies are ruinous to the spiritual life if they are believed and practiced. Eternal destruction is not in mind here. It is a phrase which points to "Christian apostasy" under the heading of *temporal disaster*.

The false teachers are supposed to be living a pure and holy life, but they are practically and experientially rejecting His authority over them. They continue to repudiate Him by their rejection of His authority over their life (Iterative Present tense). It is their ungodly and licentious life that contradicts Christ's rulership over them. To live like antinomians, as if Christ will never return, is *to denounce and deny the Lord Who bought you*. This contradiction of Christ by living in sin is a warning from God to prevent us from *ruining* our spiritual life. The key to understanding that this *denying* is not related to justification is in 2 Peter 3:17: "As for you, therefore, divinely loved ones (restricted to believers only), knowing these things beforehand, be constantly on your guard, lest having been carried away by the error of unprincipled men, you *fall from your own steadfastness*." And this steadfastness is your *temporal, spiritual life* - not your justification. It is to be understood in the context of revelation 3:11: "Hold that fast which thou hast, that no man take thy crown;" the issue is *rewards* from experiential sanctification, not justification.

It is also worth noting, that Peter himself "denied" the Lord three times when he was a believer and follower of Christ (Matthew 10:3, 26:70). "Absolute sovereign Lord" emphasizes the sovereignty of God in the act of "buying out of the marketplace of sin;" the use of *kurios* would have been insufficient to show the one-sided sovereign issue at hand. *Despotes* is always attended by dominion and sovereignty. It is generally used of the Father, but there are cases of it referring to Christ. *Despotes* implies an element of submission not found in *kurios* - which is exactly what the false teachers were not doing; they denied or refused to submit to the Lord in their daily lives, even though He bought them. (Trench) The Christian use of *despotes* expresses a sense of God's absolute disposal of His creatures, of His autocratic power more strongly than *kurios*. Philo elaborates that "*despotes* is not only *kurios*, but a frightful *despotes* that implies a more complete prostration of self before the might and majesty of God than does *kurios*."

Again, the false teachers contradicted their Sovereign Lord by refusing to prostrate their sinful lives and activities before Him. If ever there was a word chosen to present the sovereign buying, purchasing, redeeming and ransoming of believers by God without the Arminian intrusion of "man's will cooperating with God," *despotes* is the word, and it is precisely the term used here. Along with *despotes*, the word *agorazo* is pregnant with the theological nuances of redemption, particularly those centered around a ransom, a purchase price and a substitutionary atonement. This purchase is never portrayed in a "hypothetical" vein, but is used to denote absolutely the vicarious satisfaction of Christ. Even the Arminian Lenski agrees that the phrase "*Who bought them* conserves the fullest soteriological sense." It comes so close to the meaning of "ransom," that Moffatt even translates this phrase as "the Lord Who ransomed them." Redemption in this verse involves the act of purchasing or buying - the payment of a ransom price. Ransom is a key concept to the understanding of *definite atonement* or *particular redemption*.

The nature of a ransom is such that when the price is paid and accepted, it automatically frees the persons for whom it was intended (Dramatic Aorist tense). Anything short of this freedom is not a ransom. Christ actively purchased these false teachers at the same time He purchased us. "He bought (*agorazo*) to God through His blood (men) out of every tribe and language and people and nation" (Rev. 5:9). He didn't look into the

possibilities of our becoming "losers" in the Christian life. He didn't take inventory of our good deeds versus our evil deeds. Even more important, He didn't "elect" and die for only those who had an impeccable systematic theology. If He did, none of us would have made it! Nearly every pastor I have met has held to some form of "heresy," yet nobody doubted their profession or possession of Christ. So out of this blob of humanity the Father elected some, and then He guaranteed the effectiveness of the Son's atoning sacrifice for them by His sovereignty (*despotes*). He applied the atonement (*agorazo*) effectively to exactly those individuals for which it was intended - the elect.

This is the only way in which the Lord "could see the travail of his soul and be satisfied" (Isaiah 53). The elect were not chosen because of anything within themselves. Every category of depraved person can be included here, including false teachers. After all, He came to save sinners. The fact that they held to false doctrines and lived licentiously is not even admissible evidence in court when it comes to their justification. Owen agrees that "the apostle speaks of the purchase of the wolves and hypocrites, in respect of the reality of the purchase, and not rather in respect of that estimation which others had of them." Not only is the issue of freedom for the purchased spoken of in this verse, but more importantly, their new status as slaves of God, bought with a price to do His will. *Agorazo* speaks of both "the chosen of God being purchased by the death of Christ" (J. Boice) and "the Masters' right to demand submission of every man" whom He had just purchased. The false teachers refused to submit to His authority in their daily lives and therefore disowned their *despotes* – the sovereign Lord and Master, Who bought them.

The gnomonic present means they are bringing upon themselves by their negative volition to the truth *temporal* destruction of their spiritual life. This always happens as a result of prolonged negative volition. "Sudden ruin" is not what it appears to be in the King James translation. There is nothing eternal about this ruin. It "speaks of the loss of everything that makes human existence worthwhile" (K. Wuest), but not the loss of justification. The adjective *tachus* means that this ruin is near at hand and if they don't change their direction soon, "sudden, imminent" ruin is coming their way - either by discipline in time, or by the "sin unto death" (punching them out and bringing them home). This urgency and suddenness was probably in Peter's mind as an answer to "the false teacher's jibe that the Lord is slow in coming to exercise judgement in II Peter 3:9." (Bauckham) The use of *apoleias* adds to this irony, because "the false teachers actually taught freedom from destruction (2:19); they believed there would be no eschatological judgement, but in reality their teaching incurs precisely that judgment which they denied." (Neyrey)

II Peter does not deny that the false teachers are Christians. They are rather "reverse process reversionists," those who were once learning truth in a local assembly, but then went 180 degrees in the opposite direction, believing some heretical Gnostic doctrine and taking as many casualties with them on their road to ruin. Therefore, in this context, Peter is addressing false teachers who "abuse Christian liberty" - not that Christ designed by His purchase (death) to save all men who are on the road to destruction. Nearly every interpretation of this verse centers around how one views the extent of the atonement. Even the terms Limited and Unlimited don't explain the two opposing camps on the topic.

The Calvinist says the atonement is limited in its purpose, but unlimited in its power; the Arminian says the atonement is unlimited in its purpose, but limited in its power. I was taught in Reformed circles that the atonement is particular in its intention, and redemptive in its effect. But I prefer the term *definite atonement* because "the atonement is *definite* in its purposes and accomplishments, rather than indefinite - accomplishing nothing in and of itself, but relying on man's free will to complete the act.

Perhaps even better, Reisinger calls the atonement which the Calvinist believes to be *effective* - because it actually accomplishes the work of salvation. Let the Arminian be the one to call it ineffective." (G. Long) The differences between these views has been well documented over the centuries under imposing titles which pit the *Divine Sovereignty of God* against the *Free Will of Man*. After reading thousands of pages in dozens of books, I still have not been able to see any benefit in an unlimited atonement based on man's free will. God is God, and He has the right to distribute the benefits of the Cross as He sees fit. If He chooses (sovereign election) some out of the mass of humanity which are dead in trespasses and sins, sends His Son to die on the Cross for them and only them, and sends the Holy Spirit to apply that work on the Cross to them, why can't we let Him be? Why does man have to get his depraved fingers into the act? Why does man argue against the sovereignty of God and set up his "golden calf" of free will?

The answer is total depravity - but to be more specific, incredible arrogance. Mankind in general is just like the false teachers in our verse; they *contradict the sovereign Lord Who has bought them*. They are constantly trying to arrogate the finished work of redemption to themselves. The proponent of unlimited atonement takes the finished work of Christ ("It is finished") and adds a stipulation to the end of it, demanding that he participate before the issue is closed. That is colossal arrogance. "He tries to exalt the grace of God by offering salvation to all men, but what he does is actually cheapen it by showing that it didn't of itself accomplish anything" (J. Reisinger). "Unlimited atonement leaves God a failure, leaves His Son divested of His glory, and leaves the Spirit of God embarrassed when He reports back that: I did all that I could, but I just couldn't break that sinner's heart." This is not the gospel of Christianity; it is humanistic, Greek philosophy.

Hebrews 9:12 says Christ as High Priest "entered the Most Holy place once for all by His own blood, *having obtained redemption*." And now by the power of the Holy Spirit he is applying that obtained redemption. He is not, as I have heard by someone in the past, "throwing out lottery tickets for those who have positive volition to pick and choose." This would make Hebrews 9:12 read "not yet having obtained redemption." If the finished work of Christ is left contingent upon the will of man, then salvation is no more "by grace," but it is "by faith." But scripture teaches that "salvation is by grace, through the instrument of faith." Proponents of unlimited atonement teach an heresy that is mixed with truth just like the false teachers in II Peter 2:1. They take the aforementioned verse and read it back to you as "salvation by faith, through the instrument of grace." In other words, they have reversed the order of events in the passage so that man gets there first instead of God. That is arrogant blasphemy of the highest order!

The sovereign grace of God which accomplishes salvation by utilizing a mere instrument of man's faith has now been changed to the faith of man accomplishing salvation by utilizing the mere instrument of God's sovereign grace! To me this is a scary conclusion, and it reminds me of how false teachers "infiltrate by flanking attacks and by underground tunnellings," propagating their peculiar twists on scripture. The literature on this hotly-debated subject is multitudinous. I don't presume to try to cover all the pros, cons, problem verses, etc. in this short study. I highly recommend a book by Gary Long called *Definite Atonement*. I like his approach because he explains how all of the soteriological and Christological terms around the atonement have been emptied of their meaning by Arminian (Greek, Gnostic) philosophy. The outcome of unlimited atonement is that the substitution of Christ on the Cross no longer substitutes, redemption no longer redeems, propitiation no longer propitiates, and reconciliation no longer reconciles. All of these terms demand a completed work, not one which is waiting for man's decision to fulfill.

"The first and most direct tendency of this doctrine is to lead men to dilute and explain away the scriptural statements with respect to the true nature and import of the substitution and satisfaction of Christ, and their bearing upon the redemption and reconciliation of sinners. And this introduces serious error into a most fundamental department of Christian truth. They do not fully comprehend their own principles, and follow them out consistently; and of course, their tenure even of the truth they hold rests upon a very insecure foundation." (G. Long) What proponents of unlimited atonement end up saying is that "God saves us with our help," our believing being the deciding factor. But what this is really saying is that "we save ourselves with God's help." To the contrary, the death of Christ is not merely a provisional work waiting for us to complete - it actually purchased a particular people, it actually satisfied God the Father, it was actually efficacious in and of itself.

RELEVANT OPINIONS

The comparison of the false prophets of Israel and the Christian false teachers in 2 Peter 2:1 seems to bear every mark of having been created for its context. It is designed to link the preceding and succeeding material and creates the chiastic structure. The chiastic structure of 1:16-2:3 makes the false teachers the counterpart of the apostles. (R. Bauckham) Christ redeemed us to have us as a people separated from all the iniquities of the world, devoted to holiness and purity. Those who throw over the traces and plunge themselves into every kind of license are not unjustly said to deny Christ, by Whom they were redeemed ... only a few remain in pure obedience of Christ ... a huge number are led astray. Scarcely one in ten ... keep the purity of their faith to the very end. (J. Calvin) In the phrase "denying the Master who bought them" is a metaphor of a slave master who purchased slaves, a common metaphor for Christ's work in redemption. By adding that the master is the "one having bought them," 2 Peter has shown why the master is owed allegiance and has in essence called the false teachers renegade slaves, apostate Christians. (D. Watson) It is important to remember that Peter himself denied the Lord. (B. Caffin)

Instead of obeying Him, "these servants continue to reject Him. They are apostate Christians who have disowned their Master." (S. Kistemaker) This passage does not refer to unbelievers, but to believers, to the saints who denying their Lord were in danger of being removed and taken out prematurely for the sake of the body of believers whose spiritual life they endangered. (A. Custance) The Christian is to fear temptations, the dangers which menace him, the sin which indwells him, the warnings pointed out by others who have made shipwreck of the faith and the severity of God in His dealings with such. (A. Pink) This could be a reference to the past, an historical account - belief is not an issue. (D. Wretlind) In all soteriological instances, *agorazo* always refers to believers; it is never used in the sense of Christ buying unbelievers. This verse is not an exception to the rule. (D. Wretlind) There is no doubt, though, about the Master that bought them, nor that the buying refers to His dying for them on the cross. Here, as elsewhere, the death of Jesus is regarded as effecting the salvation of men, as bringing them out of their slavery to sin and making them all His own. (L. Morris)

Were the false teachers former members of the church? The answer to the question must be affirmative ... With His blood Christ has bought His people that they may do His will. But these false teachers who refuse to obey Him demonstrate the height of insolence toward the sovereign Lord. Just as a master has bought slaves from whom he expects obedience, so Jesus as sovereign Lord has bought His servants and demands obedience. But instead of obeying Jesus, these servants reject Him. (S. Kistemaker) The double usage of this word (*apoleias*) in our verse points more to the character of ruin and destruction upon a person, not an eternal act. (A. Robertson) The author sees no purpose, benefit, or comfort in a redemption that does not redeem, a propitiation that does not propitiate, a reconciliation that does not reconcile; neither does he have any faith in a hypothetical salvation for hypothetical believers. Rather, he has faith in a redemption which infallibly secures the salvation of each and every one for whom it was designed, namely "the children of God that were scattered abroad" (John 11:52), which is such a multitude of sinners declared righteous that no man can number them. (G. Long)

"Denying the Lord that bought them" apparently teaches that some redeemed by the death of the Lord Jesus eventually bring destruction on themselves. (T. Nettles) Justice demands that those for whom it is paid shall be freed from any further obligation. God would be unjust if He demanded this extreme penalty twice over, first from the substitute and then from the persons themselves. (L. Boettner) These false teachers brought in their errors by the side of the true doctrine; it implies also the secondary notion of secrecy ... These heresies destroy the *soul*; they bring *ruin* both to those who are led astray and to the false teachers themselves. (B. Caffin) Peter himself thrice denied the Lord; confident in his own steadfastness, he had maintained that he at least would be faithful even unto death; but his courage failed him in the hour of temptation. He must have remembered his own great sin when he wrote these words. (B. Caffin) The metaphor is of spies or traitors introducing themselves into an enemy's camp. (M. Vincent) The tactic of the Enemy in the NT era and the present day is for teachers of false doctrine to infiltrate the church as respectable teachers and gradually introduce their destructive heresies once they have gained acceptance. (W. Baker)

A clear meaning of *agorazo* stands out when given the immediate context of Peter's reference to false prophets among the Israelites in the past, Peter's calling as the apostle to the Jews (Gal. 2:8), and the similarity of the language here to that in Deuteronomy 32:6 (where Moses warned the people of turning from the God who had performed so many mighty deeds to deliver them from slavery). The false teachers deny the same God who delivered them, or bought them, when He brought their forefathers from Egypt. They deny Him in the same way their forefathers denied Him (Acts 7:51, Matt. 23:29-36; also compare Deut. 31:27-29 and 32:5 with 2 Peter 2:2, 13). Although God performed such great and mighty deeds to buy them from Egypt, form them into a nation, and send the messianic prophecies through them, they still reject Him and refuse to receive His revelations with humble obedience. In this manner Peter seeks "to aggravate the ingratitude and impiety of these false teachers among the Jews." No failure in the effectuality of Christ's redemptive price is in view at all here. Rather, Peter refers to the continual opposition of the Jews who killed the prophets and the Messiah while saying they were the only true followers of God in John 9:28-34. (T. Nettles)

Writing to a church that is threatened not so much by external threats (as in 1 Peter) as by internal ones (false teachers especially), he speaks to people who have named the name of Christ as their Savior. Furthermore, the concern appears to be not with people who have simply apostatized or denied their Christianity outright, but with those whose licentiousness and immoral teaching act as a denial of their ownership. They know the way of righteousness but turn from it and back to their old immoral ways like a dog returning to its vomit (2 Peter 2:21-22). This passage shares the standpoint of Hebrews 6:4-6, 10:26-27 in spelling out the horror and inconceivable blasphemy of people (or angels) actually turning their back on God after they have tasted His goodness. (D. McCartney) The use of *despotes* indicates a measured precision in pointing to God as rightful sovereign over all by virtue of sovereign creative power, his might in controlling the affairs of history, and his sureness to take retribution on those who seek to suppress his truth and oppose or ignore his purposes. (T. Nettles)

The reference to "the Master who purchased them" calls to mind the fact that, as members of the community (i.e., the purchased people of God), they have been branded as Christ's, and denying Him is therefore analogous to a slave in the Roman Empire denying his master. There is no question that many who have had Christ's seal of ownership placed upon them have nevertheless by word or life denied that ownership, to their own destruction. Even hypocrites, by virtue of their sometime identification with the people of God, are under Christ's seal of ownership and hence are doubly condemned when they deny their Master who warranted ownership of His people by His redemptive death. This passage cannot therefore be used to disprove the notion that Christ's redemption was intended for the benefit of specific people. Quite the contrary, since Peter gives no indication whatever that all people without distinction are the slaves of Christ, the reference to Christ's purchasing of "them" as His slaves supports rather than denies the definiteness of the atonement. (D. McCartney)

Romans 14:15, 1 Corinthians 3:17, and 2 Peter 2:1 refer not to pagans but to believers, to the saints who denying their Lord were in danger of being removed and taken home

prematurely for the sake of the Body of believers whose spiritual life they endangered. (A. Custance) Such heresies are “destructive,” for they lead people away from Christ and thus to spiritual ruin. (K. Gangel) These are the prophets who cry, “Peace, Peace,” when God is really going to bring judgment. (W. Nicole) People will fall for anything, and if you do not believe that, you ought to see the elaborate operations and headquarters of some of the cults which are located here in Southern California. You would be amazed, for it reveals that there are a great many people who have not heeded Peter’s warning that false teachers are abroad. Instead, they listen to them and give them financial backing. We oddballs down here can really be taken in. (J. McGee) Both *agorazo* and *exagorazo* mean the marketplace or place of business, meaning “to buy out of the marketplace,” so that the one who has been purchased might never return there again. (J. Boice)

Those who openly repudiate Christ have clearly placed themselves outside the believing community. But those who say, “Yes, I believe,” yet live out the opposite are the real deniers. (R. Mounce) They are disobedient, renegade slaves who do not obey their Master’s instructions and, therefore, shame Him. By following the false teacher’s denial of the Master and of final judgment, some persons in the church have backslidden into the accompanying behavior of licentiousness and shameful ways of pagan immorality. (D. Watson) 2 Peter does not deny that the false teachers are Christians, but sees them as apostate Christians who have disowned their Master. They disown their Master, who by His death bought them as His slaves; they flout His moral authority, and they are bringing on themselves imminent destruction at the Parousia, for all that they scoff at its late arrival ... Instead of witnessing to their neighbors, they were bringing discredit on the Christian way of life. (R. Bauckham) The destructive heresies are the intrusion of unorthodox opinions which lead to the ruin of spiritual life, the doom of the people involved, and the loss of all that is eternally worthwhile. (N. Hillyer)

2 Peter 2:1 But (adversative) there came into existence (γίνομαι, AMI3P, Ingressive, Deponent; at various times throughout history) false prophets (Pred. Nom.; those who pretend to be legitimate communicators of the original canon of Scripture) among the people (Dat. Assoc.), even (ascensive) as (comparative) there will be (εἶμι, FMI3P, Predictive; in your time) false teachers (Pred. Nom.; those who contradict and twist the existing canon of Scripture) among you (Dat. Assoc.), who will be of such a character as (Nom. Appos.; sweetness and life) to introduce secretly and maliciously (παρεισάγω, FAI3P, Predictive; bring in alongside of true doctrine) destructive (Descr. Gen.; harmful to individuals and society) heresies (Acc. Dir. Obj.), even (ascensive) repeatedly repudiating (ἀρνέομαι, PMPTc.NMP, Iterative, Modal, Deponent; disowning, denying, rejecting absolutes and talking in grey areas of the relative) the sovereign Lord (Acc. Dir. Obj.; Jesus Christ) who bought them (Acc. Adv.; reversionistic believers) out of the slave market of sin (ἀγοράζω, AAPtc.AMS, Dramatic, Substantival; definite atonement, particular redemption), bringing upon

(ἐπάγω, PAPtc.NMP, Gnostic, Result) themselves (Dat. Disadv.; due to negative volition towards true doctrine) swift (Temporal Acc.; imminent) destruction (Adv. Acc.; sin unto death).

^{BGT} **2 Peter 2:1** Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. Ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν,

^{VUL} **2 Peter 2:1** fuerunt vero et pseudoprophetae in populo sicut et in vobis erunt magistri mendaces qui introducent sectas perditionis et eum qui emit eos Dominum negant superducentes sibi celerem perditionem

LWB 2 Peter 2:2 And many [converts to reversionism] will follow their [false teachers] insolence, by means of whom the way of truth [protocol plan for the Church Age believer] shall be maligned.

^{KW} **2 Peter 2:2** And many will follow their licentious conduct to its consummation, on account of whom the way of the truth will be reviled.

^{KJV} **2 Peter 2:2** And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

TRANSLATION HIGHLIGHTS

The false teachers that Peter has predicted “will arise” throughout history will not be mere irritations; they will garner quite a following among ignorant Christians. Many believers will follow them into reversionism (Predictive Future tense) by adopting their insolent and licentious attitude. These false teachers will malign the protocol plan of God for Church Age believers. They will create their own plan for living and it will not include Bible doctrine. The Greek word “aselgeia” refers to arrogance and insolence on the lighter side and complete licentious and sensual behavior on the darker side. Because of the verses which follow, it is likely that these false teachers are antinomians. It is also likely that they are involved in sexual perversions, perhaps joining the phallic cult in their “backsliding.” Peter’s reference to the fallen angels imprisoned in Tartarus lend credence to this view. This crowd places more importance on carnality than spirituality.

RELEVANT OPINIONS

We are living in an age of sentimental superficiality when it is thought that in religious matters particularly, we must ever speak smooth words of compromise and tolerance. Peter’s admonitions here stand out in direct contrast to such thoughts. He speaks with forthright candor, and his words are pertinent, and his statements sweeping. The church today is honeycombed with false teachers ... Much false teaching that is destructive is introduced with innuendos, and incidental implications hung upon a skeletal structure of orthodoxy ... More infidelity is emanating from the so-called Christian pulpit than from the gutter of life ... It is characteristic of Satan’s subtility to have men in so-called Christian circles denying the presence of sin, and calling it by fantastic names to deny its

very existence. (T. Westwood) They destroy themselves by their denial of Christ, they draw others to follow them and decry orthodox Christianity, and they will seek to make financial gain from genuine believers by their false teaching. (D. Wheaton) “Truth is for ever on the scaffold, Wrong for ever on the throne.” The masses have turned their backs upon the Gospel and we find ourselves a comparatively small remnant facing such a world. (D. Lloyd-Jones)

The false teachers are those standing in the succession of the false prophets with their destructive heresies and false words. (D. Watson) Peter informs us that Satan will try his best to pervert the precious knowledge of the truth to render it ineffective. *Pure* doctrine is the only truth that will produce converts and spiritual growth. There is hardly an epistle of Paul that does not deal with false doctrine, and Peter is devoting the greater part of his second epistle to that problem as well. (W. Baker) It should be pointed out that emphasis on the apostasy of the church came to the fore at the rise of the prophetic conferences as an antidote to the false optimism of postmillennialism. Clarification is needful at this point: dispensationalism does not teach that the entire church in any century is apostate. It does teach that the last days of the church age will witness a great apostasy from the ranks of the church, and that is abundantly attested by Scripture. (C. Feinberg) Today we are confronted by precisely the same condition. Look at the multiplicity of advice being offered, look at the theories being propagated, look at all the solutions that are being offered, and all the clever people that are writing and telling us what ought to be done. (D. Lloyd-Jones)

Unfortunately, many Christians will eagerly adopt the teachings and the lifestyle of these heretics. Instead of shunning their evil practices, gullible Christians follow their shameful ways. (S. Kistemaker) The shameful or immoral way of the teachers probably refers to their antinomian tendencies resulting from the false conclusion that since God’s grace is unlimited they are free to sin all they want. (R. Mounce) They do not care for the souls of men; they want their money. Their words are fair, but they do not spring out of strong conviction; they are carefully thought out, cunningly devised to attract attention and to ensnare men. And so they make a gain of their followers. (B. Caffin) The way of Truth will be reviled because of a lack of integrity in its members. (D. Senior) These “many” are many *backsliders* who follow out the moral implications of the antinomian’s teaching. (J. Kelly) It is sadly true that no doctrine, however senseless and monstrous, which under the guise of a religious faith ministering to the sensual appetites of men, will ever want followers. (D. Hiebert) There is nothing so pathetic as the belief that because we are living in the 21st century we are in a different world from the world inhabited by our forefathers. (D. Lloyd-Jones)

2 Peter 2:2 And (continuative) many (Subj. Nom.; converts to reversionism) will follow (ἐξακολουθῶ, FAI3P, Predictive) their (Poss. Gen.; the false teachers) insolence (Dat. Disadv.; licentiousness, debauchery), by means of whom (Acc. Gen. Ref.) the way (Subj. Nom.; teaching of Christianity., protocol plan of God) of truth (Adv. Gen. Ref.) shall be

maligned (βλασφημέω, FPI3S, Predictive; reviled, spoken irreverently of).

^{BGT} **2 Peter 2:2** καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται,

^{VUL} **2 Peter 2:2** et multi sequentur eorum luxurias per quos via veritatis blasphemabitur

LWB 2 Peter 2:3 And in the sphere of a frantic search for happiness [insatiableness], with fabricated teachings, they will exploit you, whose divine discipline [judicial sentence] will not be delayed for long; indeed, their ruin [loss of everything worth living for] is not sleeping [it's already in motion].

^{KW} **2 Peter 2:3** And in the sphere of covetousness, with fabricated words they will exploit you, for whom from ancient times their judgment has not been idle [i.e., it is being prepared], and their destruction is not sleeping.

^{KJV} **2 Peter 2:3** And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

TRANSLATION HIGHLIGHTS

Like all reversionists, the false teachers are living a frantic life in search for happiness - anywhere they can get it. Scar tissue of the soul has become their way of life. No matter what they turn to, it soon sours and disappoints. The only answer for the misery in their soul is Bible doctrine, but that's the last thing they are interested in. They are busy false teachers though; they fabricate false teachings and continually support them in order to "fleece the sheep." They will be quite successful in exploiting naïve believers (Predictive Future tense). They will develop a knack for making a quick killing like a deceitful, traveling salesman (trade for profit). However, they won't get away with these practices forever. Their divine discipline will not be delayed for long (Gnomic Present tense).

God sees everything they do, and though it might appear to them and to others that they are getting away with their arrogant behavior (Latin: avarice), in reality their ruin is already in motion (Progressive Present tense). God's disciplinary actions are not sleeping (Latin: dormant); His timing is perfect no matter what we think. If His discipline includes the loss of everything worth living for, then the worst state of mind to be in when that happens is to temporarily possess everything you ever dreamed of. First it affects your lack of capacity for life; the benefits you pursued for so long make you indifferent or miserable instead of happy. Then He might take them away from you altogether, either one-by-one over time or through a sudden tragedy.

RELEVANT OPINIONS

Like false prophets, the false teachers do not speak with divine authority, as the prefix *pseudo* implies. Rather, they proclaim a false message of peace and security against the true prophetic (and apostolic) message of judgment. Also like the false prophets, the false

teachers will be condemned to punishment by God. All the negative pathos and images the audience has regarding false prophets will, by association, be brought to bear against the false teachers. (D. Watson) God will by no means spare the guilty; if men will pollute God's earth and their own bodies by sin and uncleanness, the heavy wrath of God must sooner or later sweep them into utter ruin. But even that frightful catastrophe showed how precious the souls of the righteous are in the sight of God. Had there been ten such in that wicked city, he would have spared it for the ten's sake. How little the rulers of the earth think that the course of this world is ordered for the sake of the faithful; that empires are saved from ruin, and wars averted, for the salvation of the few chosen souls! Two angels were sent to save the one righteous man in the cities of the plain; they laid hold upon his hand while he lingered, and brought him out with wife and daughters almost against his will. (B. Caffin)

They exploit people sexually and financially. This is characteristic of the "health and wealth" gospel, whose teachers emphasize the idea that God wants people to enjoy life and get rich. Their followers give large amounts of money to religious hucksters who promise God's material blessings for doing so. Those in this false form of Christianity have an insatiable appetite for gratification and luxurious living, having discovered that some religious people will follow anyone who seems to offer the good life as a divine benefit. (W. Baker) The authoritative teachings they would not openly seek to combat; for that might lead to their being silenced, even in their speedy ejection from the Christian communities. Their policy would rather be to keep up connection with the Christian circle, and to bring in a *spurious Christianity*, having resemblance in form, but denial in substance. (R. Finlayson) Judgment and destruction are two forces that are at work and awake to fulfill their mandate in obedience to God. God will not permit these wicked men to escape their punishment. (S. Kistemaker)

They are like enfranchised slaves turning round upon their liberator, speaking of him with scorn and derision, treating him with neglect and indifference, if not with hatred and hostility. (B. Caffin) Peter concentrates on the pride and rebellion of the angels, the apathy and disobedience of the men of Noah's day, and the sheer sensuality of the men of Sodom, presumably because these were all characteristic of the false teachers he was opposing. (M. Green) God's justice does not sleep and it is never late. (K. Gangel) They stand under God's wrath. He has not overlooked their evil machinations. He will visit them with punishment. A sovereign and just God will not let wickedness go unpunished. (R. Mounce) Their destruction is being actively planned. (N. Hillyer) "Destruction," which occurs five times in this epistle, does not mean extinction but *ruination*, not loss of being but *loss of well-being*. If they prevailed, these false teachings would mean disaster for the true Church, as well as for its individual members. (D. Hiebert)

2 Peter 2:3 And (continuative) in the sphere of a frantic search for happiness (Loc. Sph.; insatiableness, avarice, covetousness, scar tissue of the soul is becoming their modus operandi), with fabricated (Dat. Disadv.; molded) teachings (Instr. Means; false doctrines designed to intrigue you), they will exploit (ἐμπορεύομαι, FMI3P,

Predictive, Deponent; make a quick killing like a travelling salesman) you (Acc. Dir. Obj.), whose (Dat. Poss.) divine discipline (Subj. Nom.; judicial sentence) will not (neg. adv.) be delayed (ἀργέω, PAI3S, Gnostic; is not lingering) for long (temporal adv.); indeed (affirmative; you may not see it coming, but it is on its way in God's time), their (Poss. Gen.) ruin (Subj. Nom.; temporal destruction, loss of everything worth living for, sin unto death) is not (neg. adv.) sleeping (νυστάζω, PAI3S, Progressive; it's already in motion).

^{BGT} **2 Peter 2:3** καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

^{VUL} **2 Peter 2:3** et in avaritia fictis verbis de vobis negociabuntur quibus iudicium iam olim non cessat et perditio eorum non dormitat

LWB 2 Peter 2:4 For example, God did not spare the angels who sinned [by cohabiting with the daughters of men], but when incarcerating them in Tartarus, He committed *them* with chains of darkness for the purpose of being reserved for judgment [to be cast into the Lake of Fire forever].

^{KW} **2 Peter 2:4** For, in view of the fact that God did not spare angels who sinned, but having thrust them down into Tartarus, committed them to pits of nether-world gloom, being reserved for judgment,

^{KJV} **2 Peter 2:4** For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

TRANSLATION HIGHLIGHTS

Peter provides an example of evil being punished by God, in this case, the perpetrators were the fallen angels who sinned by cohabiting with the daughters of men in the days of Noah (Constatative Aorist tense). Just like they didn't get away with their sins against mankind, nobody today gets away with their sins against mankind. God did not spare divine judgment (Gnostic Aorist tense) on the fallen angels. He imprisoned them in Tartarus (Dramatic Aorist tense). He committed them with chains of darkness (Dramatic Aorist tense). No prison guards are needed with this kind of chain or prison cell. Without a hint of light from any direction, darkness is their prison. There is no movement, no place to go, nothing to see, just the absolute black of darkness for thousands of years. They are being reserved in this state even now (Durative Present tense) for future judgment. They will eventually be cast into the Lake of Fire forever. That is a pretty good example of the judgment of God, if you ask me, but it is only the first of many. Peter wants to reassure his readers that the false teachers will not get away with their heresies unpunished. *Sirais* (chains) and *sirois* (pits) are both attested in manuscripts; I chose chains.

RELEVANT OPINIONS

First, when Peter stated that some angels were cast into hell, he used a form of the word *tartarus*, which in Greek literature always meant the place of deepest conscious torment or hell in the netherworld. It never meant nonexistence and it never meant the grave. Second, God committed them to “pits of darkness.” This Jewish apocalyptic phrase referred to the place of mental anguish and terror in the underworld. Third, they are ‘reserved’ in the black pits of *tartarus* until the day of judgment. The word ‘reserved’ is in the present passive participle tense, which means that they are continually kept or reserved unto judgment. It is thus grammatically impossible to avoid the clear teaching in this passage that these angels are in conscious torment in the black pit of *tartarus* until the day of judgment. (R. Morey) Second Peter’s comparison to angels is significant. If even angels were not spared, neither shall be those who have been part of the people of God. Faith should not be confused with presumptuousness. (D. McCartney)

The chains consist in darkness; the pits are in darkness. (B. Caffin) The sin of these more daring angelic rebels deprived them of freedom and positions under Satan as principalities, powers, rulers of this darkness, and wicked spirits in the heavenlies (Eph. 6:12), and resulted in God’s casting them down to Tartarus, delivering them “into pits of darkness to be reserved unto the judgment.” Since they chose to leave their own realm and to break the bounds and God-ordained laws of two worlds, to work havoc and vicious confusion, God wiped out the results of their disorder with a flood, and dashed them down to the lowest dungeons (Tartarus) to deprive them forever of the opportunity of causing further derangement. The region of their imprisonment appears to be a more doleful and terrible place of confinement than Hades, and is clearly distinguished (Rev. 19:20, 20:10) from Gehenna. (M. Unger) This metaphor intimates that they are held bound in darkness until the last day. (J. Calvin) Satan and his demons are free to hurt us only to the length of their chain, like a chained dog. Darkness is their chain. (R. Jamieson)

Blackout is that state in which the left lobe of the mentality of the soul (*nous*), devoid of doctrine, is attacked directly by evil concepts and ideas. Blackout of the soul is produced directly by the malfunction of the *grace apparatus for perception* through willful rejection of doctrine and indirectly by the believer’s participation in previous stages of reversionism. In the mechanics, negative volition toward doctrine opens a vacuum in the left lobe called *mataiotes* in the Greek of Ephesians 4:17. Translated “vanity” in the KJV and “futility” in the NAS Bible, *mataiotes* is a technical word which must be correlated with the context. In this case, since it pertains to the soul, it refers to “emptiness” in the soul. Into this void are drawn thoughts contrary to divine viewpoint – satanic propaganda, the “doctrine of [from] demons” and every aberration of human viewpoint in life. Demons function as communicators in this vacuum and they transmit evil. Satan’s sphere, the kingdom of darkness, is thus transferred into darkness in the soul of the believer. (R.B. Thieme, Jr.)

When satanic doctrine or evil moves to the right lobe, the *kardia*, and corrupts the entire thought pattern, the believer is under demon influence. Since the body of the believer is permanently indwelt by the Holy Spirit, he can never be demon possessed. But the

infiltration of evil into the believer's soul is in some ways more devastating than the demon possession of an unbeliever. The shroud of evil in the soul renders the believer incapable of using divine viewpoint. Objectivity is blacked out in every area of life, from the spiritual principles of Bible doctrine to the laws of divine establishment. They are replaced by subjectivity, confusion, instability, and frustration. Some of the most subjective and destructive people in the world are believers whose souls are blacked out. Their thinking under the influence of evil is totally distorted. Subjective thinking by believers blames God for adversity, or sublimates with alcohol, drugs, promiscuity, or both. They may even fall into neurotic and even psychotic behavior. Subjectivity from blackout of the soul is the basis for utopian thinking, world peace and disarmament movements, universal brotherhood propaganda, the 'greatest good for the greatest number' socialistic schemes that promote the "welfare state" and "redistribution of wealth." (R.B. Thieme, Jr.)

The fallen angels that are bound must not be confused with the fallen angels that are free. The latter, as noted, are in all likelihood to be connected with demons. The fallen angels that are bound, on the other hand, are those described by Peter and Jude, as ostensibly guilty of such enormous wickedness as no longer allowed them to roam the heavenlies with their leader Satan and the other evil angels, but plunged them down to the strictest and severest confinement in Tartarus. That this angelic incarceration cannot be connected with the original rebellion of Satan and the fall of angels is obvious. (M. Unger) God always knew that such a promise (Gen. 3:15) required Him to preserve the human race so Christ could be born as true humanity. Satan, constantly on the offensive, conspired in the days of Noah to infiltrate fallen angels into the human race in an attempt to destroy the lineage of Christ. Satan enjoyed fantastic success! The antediluvian population fell right into step with his plan. After a few generations of this intermarriage, true humanity began to disappear, and evil became rampant on the earth. (R.B. Thieme, Jr.)

2 Peter 2:4 For (explanatory) example (assertion; example #1), God (Subj. Nom.) did not (neg. adv.) spare (φείδομαι, AMI3S, Gnostic, Deponent) the angels (Gen. Disadv.; those who cohabited with the daughters of men, Nephilim, Watchers) who sinned (ἀμαρτάνω, AAPtc.GMP, Constative, Substantival), but (contrast) when incarcerating them in Tartarus (ταρταρώ, AAPtc.NMS, Dramatic, Temporal; imprisonment), He committed (παραδίδομι, AAI3S, Dramatic; remanded) them (ellipsis) with chains (Instr. Means) of darkness (Gen. Spec.) for the purpose of being reserved (τηρέω, PPpTc.AMP, Durative & Futuristic, Telic; guarded) for judgment (Acc. Purpose; to be cast into the Lake of Fire forever).

^{BGT} **2 Peter 2:4** Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,

^{VUL} **2 Peter 2:4** si enim Deus angelis peccantibus non pepercit sed rudentibus inferni detractos in tartarum tradidit in iudicium cruciatos reservari

LWB 2 Peter 2:5 Likewise, He did not spare the ancient [antediluvian] world [corrupted by the Nephilim], but preserved Noah, the eighth person, a communicator of imputed righteousness [not a herald of mere morality, but of a relationship with God], when He brought the flood [deluge] upon the world of the ungodly.

^{KW} **2 Peter 2:5** And did not spare the ancient world, but preserved Noah as the eighth person [to be preserved], a proclaimer of righteousness, having let loose the deluge upon the world of those who were destitute of reverential awe towards God,

^{KJV} **2 Peter 2:5** And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

TRANSLATION HIGHLIGHTS

Peter's second example from the OT is when God did not spare (Gnomic Aorist tense) the antediluvian world that was corrupted by the Nephilim. This was the occasion of the angels who cohabited with the daughters of men and produced children who were half-angel, half-man. This was a satanic attempt to corrupt the physical line of the future Messiah. God protected Noah, the eighth of eight persons to survive the Great Flood. Noah was a communicator of imputed righteousness. Why do I say imputed righteousness? He was not a herald of mere morality; unbelievers can be moral yet still reject Christ. The righteousness Noah preached was the righteousness of God, not man. God preserved Noah when He brought the flood (Dramatic Aorist tense) upon the world of the ungodly. In other words, there were only eight believers left on planet earth at that time. Some commentators think these eight may have been the only "pure" humans left, meaning all the rest of the inhabitants were part angel. I don't necessarily agree with this theory, but it is interesting nevertheless.

RELEVANT OPINIONS

Whether the flood was universal or local is not relevant at this point. Of importance is that God pronounced judgment upon the ungodly world and destroyed it with the waters of the flood ... The construction of a boat on dry ground afforded numerous opportunities to preach righteousness to the wicked inhabitants of the world. For 120 years Noah built the ark and exhorted the people to repent. Yet no one accepted his teaching, for everyone perished ... The seven included Noah's wife, three sons, and their wives. God spared their lives because they were righteous in His sight. These eight people continued the human race ... Yet as God protected believing Noah and his household, so He will spare believers who remain true to the teaching of Scripture. In other words, Peter's message is designed to exhort and encourage the readers of this epistle. (S. Kistemaker) Men multiplied on the earth for sixteen or seventeen centuries, and then the Flood swept them away as though they had never been. (R. Finlayson)

Noah was a preacher of righteousness to the antediluvians, but seemingly with little effect. (A. Pink) Do false teachers today think they can escape God's judgment because

of their large numbers? (K. Gangel) I rather think that he is called the preacher of righteousness, because he laboured to restore a degenerated world to a sound mind, and this not only by his teaching and godly exhortations, but also by his anxious toil in building the ark for the term of a hundred and twenty years. (J. Calvin) Although the primary reference is to the world of people living before the Flood, the expression also includes the old impersonal world-system which developed during the era between Adam and Noah. In 2 Peter 3:5-7 Peter says that the antediluvian world-system perished, giving way to the present *cosmic system* in which we now live. (D. Hiebert) One mark of the godly is that they can see that the world is under judgment. (D. Lloyd-Jones)

Immediately after the Flood, in order to curtail lawlessness and crime, God gave to man this edict: “Whoso sheds man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6). It is nonsense today to argue against capital punishment by saying that the Bible says, “Thou shalt not murder.” “Thou shalt not murder” has reference to an individual who harbors hatred in his heart and, expressing his own fleshly feelings in anger or hatred, he slays another human being. My friend, that’s murder. But God has given to governments the authority to execute any man who takes another man’s life. Why? Listen to me for just a moment: You do not show respect for human life by letting off a murderer who has destroyed another human being. You show respect and value for human life when you take the life of a murderer who fails to respect another human being but despises him by killing him for some selfish or sinful reason ... We have had many softhearted and softheaded judges in this land, and we are far from God and His Word. Lawlessness has become so bad that the people of California have voted to reinstate capital punishment. Yet it is almost impossible to enforce it because of the godless leaders we have today. They know not God. They know not God’s plan and program. (J. McGee)

2 Peter 2:5 Likewise (adjunctive; example #2), He did not (neg. adv.) spare (φείδομαι, AMI3S, Gnomic, Deponent) the ancient (Desc. Gen.; antediluvian) world (Obj. Gen.; corrupted by the Nephilim: half-angel, half-men), but (adversative) preserved (φυλάσσω, AAI3S, Dramatic; guarded, protected) Noah (Acc. Dir. Obj.), the eighth person (Acc. Appos.), a communicator (Acc. Appos.; herald) of imputed righteousness (Obj. Gen.; not a herald of mere morality, but of a relationship with God), when He brought the flood (Acc. Dir. Obj.; deluge) upon (ἐπάγω, AAPtc.NMS, Dramatic, Temporal) the world (Dat. Disadv.) of the ungodly (Poss. Gen.; impious).

^{BGT} **2 Peter 2:5** καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

^{VUL} **2 Peter 2:5** et originali mundo non pepercit sed octavum Noe iustitiae praeconem custodivit diluvium mundo impiorum inducens

LWB 2 Peter 2:6 Likewise, by reducing the cities of Sodom and Gomorrah to ashes, He condemned *them* [judged by divine norms and standards] by means of catastrophic destruction [capital punishment], appointing *them* as permanent examples to the ungodly who would come in the future.

^{KW} **2 Peter 2:6** And the cities of Sodom and Gomorrah having reduced to ashes, He condemned them to destruction, having constituted them a permanent example to the ungodly of things about to come;

^{KJV} **2 Peter 2:6** And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

TRANSLATION HIGHLIGHTS

Peter's third example regarding how God does not wink at sin was His reducing (Latin: incinerating) the cities of Sodom and Gomorrah to ashes (Dramatic Aorist tense). He judged the sexually illicit behavior of its inhabitants by divine norms and standards and condemned them (Culminative Aorist tense) by means of catastrophic destruction (Latin: damned). God set up capital punishment to preserve the earth from homosexuality. When human law fails to condemn such sin, He steps in and remedies the situation. He appointed the destruction of these cities of sexual immorality as permanent memorials (Dramatic Perfect tense) to all the ungodly who would come in the future (Futuristic Present tense). God created man and woman to be a pair. He did not create them man and man, woman and woman, or man and animal. Homosexuality is a sin; God hates this sin. The southern tip of the Dead Sea is a permanent geographical marker to all future generations that "men were not born this way," but rather chose to embrace this sin in spite of all warnings.

RELEVANT OPINIONS

Peter mentions only the cities of Sodom and Gomorrah as representative places. The other cities were Admah, Zeboiim, and Bela, also known as Zoar (Gen. 14:2). Even in those days Sodom and Gomorrah were chief cities known for the wickedness and especially for the homosexuality of their inhabitants (Gen. 19:4-5). The sin of these people was so grievous that God determined to destroy the entire plain of the Jordan. (S. Kistemaker) In the present day homosexuality, which is scarring so much of Western culture, recalls the same shameful conduct in those two ancient cities. (K. Gangel) The Bible states that homosexuality and lesbianism are not only carnality but a blight on the soul – a trap of frustration, unhappiness, and torment that can lead to neurosis and psychosis. They are also a cancer on society. Sodom and Gomorrah are the prototype of the special judgment and cursing God executes on this evil (Lev. 18:22-30). Homosexuality attacks human freedom, corrupts marriage and family, and ultimately defiles the entire nation. When such abject decadence is sufficiently widespread and becomes culturally acceptable (Gen. 19:4-5, 24-25), society degenerates and the nation eventually self-destructs. (R.B. Thieme, Jr.)

This form of judgment was by “reducing them to ashes,” Peter’s summary of the words of Genesis 19:24-26, “and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.” The sin of the cities was homosexuality, and it is interesting that Peter says that God “made them an example to those who would live ungodly thereafter.” A special form of judgment came upon those who committed this particularly detestable sin to warn others in the future. The social ramifications of such perversion must be recognized, because it eats like a cancer in society and becomes a catalyst for that society’s ultimate demise. There are two aspects of sin in a society where homosexuality begins to be common: its *practice* and its *acceptance*. By “acceptance” I mean the willingness of those who may not practice it but regard it, as we say today, an “alternative lifestyle.” (W. Baker) The hot springs and sulfurous gases of the region south of the Dead Sea were thought of as the smoldering ruins of Sodom and Gomorrah. (D. Watson) The area today is strikingly bleak in appearance, being rich in bitumen, sulfur, and salt. (D. Hiebert)

2 Peter 2:6 Likewise (adjunctive; example #3), by reducing the cities (Acc. Dir. Obj.) of Sodom (Gen. Spec.) and (connective) Gomorrah (Gen. Spec.) to ashes (τεφρώω, AAPtc.NMS, Dramatic, Means), He condemned (κατακρίνω, AAI3S, Culminative; judged by divine norms and standards) them (ellipsis) by means of catastrophic destruction (Instr. Means; capital punishment instituted), appointing (τίθημι, Perf.Aptc.NMS, Dramatic, Modal) them (ellipsis) as permanent examples (Acc. Dir. Obj., comparative; patterns, models) to the ungodly (Dat. Ind. Obj.) who would come in the future (μέλλω, PAPtc.GNP, Futuristic, Substantial).

^{BGT} **2 Peter 2:6** καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας [καταστροφῇ] κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν τεθεικώς,

^{VUL} **2 Peter 2:6** et civitates Sodomorum et Gomorraeorum in cinerem redigens eversione damnavit exemplum eorum qui impie acturi sunt ponens

LWB 2 Peter 2:7 Moreover, He delivered [dragged-out] righteous Lot [positionally righteous only], who was continually worn out [overwhelmed] by *their* lawless behavior patterns [anti-establishment mentality] in the sphere of insolent debauchery.

^{KW} **2 Peter 2:7** And righteous Lot, completely worn down by the manner of life of the lawless in the sphere of unbridled lust He delivered,

^{KJV} **2 Peter 2:7** And delivered just Lot, vexed with the filthy conversation of the wicked:

TRANSLATION HIGHLIGHTS

Peter continues with his third example, because God delivered a handful of people from these two cities before He destroyed them (Dramatic Aorist tense). For example, He delivered righteous Lot. Now if we read more about the situation surrounding Lot’s

presence in this area, we will be hard-pressed to defend him as *experientially* righteous. He could have lived anywhere in the Middle East, but he made conscious decisions to live here. Lot was *positionally* righteous, and according to the next phrase, was conscious that what was going on around him was sinful. But he was not living the kind of life he could be proud of. He completely flunked the doctrine of separation; God had to drag him out of these cities before destroying them or he would have died with the others. The one positive note about Lot is that he was continually worn out (Iterative Present tense) by the lawless, unprincipled, anti-establishment behavior of those around him.

It took a lot to make Lot struggle with their way of life because his presence among them increasingly scarred his soul. He fought it with what little doctrinal resources he had, but it was exhausting (Latin: oppressive). Peter adds another dimension to their lawless behavior; it was exhibited in the sphere of insolent debauchery. In other words, rebellion and criminality are often intimately connected with sexual deviancy, especially homosexuality. I didn't make this connection; Peter makes this connection by the leading of the Holy Spirit. This is something we should keep in mind as we see homosexuals parading in the streets, insolently excusing their anti-establishment and ungodly behavior to the rest of the world. If there is an abundance of such lawlessness and debauchery in our neighborhood, we can either struggle with its practitioners day-by-day or we can separate ourselves from them entirely when possible.

God condemns homosexuality in the OT (Lev. 18:22, 20:13) as well as the NT (1 Cor. 6:9-11; Rom. 1:26-27). Lot had to leave everything behind that he owned in this world in order to escape God's judgment upon it. Even his wife died by turning a backwards glance toward the plain of Jordan. There is a heavy price to pay for being tolerant of evil, even if that payment price seems to be far away. Let this be a reminder that no mature believer can actually settle down and live in the wickedness of this world and really be at home there. He can maintain happiness by the filling of the Spirit and Bible doctrine, but he will not be happy in their company. Billy Graham is reported as saying that unless God brings judgment upon America He will have to apologize to Sodom and Gomorrah! Judgment in the way of the five cycles of discipline may be in our near future.

RELEVANT OPINIONS

As eight people were saved from the deluge, so only three escaped the burning salt and sulfur that rained down upon the cities in the plain of Jordan. Even Lot's wife turned into a pillar of salt (Gen. 19:26). Only Lot and his two daughters survived ... Lot hesitated to leave the city. Indeed, the angels had to grasp his hand and the hands of his wife and daughters to lead them to safety (Gen. 19:16). Through His angels, God literally rescued Lot and his daughters. (S. Kistemaker) There is not brought into view the fact that Lot made choice of Sodom from considerations of worldly advantage, and without considering religious privileges. He was to blame for being in Sodom, and yet, though he should never have been there, he is called *righteous Lot*, i.e., one who strived to live according to Divine rule. But because Lot did not allow his godly sensibilities to be blunted, God, with a certain sharpness, effected for him a deliverance. (R. Finlayson) In like manner we speak of some Christians as worldly or carnal, without intending to deny

that they are Christians ... Even a true Christian can hurt his own brother in Christ. (C. Hodge)

The impression we get of Lot is that, when given the choice by his uncle Abraham (Gen. 13:8-13), he opted for the cities of the plain and lived among godless people for financial gain. The lesson for us is that such a choice results in a living hell (“tormented day after day”) and eventually severe discipline. (W. Baker) Lot was called “just” by Peter. Had Peter not said this, we probably would not have thought him to be saved. He willingly entered a corrupt city, choosing Sodom where the men were “wicked and were sinning greatly against the Lord” (Gen. 13:12-13). He offered his own daughters for the sexual pleasures of its inhabitants in order to save his guests from homosexual attack (Gen. 19:8). The last mention of him in the Bible is in old age, drunk with wine and permitting his decadent daughters to sleep with him (Gen. 19:33). His days are proverbial for sin and corruption (Luke 17:28). All in all, he was not exactly the kind of fellow that one would want for a neighbor. Yet he was justified! But he did not persevere in holiness to the final hour. (J. Dillow)

Lot was *righteous* only in the sense of imputed righteousness received at the point of salvation, not because of a flourishing spiritual life. While Lot enjoyed the company of “unprincipled men” this compromise with his conscience “tormented” his soul. Since Lot refused to separate from apostasy and was thus out of the geographical will of God, it became a simple matter for him also to be out of the operational will of God (1 Cor. 15:33). Any believer who is outside the will and plan of God is a reversionist and possesses no peace in his soul. (R.B. Thieme, Jr.) The contemporary application is plain. To what extent are Christians living today in a godless society “tormented” by what they see? (F. Gaebelin) Lot’s escape from Sodom’s fate was not due to his own timely foresight but wholly to God’s intervention in his behalf. God acted in response to Abraham’s intercession (Gen. 19:29). Undeserved grace was very evident in Lot’s deliverance. (D. Hiebert) The flagrant sin of Sodom and the other cities was unnatural sex, sodomy, or homosexual behavior, a sin that is clearly condemned in Scripture. See Romans 1:24-27, 1 Corinthians 6:9, and Leviticus 18:22. (W. Wiersbe)

2 Peter 2:7 Moreover (adjunctive), He delivered (ρύομαι, AMI3S, Dramatic, Deponent; rescued, dragged out) righteous (Compl. Acc.; positional only) Lot (Acc. Dir. Obj.), who was continually worn out (καταπονέω, PPpTc.AMS, Iterative, Substantival; overwhelmed) by their (ellipsis) lawless (Abl. Means; unprincipled behavior, anti-establishment) behavior patterns (Abl. Means; way of life, conduct) in the sphere of insolent debauchery (Loc. Sph.; licentiousness).

^{BGT} **2 Peter 2:7** καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο·

^{VUL} **2 Peter 2:7** et iustum Loth oppressum a nefandorum iniuria conversatione eruit

LWB 2 Peter 2:8 For the righteous one [justified Lot], having settled down among them [living in a city overrun by insolent, anti-establishment, lawless sexual deviants], by seeing and hearing *them* [social life with God ignored in favor of social life with sexual deviants], day in, day out [constant exposure to their sinful lifestyle], tormented *his* righteous soul [conscious of his bad choices] because of *their* lawless production [sinful thoughts, words, and behavior].

^{KW} **2 Peter 2:8** For, in seeing and hearing, the aforementioned righteous one, having settled down permanently among them, day in, day out, tormented his righteous soul with their lawless works.

^{KJV} **2 Peter 2:8** (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

TRANSLATION HIGHLIGHTS

Peter elaborates more on how Lot struggled to live among the citizens of Sodom and Gomorrah before God incinerated them. Lot was not a spiritual giant, but he was justified by God. He was a true believer. But he made terrible decisions when it came to choosing a geographical location to live in. He made his home (Aoristic Present tense) among insolent, anti-establishment, lawless homosexuals and lesbians. Of all the places to live in the Middle East, he selected the hotbed of sexual deviancy (no pun intended). This was the worst pair of cities to live in in the entire region. What Lot did would be the equivalent of a committed Christian choosing certain areas of San Francisco as his home. Like Lot, you would have to see them and hear them every day you left your house. Every time you went to work, went shopping, dined out, or took in a movie, you would be forced to socialize with the lowest common denominator in the country.

There were any number of better places for Lot to live, where he could have social life with God and godly people – but Lot chose the twin cities of Sodom and Gomorrah. Perhaps his rationale was that these were boom towns; things were happening: music, dance, theatre, fine dining, wines, etc. It was too boring living in a small town with “no intellectual or cultural stimulation.” In spite of the fact that the deviant behavior around him tormented his righteous soul, Lot didn’t move. He was conscious of his bad choices, but he didn’t act upon them. He remained there, day in, day out, torturing himself (Iterative Present tense) because of the lawless, godless production going on around him. Their thoughts, words, and behavior were sinful. There was no belief in God and no conviction of sin; they were ripe for destruction. God delivered Lot in spite of himself, but I wouldn’t recommend that as a good course of action.

RELEVANT OPINIONS

Notice that both Noah and Lot are described as righteous men, even though the life of Lot (portrayed in Genesis) is not commendable. When the Sodomites surrounded Lot’s house and demanded that he deliver his two guests to them, “so that we can have sex with them” (Gen. 19:5), Lot offered his two virgin daughters to these lecherous men ... Lot

chose to live in Jordan's fertile valley not for evangelistic reasons but because of economic considerations (Gen. 13:10-11). Accordingly, Lot lost all his material possessions when he had to flee for his life. (S. Kistemaker) Every time we see Lot in the Bible he showed a selfish, unyielded kind of life. And Lot was not a high-minded man. With all his early opportunities, and with all his early promises, Lot was not, and never became, a high-minded man. We are never told all his life one large-hearted, or one noble-minded, or one single self-forgetful thing about Lot. If we had only the OT record concerning Lot we would seriously question his spiritual relation to God. But the NT declares that he was a righteous man in God's sight even when he was living in Sodom. So here is a man whose lifelong rejection of the sovereignty of God over his life did not prevent him from being righteous in God's sight. (C. Ryrie)

Why did Lot's wife look back? It is obvious that, although she walked out of Sodom, she had left her heart back there. She was intertwined in everything that took place in that town – she belonged to the country club, the Shakespeare club, and every other kind of club. Perhaps the bridge club was having a meeting that afternoon and she really wanted to go. I think she plagued Lot, saying, “Why do we have to leave like this?” Another reason she turned and looked back was because she didn't believe God would destroy the city. Well, He did destroy the city, and He turned her into a pillar of salt. (J. McGee) The recollection of this grave mistake (Gen. 13:11) must have added bitterness to the daily distress caused by the sins of his neighbors. (B. Caffin) Unfortunately sin loses much of its offense as it becomes commonplace in a society. The church should pray never to surrender its outrage against these practices which run counter to the will and nature of God. The fear of being labeled *moralist* has in many cases turned us into ethical chameleons whose only “virtue” is thoughtless tolerance. (R. Mounce)

2 Peter 2:8 For (explanatory) the righteous one (Subj. Nom.; justified Lot), having settled down (ἐγκατοικέω, PAPtc.NMS, Aoristic, Circumstantial; lived, made his home) among them (Dat. Assoc.; insolent, anti-establishment, lawless homosexuals and lesbians), by seeing (Instr. Means) and (connective) hearing (Instr. Means) them (ellipsis; social life with God ignored in favor of social life with sexual deviants), day in (Acc. Extent of Time), day out (Acc. Extent of Time; conversing with them), tormented (βασανίζω, Imperf.AI3S, Iterative; tortured) his (ellipsis) righteous (Compl. Acc.) soul (Acc. Dir. Obj.; conscious of his bad choices) because of their (ellipsis) lawless (Dat. Disadv.; godless, criminal) production (Dat. Cause; thoughts, words, behavior).

^{BGT} **2 Peter 2:8** βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·

^{VUL} **2 Peter 2:8** aspectu enim et auditu iustus erat habitans apud eos qui diem de die animam iustam iniquis operibus cruciabant

LWB 2 Peter 2:9 The Lord knows when to deliver the godly [positive believers] out of temptations, but also when to reserve the unrighteous [reversionistic believers] for a day of evaluation [in His perfect timing] to be disciplined,

^{KW} **2 Peter 2:9** The Lord knows how to be delivering the godly out of testing and temptation but to be reserving the unrighteous for the day of judgment to be punished.

^{KJV} **2 Peter 2:9** The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

TRANSLATION HIGHLIGHTS

There are two ways this verse can be interpreted: as a contrast between positive and negative believers, or as a contrast between believers and unbelievers. After three examples of divine judgment on unbelievers, support could be garnered for the latter. As a return to the topic of false teachers in their midst who are backslidden believers, support could be garnered for the former. I believe Peter has completed his historical proof that God is still in the business of judging evil and He will do so whether the individuals are believers or unbelievers. The Greek words could be translated either way, so how you perceive the flow of context is important to the end result. Here's the two options as I see them:

Option #1: The godly are positive believers who are facing trials and temptations; the unrighteous are reversionistic believers who are being reserved for a day of *evaluation* to be *disciplined*. God knows how and when to deal with both types of believer. The contextual choice is linked to the backslidden false teachers in 2:1-3 which continues after Peter's three examples that God is not winking at sin.

Option #2: The godly includes positive believers who are facing tests and reversionistic believers who are facing temptations; the unrighteous are unbelievers who are being reserved for a day of *judgment* to be *punished*. God knows how and when to deal with believers and unbelievers. The contextual choice is linked to the three examples just given by Peter that God is not winking at sin.

The Lord knows with divine omniscience (Gnomic Perfect tense) when to deliver the godly and when to judge or discipline the unrighteous (Temporal Infinitives). It is true that we often see unbelievers getting away with sins and crimes and we wish they would get caught and punished. It is also true that reversionistic believers seem to get away with the same sins and crimes and we wish they would get caught and punished. The issue Peter is warning about is related to false teachers who are Christians. Some of the activities these false teachers are involved in are described in detail in the next few verses. They are hardly recognizable from the unbelievers in Peter's third example just given.

It is important to notice that Peter's first two examples involve fallen angels and their illicit progeny. This makes the believer/unbeliever interpretation for this verse a bit tenuous, since that contrast is not actually stated in one if not two of the three examples.

In my opinion, Peter returns to the topic of the false teachers after three examples that God's judgment is not "sleeping." It was awake when He imprisoned the fallen angels (Nephilim); it was awake when He sent the Great Flood; it was awake when He incinerated Sodom and Gomorrah. By our human standards of time and desire for retribution, it sometimes seems like He is asleep; but as Peter says here, the Lord knows WHEN to deliver and WHEN to reserve for judgment and discipline.

RELEVANT OPINIONS

Peter chooses to focus attention on the positive aspect of God's mercy, that in such a wicked world He can keep His own. (D. Wheaton) What is the point of presenting three illustrations? In one word, assurance. Peter wants his readers to know that God is in control of every situation and that they have this assurance ... The readers experienced the pernicious influence of the false teachers who infiltrated the Christian church. They saw the evidence of the erroneous doctrines in the shameful conduct of these teachers. And they undoubtedly asked why God allowed His people to be harassed by evil men. (S. Kistemaker) The main idea is: If God did not spare the angels and the Sodomites, He will not spare present day workers of iniquity. (G. Clark) It is clear that the souls of the wicked are in torment during the intermediate state in Hades. If the wicked merely pass into nonexistence at death, there would be nothing left to be "kept" unto the day of judgment. The wicked are continuously being tormented as an on-going activity. (R. Morey) Meanwhile God continues their punishment in this life. (K. Gangel)

Certain it is that Divine providence allows the purest and the best to come into constant contact with the bondslaves of sin, doubtless in order that their virtues may be tested and their character strengthened. But never does God abandon those who confide in His care, and who comply with His conditions of safety. The means by which He protects and delivers His own are known to Himself, and He makes use of them in His own time. (B. Caffin) Note that God delivers a man "out of" not "away from" trials. Christianity is no insurance policy against the trials of life. God allows them to befall them. Furthermore, the examples of Noah and Lot are instructive for showing *how* God delivers the godfearing from tests. Neither had an immediate deliverance. Lot had to endure long years of self-recrimination for his foolish decision to go and live in Sodom. (M. Green) The illustrations of Noah and Lot make clear that God determines the time and manner of their rescue. He may for long years sustain them amid their trials before He intervenes to rescue them out of the difficulty. (D. Hiebert)

2 Peter 2:9 The Lord (Subj. Nom.) knows (οἶδα, Perf.AI3S, Gnostic) when to deliver (ῥύομαι, PMInf., Dramatic, Contemporaneous Time, Deponent) the godly (Acc. Dir. Obj.; devout, positive believers) out of temptations (Abl. Separation; trial, testing), but also (contrast) when to reserve (PAInf., Dramatic, Contemporaneous Time) the unrighteous (Acc. Dir. Obj.; untrustworthy, reversionistic believers) for a day (Acc. Time) of evaluation (Adv. Gen.

Ref.; judgment) to be disciplined (κολάζω, PPPtc.AMP, Dramatic, Purpose; punished),

^{BGT} **2 Peter 2:9** οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

^{VUL} **2 Peter 2:9** novit Dominus pios de temptatione eripere iniquos vero in diem iudicii cruciandos reservare

LWB 2 Peter 2:10 And particularly [the Lord especially knows how and when to discipline] those [false teachers] who continue to conduct themselves by pursuit of *their* corruptible [polluted] flesh in the sphere of the lust pattern [of the old sin nature], and who continually disregard and despise legitimate church authority [pastors & teachers]. Arrogantly presumptuous, they are not afraid to malign [slander] *their* [pastor's & teacher's] reputations,

^{KW} **2 Peter 2:10** But [He knows how to reserve for the day of judgment to be punished] especially those who proceed on their way, hot in pursuit of the flesh [the totally depraved nature], in the sphere of the passionate desire of that which defiles, and who disdain authority. Presumptuous, arrogant, they do not tremble when defaming those in exalted positions.

^{KJV} **2 Peter 2:10** But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

TRANSLATION HIGHLIGHTS

Peter uses the superlative adverb “malista” to communicate to his readers that not only does the Lord know how and when to administer divine discipline upon reversionistic believers, but he *especially, above all* types of reversionists, He knows how to discipline false teachers. He *particularly* knows how to discipline those false teachers who continue to conduct themselves (Iterative Present tense) by pursuing their corruptible flesh in the sphere of the lust pattern of the old sin nature (Latin: carnality). The Greek word “miano” compares the lust of their flesh to human excrement. These false teachers not only teach false doctrine, but they are also engaged in abominable behavior when they leave the pulpit. Not only that, but they also totally disregard legitimate authority in the local church (Iterative Present tense) – and perhaps all other authority as well. They despise legitimate pastors and teachers because they are in the way, preventing these wolves from fleecing the sheep. Their *despotes* is the flesh, rather than the sovereign Lord. Some think *dignities* or *glories* refers to angels rather than humans; I don't buy this theory.

Those pastors and teachers with discernment will realize who the false teachers are and will warn their congregation – by naming them outright if necessary. I have seen this several times in my lifetime. It is a spiritual battle between good and evil; in every case I witnessed, the battle was between two Christians. I have observed three church splits and one seminary split; none of them had anything to do with unbelievers. It is a tragic thing to behold, especially the political battle within the seminary, but it is something that

occasionally occurs whether we understand it or not. It is always sin, sometimes residing in one party, sometimes in both parties to the conflict. As in Peter's reference, there is always arrogant presumption involved. False teachers are not afraid to malign the reputations of the legitimate teachers. The progressive present means they start out whispering snide comments, but escalate their verbal attacks to the extent necessary to destroy the authority of the legitimate pastor or teacher in an effort to replace them.

Sometimes the intent is to eject the legitimate pastor or teacher and enter the place of authority themselves. At other times, several false teachers under a false system called "plurality of elders" will conspire to remove a good man from office in favor of their political candidate. This usually happens when the legitimate pastor has taught something that irritated them or made some sin they harbored manifest to the other members of the congregation. I have seen a "plurality of elders" force a legitimate pastor out of office. I actually interviewed these so-called elders during the conflict using questionnaires, as an attempt to get to the bottom of the issue and hopefully to return things to normality. Unfortunately, what I found out was that every one of these "elders" knew less about the Word of God than most children in our Bible classes. Their conspiracy was successful, but the divine discipline that came afterwards was not pretty.

RELEVANT OPINIONS

They are sexually corrupt and they are spiritual anarchists ... Both Peter and Jude intimate that these godless people are engaging in homosexual practices similar to those pursued by the Sodomites. (S. Kistemaker) The picture in this verse is of unrestrained pursuit of pleasure with no sense of guilt because of the total loss of all conscience toward authority, authority that speaks to whatever conscience the unrighteous may have left but in these extreme cases is totally lost ... They have a lack of respect for the things of God, a willingness to intrude into the church and twist the meaning of Scripture to suit their ends. They have no fear of accountability, boldly taking matters into their own hands. (W. Baker) Let us not look at this as if the Spirit of God were describing some lower strata of humanity of the distant past, from which the masses have arisen in religious or cultural attainment. Peter is not discussing either the heathen world, or the world where the light of the gospel of Christ has never penetrated. He is actually discussing what we call "the Christian world." In the midst of this religious apostasy diabolical inventions for the destruction of mankind have been fostered. (T. Westwood) By their teaching and their way of life these wrongheaded Christians also *despise authority*. (D. Senior)

The rulers of the church would naturally rebuke the false teachers, and these would naturally reply in unmeasured language. (C. Bigg) The false teachers are headstrong, rebellious against the will of God, and reckless of the consequences. They are contemptuous of other people, be these human or divine. They are self-willed; the sensual man always is, for in the last analysis self is all that matters to him. His hell is this, that his world contracts until the only thing he has left is the self he has corrupted. Who can say that 2 Peter is irrelevant to our generation? (M. Green) The word rendered "daring" occurs nowhere else in the NT. These daring, self-willed men despise all lordship, all

glories, whether the glory of Christ (“the excellent glory”), or the glory of the angels, or the glory of holiness, or the glory of earthly sovereignty. (B. Caffin) Two charges are leveled at these ungodly men and women: they walk in uncleanness, according to the lust of the flesh; they despise government. (T. Westwood) It is possible that Peter means church leadership ... Bigg is probably right to refer “them” to church leaders, against whom the false teachers were insubordinate. (M. Green) The false teachers despise authority. They are independent free-thinkers, bowing to nobody’s authority – certainly not to that of church leaders. (N. Hillyer)

The principal accusation brought against these evil persons concerns their grossly immoral conduct. They allow themselves to be dominated by the lusts of the flesh. Then, also, they are defiant in their attitude. Just what *dominion* it is that they despise, or against what *dignities* they rail, is not perfectly clear. Perhaps they flout the control of Christ by rejecting those ideals of Christian living which the older teachers in the church advocated, and perhaps they speak lightly of such things as happened to dignitaries like the fallen angels. Whatever may be the nature of their preposterous reviling, they assume for themselves a freedom which not even the angels ventured to claim. All of this proves their utter senselessness, and is in line with their disposition to follow the impulses of their animal nature. They are no better than beasts. They are sure to receive, as the wages of their wrongdoing, divine punishment. (J. Case) God has set up governments in this world. “The powers that be are ordained of God.” They are His institutions for the protection of the weak, and for the punishment of the evil doer. It is characteristic of our age that the masses are rising in revolt against constituted authority. (T. Westwood) The primary reference seems to be to the lordship of Christ as the authoritative head of the Church. But the author may well have intended the abstract term to include the human leaders administering His authority in the Church. (D. Hiebert)

2 Peter 2:10 And (continuative) particularly (superlative adv.; greatly, above all) those (Acc. Appos.; false teachers) who continue to conduct themselves (πορεύομαι, PMPTc.AMP, Iterative, Substantival, Deponent; following) by pursuit of (Prep. Gen.; after, according to, following) their (ellipsis) corruptible (Descr. Gen.; polluted refuse, defiled by sewage) flesh (Gen. Disadv.) in the sphere of the lust pattern (Loc. Sph.; of the old sin nature), and (continuative) who continually disregard and despise (καταφρονέω, PAPtc.AMP, Iterative, Substantival) legitimate church authority (Obj. Gen.; bearers of ruling power: pastors & teachers, dignities). Arrogantly (Noncompl. Nom.) presumptuous (Descr. Nom.), they are not (neg. adv.) afraid (τρέμω, PAI3P, Descriptive; reckless daring) to malign (βλασφημέω, PAPtc.NMP, Progressive, Predicative; slander, revile, defame) their (ellipsis; pastors & teachers) reputations (Acc. Dir. Obj.),

^{BGT} **2 Peter 2:10** μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονούντας. τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες,

^{VUL} **2 Peter 2:10** magis autem eos qui post carnem in concupiscentia inmunditiae ambulant dominationemque contemnunt audaces sibi placentes sectas non metuunt blasphemantes

LWB 2 Peter 2:11 Whereas angels [in heaven], being greater in inherent might and power [superior to mankind in creation], do not [arrogantly presume to] utter a maligning condemnation against them [legitimate pastors & teachers] in the presence of the Lord.

^{KW} **2 Peter 2:11** Whereas angels, being greater in power and might, are not bringing against them from the presence of the Lord reproachful judgment.

^{KJV} **2 Peter 2:11** Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

TRANSLATION HIGHLIGHTS

Pastors and teachers are not perfect; they are human beings like all the rest of us. But that gives no one the right to malign their reputation, especially those who are false teachers. But these false teachers are so immersed in arrogant presumption, that they even place themselves in positions of higher authority (Latin: fortitude) and power (Latin: virtue) than the elect angels in heaven! Even the elect angels, who are greater in inherent might and power than mankind in the order of creation, do not dare to pronounce a maligning accusation against God's chosen pastors and teachers (Gnomic Present tense). They remain silent in the presence of the Lord as they watch events unfold in the lives of those with the gift of pastor-teacher. These false teachers are the lowest of lowlives, but they aspire in their own self-deception to be higher than the elect angels. In other words, "fools rush in where angels fear to tread." There are three possibilities as to who the "them" are: angels, false teachers, or legitimate teachers. I choose the later.

RELEVANT OPINIONS

The argument is *a fortiori*. The false teachers do not hesitate to bring vituperative accusations against their superiors; whereas the angels do not even dare to impugn their inferiors in such terms in the Lord's presence ... Does he mean the *doxai* of the previous verse, in which case they would either be church leaders or (inferior) angels? Unlike the false teachers who are careless of the lordship of Christ and are free with their insults, the angels so revere their Lord as they live all their lives in His presence, that no insulting language is allowed to pass their lips, even though it would be richly deserved. (M. Green) Peter's remark seems to refer to the heavenly court where the good angels appear before God with their reports concerning these blaspheming false teachers. In making their report they refrain from bringing against them "a railing judgment," that is, from presumptuously hurling their slanders back upon their own heads. They perform their duty with becoming reverence before the Lord and do not manifest the arrogant presumption displayed by the false teachers. (D. Hiebert) This illustration reinforces the principle of submission to authority by lifting it up into the supernatural sphere. (D. Hiebert, Wand)

2 Peter 2:11 Whereas (subordinating) angels (Subj. Nom.; elect), being (εἰμί, PAPtc.NMP, Descriptive, Attributive) greater in (Pred. Nom., comparative) inherent might (Loc. Sph.) and (connective) power (Loc. Sph.; superior to mankind in creation), do not (neg. adv.) utter (φέρω, PAI3P, Gnostic; dare to bring, pronounce) a maligning (Noncompl. Acc.; defaming, slandering) condemnation (Acc. Dir. Obj.; accusation, judgment) against them (Gen. Disadv.; legitimate pastors and teachers) in the presence of the Lord (Gen. Assoc.).

^{BGT} **2 Peter 2:11** ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίου βλάσφημον κρίσιν.

^{VUL} **2 Peter 2:11** ubi angeli fortitudine et virtute cum sint maiores non portant adversum se execrabile iudicium

LWB 2 Peter 2:12 But these [false teachers], as irrational animals [without common sense], born uncontrollable creatures [ruled by their old sin natures] to be captured [arrested] and destroyed [capital punishment as due process of law], maligning things which they do not understand, shall be ruined [sin unto death] by means of their own corruption,

^{KW} **2 Peter 2:12** But these, as irrational creatures, having been born as creatures of instinct, [destined] for capture and destruction, uttering blasphemies in the sphere of those things concerning which they are ignorant, shall in their [acts of] destroying surely be destroyed,

^{KJV} **2 Peter 2:12** But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

TRANSLATION HIGHLIGHTS

These false teachers are nothing more than irrational beasts, totally without common sense. They were born as creatures under the control of their old sin natures. They have physical life, but little or no intellectual life. More than likely they will end up captured and arrested for criminal behavior of some kind, or executed by capital punishment under the due process of law. They make it a habit (Iterative Present tense) to malign things (doctrines) which they do not understand (Gnostic Present tense). They twist Scripture, slander legitimate pastors, and lead naïve members of local churches into lewd behavior and various types of criminal activities. They will push their willfulness and rebellion to the limit, eventually being destroyed (Predictive Future tense) by means of their own corruption. The habitual demonstration of the depths of their depravity will cause them to die the sin unto death.

RELEVANT OPINIONS

Three times in as many verses Peter mentions the slander and blasphemy of these teachers. He notes that they sin in self-willed ignorance, while they parade as teachers of religion ... They live by instinct and because of their spiritual ignorance (Ps. 49:12) they will soon perish. A generally accepted interpretation of commentators is that these false teachers meet a sudden and violent death, much the same as animals that are hunted and killed by men. (S. Kistemaker) He condemns their loose manners and the obscene wickedness of their whole life; and then he says that they were audacious and perverse, so that by their scurrilous garrulity they insinuated themselves into the favor of many. He especially compares them to those brute animals, which seem to have come to existence to be ensnared, and to be driven to their own ruin by their own instinct; as though he had said, that being indeed by no allurements, they of themselves hasten to throw themselves into the snares of Satan and of death. (J. Calvin) “Destruction” is a play on words using transplacement, stating a *jus talionis*: the false teachers will suffer wrong in recompense for the wrong they have done. (D. Watson)

The manuscripts vary between *apatais*, deceivings, and *agapais*, love-feasts. It is possible that a paronomasia may be intentional. Peter will not use the honorable name for the banquets which these men disgrace by their excesses. He calls them *apatais*, not *agapais* – deceits, not love-feasts. There is no love in the hearts of these men. Their love-feasts are hypocrisies, deceits. These men are enticing souls to ruin. (B. Caffin) They pour abuse on the way of Christian restraint, which they do not, in any case, understand ... They will even be corrupted by their corrupt living; it will be the end of them. (M. Green) The picture is one of loud ignoramus posing as professional experts. (A. Robertson) They are sure to receive, as the wages of their wrongdoing, divine punishment. (S. Case) “Like unreasoning animals” that live by instinct, false teachers live by the impulses of their sin natures. Consequently, they are divorced from reality and any perception of truth. Just as rapid animals must be destroyed, so these false teachers must be removed. (R.B. Thieme, Jr.) Their presumption is only matched by their ignorance. (D. Hiebert)

2 Peter 2:12 But (contrast) these (Subj. Nom.; false teachers), as (comparative) irrational (Descr. Nom.; absurd, illogical) animals (Nom. Appos.; without common sense), born (γεννάω, Perf.PPtc.NNP, Descriptive, Circumstantial) uncontrollable creatures (Pred. Nom.; ruled by their old sin natures rather than by rational thought, without moral restraints) to be (purpose) captured (Adv. Acc.; under arrest for criminality) and (connective) destroyed (Adv. Acc.; capital punishment as due process of law), maligning (βλασφημέω, PAPtc.NMP, Iterative, Modal; slandering, speaking evil of) things (ellipsis) which (Prep. Dat.) they do not understand (ἀγνοέω, PAI3P, Gnostic; are ignorant of), shall be ruined (φθείρω, FPI3P, Predictive; destroyed, sin unto death) by means of their own (Poss. Gen.) corruption (Instr. Means; depravity),

^{BGT} **2 Peter 2:12** Οὗτοι δὲ ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθορὰν ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται

^{VUL} **2 Peter 2:12** hii vero velut inrationabilia pecora naturaliter in captionem et in perniciem in his quae ignorant blasphemantes in corruptione sua et peribunt

LWB 2 Peter 2:13 Receiving unrighteousness as *their* reward for unrighteousness [wrongdoing], regarding riotous living [partying] in the daytime a pleasure [no job, self-discipline or motive in life], moral blemishes [lowlives], degenerates [disgraceful scum], carousing at your love-feasts [with ulterior motives] while feasting together with you,

^{KW} **2 Peter 2:13** Receiving unrighteousness as the hire for unrighteousness, deeming luxurious living in the daytime a pleasure; moral blemishes and disgraceful blots, reveling in their deceitful cravings while they are feasting with you [at the Christian love-feasts],

^{KJV} **2 Peter 2:13** And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

TRANSLATION HIGHLIGHTS

Peter lists some examples of the type of depraved behavior the false teachers are destroying themselves with. All of the verbs are in the iterative present tense, because they make it a regular habit to do these things. They are receiving unrighteousness as their reward for wrongdoing. It's just a coincidence that the Latin word for wages or reward in this verse is *mercedes*, so don't start singing that silly tune "Lord won't you buy me a Mercedes Benz." They regard partying all day long (Latin: voluptuous existence) instead of working at a constructive job a pleasure (Latin: delicious). They have no self-discipline or purpose in life but to live riotously with no concern for tomorrow. Their investment in sin (commercial metaphor) will pay unhealthy, diminishing returns. In other words, "it's payback time."

They are moral blemishes, what we would classify as lowlives. They are degenerates, disgraceful scum in fancy clothes with fancy talk. They enjoy carousing at your feasts or potluck suppers, eating free meals and looking for someone to fleece. While they are feasting with you (Temporal Participle), they are considering their options with ulterior motives. They want food, drink, sex, power and money; they consider the pursuit of these things while under the cover of religion to be a *sport*. "Fornication is not enough; it must be rape at the meal table." (M. Green) The love feasts or *convivia* of the time were merely field training exercises (FTX) for the false teachers, precursors for actual battlefield operations in the marketplace and other public forums.

RELEVANT OPINIONS

The traits of the deceitful life of the false teachers is described here. Instead of focusing on the spiritual life, the apostate teacher focuses attention on his own life and personality to lure the unwary into accepting his fraudulent message. Personally charming, socially

scintillating, emotionally stimulating, and superficially pious, the deceitful communicator receives a wide hearing and everyone clamors to entertain him. Yet, his life revolves around *hedone*, sensual gratification – the antithesis of the self-discipline necessary to consistently study and teach. The false teacher routinely indulges in gimmicks and other frivolous programs to hide the superficialities and inaccuracies of his unstudied message. (R.B. Thieme, Jr.) They do not work for a living but live off of the money they get from those whom they lead astray into false doctrine. (K. Wuest)

The false teachers will be paid in full for the wrongs they have perpetrated ... Apparently the heretics have no desire to be gainfully employed, are idle during the day, and spend their time in drunken revelry ... The words *blots and blemishes* are the reverse of Peter's description of believers, "without blemish or defect ..." The love feast was a meal at which not only bread and wine but all kinds of viands were used, a meal which had the double purpose of satisfying hunger and thirst and giving expression to the sense of Christian brotherhood. (S. Kistemaker) They gave the business hours of the day to self-indulgence. They joined, it seems, in the love-feasts of the Christians, but their love was only a pretence. As far as they were concerned, the love-feasts were but hollow hypocrisies, occasions for excess. (B. Caffin) They disgraced the sober daytime Agapae by their licentious behavior. (M. Green)

Though the false teachers tried to pass themselves off as spiritual leaders possessing a special level of knowledge, they did not even hide their orgies under the cover of darkness, but would carouse in broad daylight while reveling in their pleasures. And they did all this while obviously joining in the love feasts of the church. (K. Gangel) Reveling makes the false teachers "blots and blemishes." This synonymous word pair and metaphor conjures up the imagery of animals not suitable for sacrifice (Lev. 1:3) or a man unfit for priestly duty (Lev. 21:21). The audience becomes aware that because the false teachers are among them, they are not a holy and pleasing sacrifice to God. (D. Watson) They amuse themselves deceiving you even when they are your guests at a meal. (Jerusalem Bible: D. Hiebert)

2 Peter 2:13 Receiving unrighteousness as (ἀδικέω, PPpTc.NMP, Iterative, Modal; damage, injury, harm) their (ellipsis) reward (Acc. Dir. Obj.; pay, wages) for unrighteousness (Gen. Reciprocity; wickedness, wrongdoing), regarding (ἡγέομαι, PMpTc.NMP, Iterative, Modal) riotous living (Adv. Acc.; partying, reveling) in the daytime (Loc. Time) a pleasure (Pred. Acc.; no job, self-discipline or motive in life), moral blemishes (Pred. Nom.; lowlives) and (connective) degenerates (Pred. Nom.; disgraceful scum), carousing (ἐντροφάω, PAPtC.NMP, Iterative, Modal; reveling, sporting, ulterior motives) at your (Poss. Gen.) love-feasts (Loc. Place) while feasting together (συνευαχέομαι, PPpTc.NMP, Iterative, Temporal, Deponent) with you (Dat. Assoc.),

BGT **2 Peter 2:13** ἀδικούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντροφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευαχούμενοι ὑμῖν,

^{VUL} **2 Peter 2:13** percipientes mercedem iniustitiae voluptatem existimantes diei delicias coinquinationes et maculae deliciis affluentes in conviviis suis luxuriantes vobiscum

LWB 2 Peter 2:14 Having eyes full of adultery [sexual arrogance] and insatiable sin, enticing weak [frustrated and unstable] souls [those who have gone negative towards Bible doctrine], having a mentality of the soul which has been thoroughly exercised [trained reflexes] towards covetousness [greed and avarice], children of a curse [reversionism],

^{KW} **2 Peter 2:14** Having eyes full of an adulteress and which are unable to cease from sin, catching unstable souls with bait, having a heart completely exercised in covetousness, children of a curse.

^{KJV} **2 Peter 2:14** Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

TRANSLATION HIGHLIGHTS

Peter continues with his description of the false teachers. They have eyes which are full of adultery and other insatiable sins (Attributive Participle). As antinomians, they operate in sexual arrogance; they are completely under the control of their unstable sin natures. They are restless and uncontrollable, always looking for the next adrenalin rush. They don't like being alone, so they are always in the process (Modal Participle) of enticing weak, frustrated and unstable souls (like themselves) to get involved in something they shouldn't be involved in as Christians. They are negative to doctrine, so naturally other reversionistic believers who are negative to doctrine tend to socialize with them. Because they are negative, the mentality of their soul (right lobes) is full of sinful thought patterns. They are in desperate need of post-salvation epistemological rehabilitation, but don't seek it.

They have been thoroughly *exercised* away from authority, discipline and Bible study towards greed, avarice and covetousness. The Greek word “gumnazo,” from which we get our word *gymnastics*, means their mind has been trained to be interested in all the wrong things. Their priorities are a complete mess; their scale of values is twisted. Their mental reflexes do not automatically seek fellowship with God in the Word, but rather any form of entertainment or dissipation that presents itself. They are children of the curse of reversionism. They spend their days looking for stimulating personalities (human celebrityship) and funsville. They practice anarchy through activism, pursuing the latest cause that is ultimately anti-biblical and therefore anti-God. They have rejected God's plan for their life because they prefer stimuli from the lust pattern of their old sin nature.

RELEVANT OPINIONS

The reversionist delights in the hedonistic lifestyle of the false teacher. He lives it up with the false teacher while following him down the path of destruction. God castigates these teachers

as “stains” on the church and “blemishes” on society. (R.B. Thieme, Jr.) The false teachers are always looking for someone with whom to commit adultery ... Their desire for sin is insatiable ... preying on the vulnerable among them ... Whereas the victims of the false teachers are unsteady, the false teachers themselves are thoroughly trained and dedicated in greed and know how to exploit that unsteadiness. (D. Watson) Peter portrays these teachers as adulterers who because of their lustful looking at women never stop sinning. In the eyes of these men, a woman is not a person but a tool designed to fulfill their sexual craving. (S. Kistemaker) Unstable speaks of a person who is not anchored securely, or who is not solidly on a foundation, here, doctrinally and experientially. (K. Wuest)

The figurative phrase “eyes full of adultery” does not represent the overt practice of adultery, but the principle of adultery – a seductive manner that enhances the appeal of the false teacher. While the apostate preacher is undeniably attractive, his unrestrained sin nature spawns lasciviousness. He is undisciplined and self-seeking, a manifestation that he is antiestablishment, antigospel, antigrace, and antidoctrine. (R.B. Thieme, Jr.) These teachers try to ensnare men and women, especially those Christians who are unstable in their faith, into sexual sins. They look for church members who have neglected to put on the armor of God (Eph. 6:13) and who have not heeded Peter’s admonition to be “firmly established in the truth” (1:12). They are persons who, because of instability, distort the Scriptures (3:16) and thus become an easy prey for the devil and his henchmen. (S. Kistemaker) They had practiced it so long that their very heart was trained in the habitual pursuit of gain by all unrighteous means. (B. Caffin)

Every woman they see, because of these teachers’ unbridled lust for sex, is a candidate for sexual sin so far as they are concerned, and their minds rarely depart from such lust ... Ultimately they have it in their minds to become leaders in the church and to be supported by the people they dominate. (W. Baker) Peter makes another shrewd psychological observation. Lascivious thoughts, if dwelt upon and acted upon, become dominant. It becomes impossible for them to look at any woman without reflecting on her likely sexual performance, and on the possibilities of persuading her to gratify their lusts ... These men had schooled themselves in the desire for forbidden things. (M. Green) By the metaphor of baiting he reminds the faithful to beware of their hidden and deceitful arts; for he compares their impostures to hooks which may catch the unwary to their destruction ... And he intimates at the same time, that they have no excuse who suffer themselves to be baited or allured by such flatteries. (J. Calvin)

The author may be relying on a well-known maxim that a shameless man does not have *korai*, (pupils) or “maidens” – a pun – in his eyes, but “harlots.” (D. Watson) The false teachers desired to turn church gatherings into times of dissipation. They are, Peter says, “never at rest from sin.” (F. Gaebelin) In these last days there will be an abundance of false teachers pleading for support. They are gifted and experienced when it comes to deceiving people and getting their money. It is important that God’s people be established in the truth, that they know how to detect when the Scriptures are being twisted and the people exploited. I thank God for the agencies that help to expose “religious rackets,” but there is still the need for spiritual discernment and a growing knowledge of the Word of God. (W. Wiersbe) It portrays the false teachers as fishing for the unstable. (D. Watson)

2 Peter 2:14 Having (ἔχω, PAPtc.NMP, Descriptive, Attributive) eyes (Acc. Dir. Obj.) full of (Acc. Measure) adultery (Obj. Gen., Disadv.; sexual arrogance) and (continuative) insatiable (Noncompl. Acc.; unceasing, restless, uncontrollable) sin (Obj. Gen., Disadv.), enticing (δελιάζω, PAPtc.NMP, Pictorial, Modal; luring, fishing) weak (Noncompl. Acc.; frustrated and unstable) souls (Acc. Dir. Obj.; who have gone negative to doctrine), having (ἔχω, PAPtc.NMP, Descriptive, Attributive) a mentality of the soul (Acc. Dir. Obj.; right lobe) which has been thoroughly exercised (γυμνάζω, Perf.PPtc.AFS, Iterative, Attributive; trained) towards covetousness (Gen. Disadv.; their reflexes are conditioned against authority and towards greed and avarice), children (Pred. Nom.) of a curse (Adv. Gen. Ref.; reversionism: looking for stimulating personalities and funville, actively seeking anarchy and rejecting God's plan for their life),

^{BGT} **2 Peter 2:14** ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελιάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα·

^{VUL} **2 Peter 2:14** oculos habentes plenos adulterio et incessabiles delicti pellicentes animas instabiles cor exercitatum avaritiae habentes maledictionis filii

LWB 2 Peter 2:15 Abandoning the straight way of life [protocol plan of God], they wandered astray [into the cosmic system] by following Balaam's way of life, *the son of Bosor*, who held in high regard the wages of unrighteousness [monetary reversionism],

^{KW} **2 Peter 2:15** Abandoning the straight road, they went astray, having followed assiduously the road of Balaam, the son of Basor, who set a high value upon and thus came to love the hire of unrighteousness,

^{KJV} **2 Peter 2:15** Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness;

TRANSLATION HIGHLIGHTS

The false teachers abandoned (Latin: relinquished) the straight way of life, the protocol plan of God. This didn't happen all at once; it happened over a course of time (Progressive Present tense) as they made daily decisions to reject Bible doctrine. Eventually, they wandered astray, being misled into the cosmic system (Ingressive Aorist tense). They followed the way of life of Balaam, son of Bosor. In other words, they entered monetary reversionism and didn't come out (Constative Aorist tense). Balaam placed a high priority on the occupation of unrighteousness (Constative Aorist tense), especially when there was a monetary bribe involved. He was ready to sell out the Jewish

people through false prophecy for money. This is another way of saying he loved to engage in whatever his sin nature deemed interesting at the time (Latin: iniquity). The path the false teachers followed was not a new one; it has been followed many times throughout history.

RELEVANT OPINIONS

Bosor is an otherwise unattested form of the name of Balaam's father Beor, and is probably a play on the Hebrew word *basar*, flesh. (D. Watson) Materialism lust and power lust had overwhelmed Balaam. Maybe there was some way he could extricate himself and still come out ahead. He had an idea: If the Jews could be lured into fornicating with the women of Midian, they would bring on their own cursing. Balaam's advice was followed. As a result, twenty-four thousand Israelites succumbed to the temptation. They came under the sin unto death and perished. As for Balaam, in bringing about the curse in an indirect manner, he placed himself in direct line for punishment. When God's judgment struck the Midianites, Balaam was slain with the sword ... Reversionism can induce neurotic, psychotic, or psychopathic behavior. Balaam epitomizes the mental chaos produced by reversionism. The reversionistic believers who forsake the straight road have swerved away from the Christian life. They are no longer taking in doctrine on a daily basis or advancing toward the high ground of the supergrace life ... With feet firmly planted in delusion they followed the demented path of Balaam. (R.B. Thieme, Jr.) The phrase *the straight way* is an idiom that points to the path the children of God must walk in accordance with His Word. By implication, Peter indicates that the heretics at one time pursued the straight way but subsequently left it. They now wander in darkness. (S. Kistemaker)

Who is enticed and deluded by this beguiling individual? The unstable person who rejects Bible doctrine and functions on feelings and emotions. The heart or right lobe of the reversionist is being "trained" for hedonism and avarice through emotional revolt. When his soul rejects authority and establishment, he becomes insatiable in his desire for pleasure and embarks on a frantic search for happiness ... Monetary reversionism is well documented in Scripture (Eccl. 5:10-6:2, Acts 5:1-10, 2 Peter 2:15 and Jude 11. The error or deceit of Balaam in Jude 11 describes three areas of delusion regarding money: 1) that money is a means to happiness, 2) that money brings security, and 3) that money can buy anything. Apart from doctrine resident in the soul, there can only be superficial and fleeting happiness in possessing money, or any other detail of life. Security is provided through logistical grace and the supergrace or ultrasupergrace life, not through the accumulation of wealth. No amount of money can purchase salvation, peace, stability, or love. The principle of monetary reversionism is found in 1 Timothy 6:3-5. All forms of reversionism are characterized by the neglect or rejection of Bible doctrine. Paul therefore begins his discourse on monetary reversionism by stating the great fundamental issue of the spiritual life: Sound doctrine is the lifeblood of spiritual growth; false doctrine is the poison that stunts the growing process. (R.B. Thieme, Jr.)

In the historical setting of Balaam and the people of Moab, he observes the sexual immorality of the Moabites, who in alliance with Balaam tried to seduce the Israelites. Next, Peter is aware of Balaam's interest in personal honor and material gain at the expense of

God's people. And last, Balak king of Moab wanted Balaam to curse, not bless, the Israelites ... Balaam, although driven by greed, was fully aware that the Israelites were God's chosen people whom God Himself protected. But because he joined forces with God's enemies, he received "the wages of wickedness." Balaam was driven by a love for material rewards, not by a love for God and His people. Within a short period of time, Israel's army killed Balaam in the battle against the Midianites. (S. Kistemaker) "Way," here is a *road*, metaphorically, "a course of conduct, a way of thinking, feeling, deciding." (K. Wuest) The story of Balaam (Num. 22-25) shows the fearful lengths to which men will go for reward, even in the face of divine displeasure. They are lower than the brute beasts in their rejection of God's revealed will, if it leads to preferment or pecuniary advantage. (A. Knoch) Balaam is the prototype of the false teacher who seeks good rewards or popularity by persuading people that God's standards can be lowered. (D. Wheaton) The right or straight standard (way of truth) is a common OT metaphor for obedience to God. (M. Green)

"The way of Balaam" is the covetousness of one who does religious work for personal profit. (J. McGee) Here the author relies on the comparison of the two ways Judaism used to describe the ethical walk (Prov. 2:16): the righteous way of obedience to God and the wicked way of disobedience to God. (D. Watson) Walking after the "flesh" is by no means confined to this sphere of conduct, for it extends also to the sphere of creed, namely, *what* men believe ... The teachers about whom Peter is writing leave one way to follow another, and the way they left most certainly is the "way of truth." Consequently, they now follow the way of Balaam to its bitter end. In each case the way is made up of a system of articles men call a creed. In some cases these are written, but in most cases it is a mental system held alone in the memory. Through these verses, it is Peter's purpose to identify the way of Balaam, to indict it, and to point out how false teachers introduce it to others. The identification of their creed is marked by four different things with which it is described: (1) it is a perilous way, for it is a forsaking of the right way and a going astray; (2) it is a covetous way, for they followed the way of Balaam, who loved the wages of unrighteousness; (3) it is a lawless way, for this is the type of iniquity for which Balaam was rebuked – being a law unto himself; and (4) it is a senseless way, for only through the instrument of a dumb ass was God able to deter Balaam from the way. (H. Hoyt)

2 Peter 2:15 Abandoning (καταλείπω, PAPtc.NMP, Progressive, Modal) the straight (Compl. Acc.) way of life (Acc. Dir. Obj.; protocol plan of God), they wandered astray (πλανάω, API3P, Ingressive; were misled, deluded, into the cosmic system) by following (ἐξακολουθέω, AAPtc.NMP, Constative, Means) Balaam's (Poss. Gen.) way of life (Dat. Disadv.), the son (ellipsis) of Bosor (Gen. Rel.), who (Nom. Appos.) held in high regard (ἀγαπάω, AAI3S, Constative; regard highly, love, priority value) the wages (Acc. Dir. Obj.; occupation, reward) of unrighteousness (Adv. Gen. Ref.; monetary reversionism),

^{BGT} **2 Peter 2:15** καταλείποντες εὐθείαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν

^{VUL} **2 Peter 2:15** derelinquentes rectam viam erraverunt secuti viam Balaam ex Bosor qui mercedem iniquitatis amavit

LWB 2 Peter 2:16 But he [Balaam] obtained a rebuke for his lawlessness: a mute ass [silent donkey], speaking with a man's voice, restrained [held back] the insanity of the prophet [monetary and psychotic reversionism].

^{KW} **2 Peter 2:16** But was the recipient of an effectual rebuke for his own lawlessness; the inarticulate beast of burden, having spoken in a man's voice, restrained the insanity of the prophet.

^{KJV} **2 Peter 2:16** But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

TRANSLATION HIGHLIGHTS

Balaam received a form of discipline for his evil-doing. He obtained a loud rebuke (Constative Aorist tense) from a mute ass, a silent donkey. A “dumb ass” spoke to him with a man's voice (Dramatic Aorist tense), restraining (Latin: subjugating) the insanity of the prophet. The madness, the psychosis of Balaam was prevented (Latin: prohibited) from exercising itself by a speaking donkey! Balaam was involved in a shady deal where he was going to obtain money for cursing a group of people who were blessed by God. An angel of the Lord was dispatched to prevent him from doing so. His donkey saw the angel in the middle of the road and tried to go in a different direction. Balaam struck his donkey three times for leaving the road, but the Lord gave a man's voice to the donkey to rebuke him. What could be more humiliating to a prophet than to receive his instructions from the mouth of an ass?

RELEVANT OPINIONS

The false teachers, like Balaam, are less rational than the irrational ass. (D. Watson) If the donkey of Balaam rebuked the erring prophet, then believers are able to reprove the false teachers with the teachings of God's Word ... Why does Peter relate the account of the talking donkey? For a number of reasons: to compare Balaam's insensitivity with that of the false teachers; to show that Balaam proceeded blindly on the path of destruction so the heretics are doomed; to reveal God's intervention in causing Balaam to bless Israel; and to give the believers of Peter's day the assurance that God protects them. (S. Kistemaker) The word for *rebuke* occurs nowhere else in the NT. (B. Caffin) The role of prophet was reversed with a dumb animal, the mute donkey being used by the Lord to prophesy to the prophet. (W. Baker) Indirectly the ass, directly the angel, rebuked his *worse than asinine* obstinacy. (R. Jamieson) The false teachers, like Balaam, had sinned so long and so intensely that their sin had become a form of insanity. Also today many people have so thoroughly given themselves over to avarice and debauchery that their lifestyles are spiritually insane. Money and sex (even in the name of religion) continue to bring spiritual ruin to many people. (K. Gangel) It was enough to have prevented his going onward, when the dumb animal on which he rode was gifted with speech to show him his madness. (H. Alford)

When Balak, the king of Moab, offered Balaam a fantastic fee, “the wages of unrighteousness,” to curse Israel, Balaam chose the money, defying the Lord who had expressly forbidden his complicity. For the rest of his life he tortured himself with the dollar sign. The insatiable avarice of the lust pattern of his sin nature led to his insanity – but not before he received a unique warning. Balaam explored every avenue to find a loophole in the divine prohibition so that he could earn the reward offered by Balak (Deut. 23:5), but God stepped in and forbade the prophet from fulfilling his deceitful mission in Moab. A “dumb donkey” had the good sense to obey the Lord, even when the Lord’s prophet did not. Three times the donkey turned aside from the path when the angel of the Lord, invisible to Balaam, barred her way. Three times Balaam struck her for her apparent, recalcitrant behavior. After the third time the animal spoke in a forceful yet eloquent manner in an attempt to forestall the prophet’s obduracy. Speaking through the voiceless ass, God graciously warned Balaam ... Under the strong delusion and unabated hardness of heart of reversionism Balaam lost touch with reality and became psychotic ... on the road to madness, headed for a tragic end. (R.B. Thieme, Jr.) Some wag has said that in the old days it was a miracle when a jackass spoke and now in our day it is a miracle when one of them keeps quiet! (J. McGee)

2 Peter 2:16 But (adversative) he obtained (ἐχῶ, AAI3S, Constative) a rebuke (Adv. Acc.; punishment) for his own (Poss. Gen.) lawlessness (Gen. Disadv.; evil-doing): a mute (Descr. Nom.; silent) ass (Subj. Nom.; donkey), speaking (φθέγγομαι, AMPtc.NNS, Dramatic, Modal, Deponent) with a man’s (Poss. Gen.) voice (Instr. Means), restrained (κωλύω, AAI3S, Constative; held back, hindered, prevented) the insanity (Acc. Dir. Obj.; madness, monetary and psychotic reversionism) of the prophet (Poss. Gen.; Balaam).

^{BGT} **2 Peter 2:16** ἔλεγχεν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγγόμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφροσίαν.

^{VUL} **2 Peter 2:16** correptionem vero habuit suae vesaniae subiugale mutum in hominis voce loquens prohibuit prophetae insipientiam

LWB 2 Peter 2:17 These [false teachers] are fountains without water [no doctrine in the soul] and fog which is driven about by a storm, for whom the gloom [self-induced misery] of darkness [total blackout of the soul] has been reserved.

^{KW} **2 Peter 2:17** These are springs without water, and mists driven by a tempest, for whom the blackness of the darkness has been reserved.

^{KJV} **2 Peter 2:17** These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

TRANSLATION HIGHLIGHTS

These false teachers are fountains or springs without water, which means they have no doctrine in the soul. They are a desert mirage; once you get there, the promise of water and greenery vanishes into thin air. They are also like fog which is being blown around

(Latin: turbine) by a gale-force whirlwind (Attributive Participle). Not only are they without doctrinal resources, but everything that comes their way knocks them down emotionally. Their lives are topsy-turvy; they are totally unstable. They have no problem-solving devices that can be used to live life according to God's plan. Self-induced misery from total blackout of the soul (the gloom of darkness) has been reserved for them (Intensive Perfect tense). They are going to be disciplined by God for continuing in reversionism. Nobody gets away with anything.

RELEVANT OPINIONS

Peter continues his denunciation using two metaphors reliant upon traditional imagery of religious teaching as sustainer of spiritual life, as water is sustainer of natural life ... The false teachers, although seeming to promise life-giving doctrine, as a well or clouds promise life-giving water, offer only empty promises. (D. Watson) The "spring without water" is a doctrinal void. The dry springs are analogous to the inability to quench one's thirst from the perverted message of a false teacher. Rather than being refreshed by the water of the Word, his deluded disciples are left parched by his double-talk. All reversionists, whether teacher or pupil, are adrift in life – clouds "driven by a storm." Those caught in the hurricane of reversionism, suffered from impaired vision ... blindness that pervades their right lobes as a result of refusing truth. Darkness accumulates more darkness – blackout of the soul, scar tissue, and reverse-process reversionism. (R.B. Thieme, Jr.)

This is a picture of a desert in which the traveler looks for a spring. But when he has discovered the water hole, he finds to his dismay that it is dry. Similarly, the false teachers have nothing to offer the members of the Christian community: they are like dry wells ... What a disappointment to people who, having endured a drought, finally see storm clouds from which they expect abundant rain. But the storm pushes along swirling clouds that are waterless. So the heretics cause excitement in the community but offer nothing that is substantial and worthwhile. (S. Kistemaker) They give no water to the thirsty land, but only bring darkness and obscurity. (B. Caffin) In a protracted drought the farmer keenly scans the face of the sky; a misty cloud is hailed by him, and he watches its changes and course, but it is driven past by the storm-wind, and not a drop of rain descends. (R. Finlayson)

False teaching perverts the Bible, snatching an idea here and there out of context and building a system of doctrine that appeals to the gratification of the flesh. The so-called "health and wealth" movement fits this perfectly. This teaching promises abundant life without the hardness of life that God uses to strengthen faith and perfect character. Such teaching is so reprehensible to God that He has reserved "the black darkness" for them. (W. Baker) These men have no value, no goal, and no future. (D. Payne) Certain types of people seemed to be especially selected for recruitment by false teachers. (K. Gangel) The false teachers do not give the satisfaction they claim to offer. Their teaching shifts with the least gust of wind. (D. Wheaton) You have only to visit a secondhand theological bookshop, with its piles of unsaleable rubbish, once the latest thing in theological audacity, to see the force of this. (M. Green)

2 Peter 2:17 These (Subj. Nom.; false teachers) are (εἰμί, PAI3P, Descriptive) fountains (Pred. Nom.; springs) without water (Descr. Nom.; no doctrine) and (connective) fog (Subj. Nom.; mist) which is driven about (ἐλαύνω, PPpTc.NFP, Pictorial, Attributive; blown, furious gusts, topsy-turvy) by a storm (Abl. Means; whirlwind, hurricane), for whom (Dat. Disadv.; false teachers) the gloom (Subj. Nom.; blackest, self-induced misery) of darkness (Adv. Gen. Ref.; total blackout of the soul) has been reserved (τηρέω, Perf.PI3S, Intensive).

^{BGT} **2 Peter 2:17** οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται.

^{VUL} **2 Peter 2:17** hii sunt fontes sine aqua et nebulae turbinibus exagitatae quibus caligo tenebrarum reservatur

LWB 2 Peter 2:18 Indeed, by arrogant speaking from the source of emptiness [doctrinal vacuum], by means of lusts of the flesh, *and* by depraved debauchery, they [false teachers] lure those who barely escape [young believers with a little doctrine] from those [reversionistic believers] who continually live in the sphere of error [Satan's cosmic system].

^{KW} **2 Peter 2:18** For when they are uttering extravagant things that are in their character futile, they are alluring by means of the cravings of the flesh [the totally depraved nature], by means of wanton acts, those who are just about escaping from those who are ordering their behavior in the sphere of error.

^{KJV} **2 Peter 2:18** For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

TRANSLATION HIGHLIGHTS

Indeed, by arrogant speaking (Participle of Means) from the source of spiritual emptiness, the false teachers try to lure (Progressive Present tense) young believers into the sphere of error. “Spiritual emptiness” is a doctrinal vacuum in the soul, a vacuum which sucks every kind of psychological and philosophical nonsense into the mentality of the soul. “Mataiotes” means vanity, emptiness, a doctrinal vacuum. Young believers who are out of fellowship and who have little doctrine in the soul are progressively lured by the heresies of false teachers. The New Age movement is the so-called modern version of these heresies, although upon close investigation nothing in the New Age movement is really *new*. The same old stuff straight from hell in OT days has been resurrected in today's world under new terminology. It is sad and also amazing, to see born-again believers who should know better, succumb to such gutter nonsense.

Some of the current demon doctrines have been packaged in pseudo-sophistication. But the gates of Satan's cosmic system are the same today as they existed when he first

created them. In some cases, the lusts of the flesh and the depraved debauchery involved are more refined; in other cases, they are just as blatantly evil now as they were thousands of years ago. The young believers Peter refers to just barely escape the errors that their fellow reversionistic believers have embraced wholeheartedly (Durative Present tense). The flesh, the world, and the devil are serious foes. The delusion, the deception, and the lure of pseudo-happiness is always presented in a form that caters to your own weaknesses. Satan has a demonic host that knows from direct observation exactly what your lust patterns are. Without Bible doctrine and the filling of the Spirit, you don't stand a chance against such enemies.

Most commentators admit to a difficulty in putting the pieces of this passage together. In my opinion, there are two groups of three in this verse. There are three types of person: false teachers, new believers who have just enough doctrine to escape the lures of the false teachers, and reversionistic believers who have already embraced a lifestyle based on error and deception. There are three types of activity utilized by the false teachers: arrogant speaking on things that are blatantly absurd to any believer with an ounce of truth in his soul, enticing by means of various lust patterns of the sin nature, and illicit sexual behavior. The most difficult part of this verse is the last phrase; who are those whom the young believers are barely escaping from? Let me pose a question: If you witness to an unbeliever who asks rather complicated questions that you can't answer, what do you do? Usually you try to find a believer who is trained in that topic, a spiritual mentor.

In other words, you bring in an expert – a mature believer in the faith, or one who has taken a course in apologetics who can better handle philosophical discussions. In the same manner, when a young believer with a little doctrine in the soul counters a heresy being spread by fellow believers who are in reversionism, what do they do? They call in the big guns, the false teachers that led them into their current state of cosmic enslavement. The false teachers would then use their 'expertise' to convince the young believers that their understanding of doctrine is incorrect. They will separate the young, questioning believers from their reversionistic brethren so: (a) the reversionistic believers don't hear the discussions and wise up, and (b) they can concentrate on crafting just the right set of false concepts to bring the new believers into their sphere of influence. I've seen this work in corporate politics all too many times; the false teachers are usually consultants.

RELEVANT OPINIONS

Peter's concern is for the new Christians who still have not had sufficient training in the faith to oppose the evil one. In general, novices in the Christian faith readily can be lured back to the ways of the world. (S. Kistemaker) "Doctrines of demons" enter your inventory of ideas when your volition operates without truth – without divine establishment, the Gospel, and Bible doctrine. This absence of truth, this vacuum in the soul, is called in the Greek *mataiotes*, emptiness, vanity. The vacuum draws in false doctrines, filling your soul with arrogance and antagonism. When you reject Bible doctrine, you receive the alternative, satanic doctrine, with destructive effect ... Reversionists are impressed with the rhetoric of

deceit. The *mataiotes* opens the soul to demon doctrines that obscure the truth. Just as fornication stimulates the body, so the satanic doctrines of profligate teachers titillate the intellect. Those who are tempted by these depraved, deceptive renegades are said to “barely escape” from their first exposure to fallacious concepts. Subsequent rejection of doctrine pulls the rug out from under them, and their resultant volatile lifestyle is consistent with their rejection. The groundwork has been laid for their enslavement. (R.B. Thieme, Jr.)

The false teachers can be characterized as spiritually empty of promise, lacking freedom, and headed for nether gloom because they speak haughty futility and entice new converts with promises of moral freedom, although they themselves are really only slaves of corruption. (D. Watson) Their words are meaningless because they lack every semblance of truth and integrity. Yet the false teachers use the words for their own purpose ... They arouse the sexual desires in man that induce him to lust and sensual gratification, which signifies the indecent conduct and sexual excess that prevailed in Sodom and Gomorrah ... Like carnivorous animals that prey on the weakest members of a herd, so the false teachers focus their attention on recent converts. Believers who have not had sufficient time to grow in grace and understanding of the Christian faith now have to endure the enticements of apostates ... Who are “those who live in error?” They can hardly be the false teachers, for if this were true we would expect Peter to be more explicit. The wording is insufficiently clear to hold that these teachers are trying to recapture the new converts who had just escaped from their influence and power. (S. Kistemaker)

They gather followers round them by means of their specious eloquence, and then entice them to destruction by wicked example ... Those who have that blessed knowledge escape from the pollutions of the world. Sensual pleasures have no hold upon those who realize the holy joy of communion with the Lord. But they must watch and pray, and keep themselves in the love of God ... Satan is ever on the watch with his insidious temptations, and sometimes, when all seems safe, the danger comes. (B. Caffin) They are those who have been impressed with Christian truth, and have had strength to separate themselves from their old surroundings and customs, but are led to return through the compromises suggested by the false teachers. (K. Wuest) False teachers frequently make for the newly converted, who are not yet rooted in orthodox Christian doctrine. (D. Wheaton) They are like modern “motivational” speakers parading themselves as experts who confidently offer quick and easy solutions to life’s problems or how-to-get-rich schemes ridden with flaws when it comes to reality. (W. Baker) Grandiose sophistry is the hook, filthy lust is the bait. (C. Bigg)

This reminds me of “spiritual warfare” writers with their new theories on how to deal with sin and live the spiritual life. Their way of dealing with sin may be built around the theory that all sin is caused by demons, and that exorcising the demon of sexual lust will rid you of sexual addiction. Or take some “faith healers” who for a price will promise deliverance from some disease, and when you fail to be healed, tell you that your faith was not strong enough. The people who are targets for these false teachers are interestingly described as “those who barely escape from the ones who live in error,” a reference to new converts who have escaped from a godless, immoral lifestyle and are naively susceptible to impressive people whom they believe are true representatives of the Christian faith. (W. Baker) All through the epistle, the main body of stable Christians is in view, and now a smaller unstable group

comes on the scene without proper textual introduction ... Peter is in the process of enumerating the sins of the heretics. One of these sins, he tells the main body and church as a whole, is that they entice the new converts. (G. Clark)

No sooner did a new convert walk out the door [open air meeting] and past the crowd than a cultist would join him and start to introduce his own religion! All the apostates had to do was look for the people carrying follow-up material! This same procedure is often used in large evangelistic crusades: the false teachers are ready to pounce on new believers carrying decision packets ... Like newborn babies, new Christians need to be protected, fed, and established before they can be turned loose in this dangerous world. (W. Wiersbe) They used big, ponderous words in their discourses, but they are words which amount to nothing of significance. Ostentatious verbosity was their weapon to ensnare the unwary, and licentiousness was the bait on their hook. (M. Green) “Those who had truly escaped” suggests a strong degree of spiritual attainment on the part of the victims; “those who are just escaping” implies a small measure of Christian progress. (D. Hiebert) Paul was a brilliant man, but his ministry was simple and practical. He preached to *express* and not to *impress*. He knew the difference between *communication* and *manipulation*. (W. Wiersbe)

2 Peter 2:18 Indeed (inferential; to be sure), by arrogant (Noncompl. Acc.) speaking (φθέγγομαι, PMPTc.NMP, Iterative, Means, Deponent) from the source of emptiness (Abl. Source; mataiotes: vacuum, futility, purposelessness), by means of lusts (Instr. Means; cravings) of the flesh (Adv. Gen. Ref.), and (ellipsis) by depraved debauchery (Instr. Means), they (false teachers) lure (δელιάζω, PAI3P, Progressive; entice) those (Acc. Dir. Obj.; young believers with a little doctrine) who barely (adv.; scarcely) escape from (ἀποφεύγω, PAPtc.AMP, Inchoative, Substantival) those (Acc. Gen. Ref.; reversionistic believers engaging in pagan practices) who continually live (ἀναστρέφω, PPPTc.AMP, Durative, Substantival) in the sphere of error (Loc. Sph.; delusion, deception, Satan's cosmic system, pattern of life based on lies).

^{BGT} **2 Peter 2:18** ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελιάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

^{VUL} **2 Peter 2:18** superba enim vanitatis loquentes pellicent in desideriiis carnis luxuriae eos qui paululum effugiunt qui in errore conversantur

LWB 2 Peter 2:19 While they [false teachers] promise them [their deluded followers] freedom [no discipline for their antinomian lifestyle], they themselves [the false teachers] are in a state of slavery characterized by spiritual ruin [advanced stages of reversionism], for anyone who has been defeated [succumbed to the cosmic system], by this same one [false teacher], he has been brought into slavery.

^{KW} **2 Peter 2:19** While they are promising them liberty, they themselves are slaves of corruption. For by whom a person has been overcome with the result that he is in a state of subjugation, to this one has he been enslaved with the result that he is in a state of slavery.

^{KJV} **2 Peter 2:19** While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

TRANSLATION HIGHLIGHTS

The irony is that while these false teachers are promising their deluded followers *freedom* (Temporal Participle), they themselves exist in a state of *slavery* characterized by spiritual ruin (Attributive Participle). Freedom and slavery are obviously in contrast here. Freedom, though, has been redefined by the false prophets to be freedom from divine discipline for their sinful lifestyle. In other words, their antinomian practices will escape any possible future punishment because (and here's the heresy) those sins were already covered on the cross. The false teachers totally reject the *confession of sin* in the daily life as a means of having their temporal sins forgiven. They claim it is unnecessary to acknowledge your sins to God because they were already taken care of by Jesus on the cross. This is a heresy that is being spread today by those with a corrupt understanding of hamartiology.

They do not understand the difference between *forensic* forgiveness and *familial* forgiveness. They do not understand the difference between *state* and *standing*, or *experiential* sanctification and *positional* sanctification. The one-time *forensic* remission of sins restores God's relationship to the depraved sinner, but *familial* forgiveness is required for believers to have fellowship with Him. Jesus Christ took care of *forensic* remission of sins for His sheep when He died on the cross. The false teachers appear to have understood this at least initially, since they did become born-again Christians. They understood that the basis of *God's relationship with us* is taken care of by *one-time* forensic forgiveness (Acts 26:18). What they didn't understand was that the basis of *our fellowship with God* is taken care of by *repeated* familial forgiveness (1 John 1:9).

What that means in our context is that the false teachers are slaves to sin and slaves to Satan's cosmic system. They are in a continual state of spiritual ruin; they are never in fellowship with God because they have rejected the only means of maintaining that fellowship with God: *familial* forgiveness by the confession of sin. Moreover, anyone who had succumbed to their heretical teaching and their sinful lifestyle had also been brought into the same state of slavery (Consummative Perfect tense). The false teachers were successful in bringing new converts into bondage to sin and life in the cosmic system. Never forget that Satan's #1 priority in life is to bring Christians out of the *freedom of the divine system* into the *slavery of his cosmic system*. And the worst thing about Satan's great success is that he uses doctrinally-ignorant Christians as his emissaries (false teachers) to make other doctrinally-ignorant Christians (friends and family) his victims.

RELEVANT OPINIONS

The antithesis of freedom-slavery is used in irony to charge that, while the false teachers promise freedom from eschatological judgment, they themselves are in slavery to its destruction ... The metaphor of fishing is used of the proselytizing practices, and the victims are designated as unsteady Christians. (D. Watson) What an irony to hear the false teachers talk about freedom which they themselves do not possess. They are unable to fulfill their promise of freedom because they are in bondage to sin. Slaves of sin are promising their fellow men freedom. (S. Kistemaker) There were false teachers who maintained that the true Gnostic was free from moral restraints, in fact, that liberty meant libertinism, liberty to sin. (B. Caffin) In politics it has always been common for those bound by their own lusts and vanity to make loud professions of liberty, and to invite men to partake of its delights. (J. Thomson) Situational ethics wants freedom or liberty from moral rules. (G. Clark)

A totally evil man has an irresistible charm and excites the envy and admiration of those who dare not display their own true selves so completely. Total evil has a kind of virtue of its own, an honesty. (Scaevola) This kind of freedom is like that of the free fall of the man who jumps from his plane and delays opening his parachute ... being wholly in bondage to gravity. (A. Custance) We must observe, that what is condemned here is vicious doctrine, connected with impurity of life; for the apostle's design was to obviate the deceptive allurements by which they ensnared the foolish. (J. Calvin) The precise opposite of liberty is slavery, not legalism (though of course legalistic living does involve a kind of slavery). A believer may be in the position of liberty but practice legalism in the conduct of his life. Position and attitude are not the same; therefore, liberty and legalism are not exact opposites. (C. Ryrie)

These treacherous teachers offer enticing promises of "freedom" without doctrine, yet "they themselves" are in bondage to their sin natures. The Bible says, "You shall know the truth [doctrine], and the truth shall make you free" (John 8:32). Enslaved to corrupt doctrine, apostate ministers are unable to free anyone and actually set up and perpetuate a system of slavery. (R.B. Thieme, Jr.) People are slaves to whatever masters them. (D. Watson) Since these teachers arise within the folds of the professing church and should, therefore, possess regenerated natures, what is the explanation for their fleshly conduct and creed which can only arise out of an unregenerate nature? Many will throw up their hands in unmistakable bewilderment today. Peter does not hesitate at the apparent difficulty nor shrink from expressing the withering truth. At the outset he insists that there has been retrogression in conduct (v. 20) and along with it a repudiation of creed (v. 21), both of which constitute a revelation of character in verse 22. (H. Hoyt)

2 Peter 2:19 While they (the false teachers) promise (ἐπαγγέλλομαι, PMPTc.NMP, Customary, Temporal, Deponent) them (Dat. Disadv.; their deluded followers) freedom (Acc. Dir. Obj.; no discipline for their sinful lifestyle), they themselves (Subj. Nom.; the false teachers) are in a state of (ὑπάρχω, PAPtc.NMP, Durative, Attributive; exist in) slavery (Pred. Nom.) characterized by spiritual ruin (Gen. Attendant Circumstances), for (explanatory) anyone who

(Subj. Nom.) **has been defeated** (ἡττάω, Perf.PI3S, Consummative; overcome, succumbed to heresy and a sinful lifestyle), **by this same one** (false teacher), **he has been brought into slavery** (δουλόω, Perf.PI3S, Consummative).

^{BGT} **2 Peter 2:19** ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ δεδούλωται.

^{VUL} **2 Peter 2:19** libertatem illis promittentes cum ipsi servi sint corruptionis a quo enim quis superatus est huius et servus est

LWB 2 Peter 2:20 For if, after escaping from the pollutions of the cosmic system by means of the full knowledge of our Lord and Savior Jesus Christ, but becoming entangled again by them [previously rejected false doctrines], they are [now] steadily being defeated [overcome by false concepts], the last state [succumbing to false doctrine after having made substantial momentum in the spiritual life] has become more worse for them [more difficult to turn back, more severe divine discipline] than the first [when they barely knew doctrinal basics].

^{KW} **2 Peter 2:20** For if, having escaped the pollutions of the world by an experiential knowledge of the Lord and Savior Jesus Christ, in these moreover again being entangled, they have been overcome with the result that they are in a state of subjugation, the last things have become to them worse than the first ones;

^{KJV} **2 Peter 2:20** For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

TRANSLATION HIGHLIGHTS

Who is Peter talking about in this verse? There are three main options: 1) the false teachers, 2) new converts with little no doctrinal resources, 3) reversionists who have already embraced the heresy and lifestyle of the false teachers. I believe this is a reference to both the false teachers and their reversionistic followers. I eliminate the new converts from the list of possibilities because in verse 18 they “barely escape.” In this passage, the candidates did escape from the pollutions of the cosmic system at one time (Temporal Participle), but now they are becoming entangled again in the false doctrines they previously rejected but are now accepting (Ingressive Aorist tense). Another reason why I reject the new converts is that Peter uses the word *epignosis* again, which means the candidates he is referring to had a *full knowledge* of our Lord and Savior Jesus Christ. Recent converts to Christianity do not have a *full knowledge* of Jesus Christ.

This is a warning for those believers (Yes, they are believers because *epignosis* knowledge of Christ makes them so) who think that because they have attained spiritual self-esteem, spiritual autonomy, or spiritual maturity, that they can rest on their laurels and no longer need to engage in the inculcation, metabolization and application of Bible doctrine. In other words, they think they have arrived at the pinnacle and there are “no

worries.” But these are precisely the believers that Satan attacks the most! In chess terms, new converts are like pawns to Satan; believers in spiritual self-esteem are like knights, those in spiritual autonomy are like bishops and rooks, while spiritually mature believers are like kings and queens. The prize for defeating a superior foe is worth the extra effort. Of course, they aren’t overcome all at once. The progressive present tense means the false teachings and the lewd lifestyle have to be embraced gradually by the misguided believer.

In this warning, the believer who once lived in the divine system has now succumbed to life in the cosmic system. When he lived in the divine system, he learned doctrine on a regular basis, acknowledged his sins to God, and was regularly filled with the Spirit. When he sinned it was generally because something in the arrogance complex of sins caused him to trip up temporarily. As he was growing, the doctrinal structure in the mentality of his soul offered some protection from cosmic influence. Now, however, he has become much worse than before (Consummative Perfect tense). His sins are becoming more regular and he lives in them for longer duration before acknowledging them to God – if he gets around to confessing them at all. In other words, the believer who once had a stable spiritual life falls into reversionism from a greater height and will receive more severe divine discipline.

RELEVANT OPINIONS

I am persuaded that in view of the flow of the entire chapter the subject is the false teachers ... Here in verse 20, he is describing the heretics who at one time forsook their world and its corruption. There can be little doubt that the false teachers had once been orthodox Christians. In the past, these people were members of the church and they became acquainted with the teachings of the Christian faith ... Did the false teachers at one time know Jesus Christ as Lord and Savior? The answer is yes. For example, when Jesus commissioned His disciples two by two, He sent out Judas and another disciple. They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them (Mark 6:12-13). Obviously, Judas knew Jesus; in the name of Jesus he preached and performed miracles. Yet Judas betrayed his Master. (S. Kistemaker)

The knowledge (*epignosis*) of Christ is said to have enabled the Christian to escape the defilements of the world. The audience is also exhorted to know certain doctrine. Peter affirms that the promises of Christ enable the Christian to escape worldly corruption. (D. Watson) Satan had them once; now he has them again; he will not let them go. They once knew the way of righteousness, but alas, that knowledge, now lost, only serves to deepen their guilt and to harden their heart all the more. For sin against light is more deadly far than the sin of ignorance; and, the greater the light, the deeper is the sin of those who love darkness rather than light. (B. Caffin) By naming the pollutions of the world, he shows that we roll in filth and are wholly polluted, until we renounce the world. (J. Calvin)

Only a believer with a human spirit, can metabolize *pneumatikos*, spiritual information, that becomes *epignosis* doctrine. (R.B. Thieme, Jr.) They do not use the Word of God except for

a few little proof texts that more or less clothe their teaching with a pious halo. (J. McGee) In the arrogance complex, negative volition ignores God through preoccupation with self, but in the hatred complex negative volition attacks God, the plan of God, and Bible doctrine ... Each rejection of truth by believer or unbeliever intensifies negative volition until an individual has locked himself into antagonism toward God ... After the believer accepts false doctrine he has previously resisted, this "last state [entanglement with false doctrine] has become worse for him than the first [state of *epignosis*]." The buildup of *epignosis* in his soul has been demolished by his own opposition to doctrine. He literally is defeated and enslaved to counterfeit doctrine – the antithesis of John 8:32. (R.B. Thieme, Jr.)

Peter is warning all his readers: entanglement leads to defeat, defeat to a state that is worse than the original paganism ... It is a pity to be worsted by the very things from which we have escaped. (R. Lenski) Such a reversal leaves the soul worse, harder and more bitter than it was before. (D. Hiebert) *Epignosis* means genuine and accurate knowledge, showing that he is treating of men who have not been mere professors of spiritual grace, but real possessors. (H. Alford) A servant who willfully disobeys his master is far more culpable than one who disobeys through ignorance. (M. Green) The apostle warns us here that some of those who once enjoyed the blessedness of that sacred knowledge have been entangled in sin and have fallen from grace. (B. Caffin) The pollutions of the world represent the Satanic system. (M. Unger)

2 Peter 2:20 For (explanatory) if (protasis, 1st class condition, and it's true), after escaping from (ἀποφεύγω, AAPtc.NMP, Constative, Temporal) the pollutions (Acc. Dir. Obj.; misdeeds) of the cosmic system (Abl. Source) by means of the full knowledge (Instr. Means; *epignosis*) of our (Gen. Rel.) Lord (Descr. Gen.) and (connective) Savior (Descr. Gen.) Jesus Christ (Obj. Gen.), but (adversative) becoming entangled (ἐμπλέκω, APptc.NMP, Ingressive, Modal; involved) again (adv.) by them (Dat. Ind. Obj.; previously rejected false doctrines), they (the false teachers and their deluded followers) are steadily being defeated (ἡττάω, PPI3P, Progressive; now overcome by false concepts), the last state (Subj. Nom.; of negative volition after having made substantial progress in the spiritual life, hatred complex of sins) has become (γίνομαι, Perf.AI3S, Consummative, Deponent) more worse (Pred. Nom.; more severe, a greater evil) for them (Dat. Disadv.) than the first (Compar. Gen.; when they barely knew doctrinal basics, arrogance complex of sins).

^{BGT} **2 Peter 2:20** εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν] καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

^{VUL} **2 Peter 2:20** si enim refugientes coinquinationes mundi in cognitione Domini nostri et salvatoris Iesu Christi his rursus impliciti superantur facta sunt eis posteriora deteriora prioribus

LWB 2 Peter 2:21 By all means, it would have almost been better for them [false teachers and their reversionistic followers] to have never fully known the way of righteousness [protocol plan of God for Church Age believers], than, having fully known *it* [having lived the Christian life for a considerable period of time], to turn away from [in reverse-process reversionism] the holy mandate [to walk in the Spirit] which had been delivered to them [by His legitimate teachers].

^{KW} **2 Peter 2:21** For it were better for them not to have known the way of righteousness than, having known it, to turn back from the holy commandment which was delivered to them.

^{KJV} **2 Peter 2:21** For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

TRANSLATION HIGHLIGHTS

“Those to whom much is given, much is required.” This is important because Peter uses the verb form of *epignosis* twice in this passage, both times referring to a full knowledge of what the Christian way of life is and a full knowledge of what it is like to have lived it personally for a considerable period of time. As previewed in the prior verse, the false teachers and their reversionistic followers had a greater spiritual distance “to fall” than new converts who had “barely escaped” the cosmic system with the small amount of doctrinal resources at their disposal. The divine discipline that would eventually be administered upon these false teachers and their followers would be far more severe than that administered upon new converts. Since both false teachers and their followers are Christians, I include them both in the “they” in this verse. I do not include the escaping new converts in this verse, because as pointed out by Dunham, “to know the way of righteousness in verse 21 implies they have gone further in the Lord than those “barely escaping” in verse 20.”

What they have the potential to “fall from” is not their salvation, but their steadfastness 3:17). “Having an *epignosis* (full knowledge) of the Lord and Savior is proof they had a regenerating experience, not just a superficial understanding of the gospel from a comparative religion course in college. “One would be hard pressed to find another New Testament occurrence of the words “the knowledge of the...Savior Jesus Christ” which does not imply a valid regenerating experience.” (D. Dunham) But this “falling” is still no light matter, because the discipline will be horrible if they turn their backs on the Christian way of life (experiential sanctification) after having walked in it for a considerable period of time. You shouldn’t be hung up on this being a reference to believers. Believers still sin; the indwelling of the Holy Spirit doesn’t eradicate the sin nature. What did these believers do? What were they like? “They are deceived (v. 18), they are entangled and overcome (v. 20), and they turn from the holy commandment (v. 21). Are these sins the equivalent of apostasy?” (D. Dunham) The answer is No.

The false teachers and their deluded followers did not abandon Christ; they abandoned the Christian way of life after salvation. The ‘way of righteousness’ is experiential life,

not positional truth. By all means then, it would have *almost* been better for them to have never fully known the way of righteousness (Intensive Perfect tense) than to have fully known it (Gnomic Aorist tense) by living it for a considerable period of time and then turning their backs on it in reverse-process reversionism (Culminative Aorist tense). It is worse to have known how to walk in the Spirit according to the divine mandate which was delivered to them in His Word (Constative Aorist tense) than to have never heard about it. This does not mean that you should avoid learning anything more about the Bible, because if you sin you are going to get a larger dose of divine discipline! Actually, the first half of the sentence has the word “almost” in it due to the desiderative imperfect tense. The second half of the sentence is true on its own.

The “way of righteousness” is spiritual growth from *epignosis* doctrine, adherence to the protocol plan of God, not imputed righteousness at the moment of salvation. We are commanded in hundreds of verses to study the Word of God so that we might grow spiritually. It is, in fact, the *only* way to grow spiritually. So Peter is obviously not warning us to ignore “the way of righteousness” so that we will not be held to a greater level of accountability before God. But in the end, those who learn more and spend more time in “the way of righteousness” are held to a greater level of accountability. Peter’s warning is to come to a full knowledge of “the way of righteousness” and make sure we never turn our backs on it, ever. It may seem strange to some of you that someone might think, “If things will be worse for me if I learn doctrine, then I just won’t learn any doctrine.” But let me assure you - there are thousands (perhaps millions) of Christians out there who think this very thing, twisted as it might sound!

RELEVANT OPINIONS

The command of Peter and the faith (Christian doctrine) of Jude are the same. (S. Kistemaker) These unhappy men once had the full knowledge of Christ. (B. Caffin) What they want is licence for their own sins and scope of their own vanity. So has it ever been, and so it is still, in religion. (J. Thomson) The word is used which means “appreciative knowledge,” and it would seem to be implied that there was *reality* in their spiritual experience. But the time came when they were again entangled in the *miasmata* of the world, and overcome by them. In that case they were the worse for the experience through which they had come. We cannot have conviction of sin and appreciation of Christ, and put away from us that experience, without our bringing evil into our nature far beyond what we were capable of in our former state ... Their relapse took place in their giving the old nature the ascendancy. (R. Finlayson) Both of these proverbs suggest a return to the past without any fundamental change of character, thus not a very good picture of a true believer who has been regenerated. (W. Baker)

Peter pursues the theme that ignorance of *the way of righteousness* is preferable to apostasy from it ... While making ‘knowledge’ their motto the heretics sinned against knowledge. To call darkness light, to call bondage liberty, is unforgivable sin, unforgivable not because God is unwilling to forgive, but because the man who persists in such self-delusion refuses to accept the forgiveness which God patiently proffers to rebels. (M. Green) These believers have eliminated *epignosis* from their souls. What they “have known” and abandoned is the

“way of righteousness.” Their involvement in reversionism does not mean they are unregenerate or have lost their salvation ... Turning from the “way of righteousness” and “the holy commandment” indicates they have forsaken their spiritual life, ceased to metabolize doctrine, failed to advance to the high ground, and behaved just like an unbeliever. It would be better for these dupes of false teaching had they never possessed “full knowledge.” (R.B. Thieme, Jr.) Their danger was in falling into carnality, not into apostasy. It is a picture of true Christians living in tragic sin. (D. Dunham)

As long as they have not rejected the truth, they still have an uncomplicated opportunity to recover and advance. But once they have succumbed to false teaching and immersed themselves in the latter stages of reversionism, strong delusion and satanic evil complicate the road to spiritual recovery. There is no more miserable creature on earth than a believer who once fully understood “the way of righteousness” but has reverted to a life of unchecked carnality. (R.B. Thieme, Jr.) “Not to have known” implies that the false teachers did possess a personal knowledge of the insistence of apostolic Christianity upon righteous conduct, and “after knowing it” makes clear that they did not then become ignorant of Christianity’s demands for a moral life. Their vaunted boast of freedom deliberately rejected that claim, resulting in a deteriorated status. Ignorance can be a very bad thing, but disobedience is always worse. The false teachers did not act in ignorance when they chose to turn back from the holy commandment delivered to them. Their decision involved a departure. (D. Hiebert) More than a sinful life is necessary in a person if he is to be declared unregenerate. (C. Hodge)

What the new converts are said to know and leave is not the Savior. It is “the way of righteousness.” It is a lifestyle that is in view, not a personal relationship. Of course, the relationship is assumed, and it is expected that the believers will live like newborn creations, but here the question is one of action—if Peter intended to teach that their failure was apostasy, a final turning from God to Satan or a life of sin and rejection of their former faith, he has chosen some rather pallid terms with which to do it ... Peter was not writing about their returning to paganism or Judaism, nor about their utterly repudiating their faith in Christ. True, their temptation was heavy; their danger, acute. However, their danger was in falling into carnality, not into apostasy. While true faith results in proper living, it is possible (though obviously not desirable!) for a believer to live for a while like a sinner, failing to live up to his position in Christ ... Does a person’s involvement in moral filth, however, necessarily indicate an unregenerate nature? Paul attacked the terrible sin of incest (1 Cor. 5) but he made no appeal for regeneration, nor did he imply that the lack of salvation might be the problem. (D. Dunham)

Peter was saying that their current condition as Christians was in some way worse than their former one as unbelievers. Being a Christian and ensnared by sin is worse, in some respects, than being a non-Christian ensnared by sin ... Their real danger here is not in rejecting Christ, but in leaving the new way of holiness for the former path of carnality ... Peter was warning those most susceptible to the bait being offered by false teachers. He was not attempting to depict the awful consequences of apostasy. Nor was he dealing with the problem of whether or not one can lose his salvation in Christ. Instead he was warning those recently saved that the subtle enticements of false teachers and the wooings of their old

natures not lead them into the snare of sin. In that sin they would find no peace and satisfaction. In fact, they would experience less peace than at any time before their commitment to Christ. “The latter things have become worse for them than the former.” In fact, if they again are caught up into a life of carnality, “it could almost be better for them not to have come to know the way of righteousness,” if it is fulfillment and thrills they seek. (D. Dunham)

If a mature Christian, therefore, returns to corrupt behavior after walking in the path of righteousness, his time on that righteous pathway will prove counterproductive. Since a fall from that pathway leads to deeper degradation in sin, the time spent on the Christian road has led to a worse result than otherwise would have been the case. (Z. Hodges)

2 Peter 2:21 By all means (inferential; certainly), it would almost have been (εἰμί, Imperf.AI3S, Desiderative) better (Pred. Nom.; preferable) for them (Dat. Adv.; false teachers and their reversionistic followers) to have never (neg. particle) fully known (ἐπιγινώσκω, Perf.AInf., Intensive, Inf. as Dir. Obj. Of Verb) the way (Acc. Dir. Obj.; road to) of righteousness (Gen. Spec.; the protocol plan of God for the Church Age believer), than (comparative), having fully known (ἐπιγινώσκω, AAPtc.DMP, Gnomic, Attributive) it (ellipsis; having lived the Christian way of life for a considerable period of time), to have turned away (ὑποστρέφω, AAInf., Culminative, Results; in reverse-process reversionism) from the holy (Descr. Gen.) mandate (Abl. Separation; to walk in the Spirit) which had been delivered (παραδίδωμι, APPTc.GFS, Constative, Attributive; by God in His Word, through His legitimate teachers) to them (Dat. Adv.).

^{BGT} **2 Peter 2:21** κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνώκεναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.

^{VUL} **2 Peter 2:21** melius enim erat illis non cognoscere viam iustitiae quam post agnitionem retrorsum converti ab eo quod illis traditum est sancto mandato

LWB 2 Peter 2:22 It is happening to them [the false teachers and their reversionistic followers] according to the true proverb: The dog returned to his own vomit and the sow which had cleaned itself to mud wallowing.

^{KW} **2 Peter 2:22** But it has happened to them according to the true saying: a dog returns to his own vomit, and a sow, having been bathed, to its rolling in mire.

^{KJV} **2 Peter 2:22** But it is happened unto them according to the true proverb, The dog /is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

TRANSLATION HIGHLIGHTS

According to the previous verse, the false teachers and their reversionistic followers had a full knowledge of the way of righteousness and had lived the Christian way of life for some time. But in their arrogance and negative volition, they turned away from the truth and embraced the heresy and depraved lifestyle of the cosmic system. So it was happening to them (Intensive Perfect tense) just as the true proverb or maxim stated: “The dog returned to his vomit and the sow which had cleaned itself to mud wallowing.” Maybe it doesn’t mean much, but “dog” is in the masculine and “sow” is in the feminine. The dog is polluted on the inside, the sow is polluted on the outside. Both animals had gotten rid of their own brand of filth, but both returned to the very filth they had previously rejected. This is a perfect metaphor, partially from Proverbs 26:11 and perhaps the rest from Hellenistic Jewish proverbs, that describes reverse-process reversionism. In this context, believers are living like dogs and hogs even though they are truly His sheep.

As positive Christians they turned from their sins and walked “the way of righteousness” for awhile, but as negative Christians they returned to their sins old with relish. There is a big difference between a dirty sheep and a filthy sow. Note: I did not put a comma in this passage before the word “and” because that would make it two proverbs instead of one proverb – and proverb is singular in the Greek. Again, the false teachers and their followers are Christians. Once upon a time they had an *epignosis* of the truth; unbelievers never have an *epignosis* of the truth. Some commentators ignore all the references in 2 Peter that require the false teachers to be Christians. They cannot imagine a believer choosing to live like a dog or a hog, although I have personally known dozens (if not hundreds) who are doing that very thing!. Either they have lived in an ivory tower too long or they are totally divorced from reality. Christians who are not following the protocol plan of God for the Church Age can self-destruct and enter polarized fragmentation. One pole is legalism, the other pole is antinomianism. These believers are destroying themselves by engaging in antinomian behavior.

The early church had this same problem. They had “great difficulty understanding how a Christian once converted would ever deliberately turn away from the gospel and leave the community (Hebrews 6:4-6) ... To throw this life of love aside and to turn back to a senseless life of indulgence is the awful tragedy 2 Peter struggles with. This regression is its own punishment.” (D. Senior) It is the fact that they once were growing Christians, with an *epignosis* (full knowledge) of the “way of righteousness” that makes this such a painful issue for Peter in the first place! The “way of righteousness” can only be lived by a Christian because it requires the indwelling and filling of the Holy Spirit, which unbelievers do not have. The central tragedy and warning of this entire epistle is that some Christians can become false teachers and actually entice other Christians to join them in sin! There are hundreds of *warnings* in the NT directed toward weak or newly-converted Christians. If there was no chance that a believer could fall into any of these sins, why would God spend so much time warning believers to avoid them? Hello? You present the gospel to unbelievers, you don’t warn them about bad behavior.

RELEVANT OPINIONS

As a scavenger, a dog would return to its own vomit and thus fulfill the proverb. Peter uses this proverb to compare the natural habit of a dog with the practice of false teachers who return to living in sin ... A pig seeks relief from pesky insects and the heat of the sun by wallowing in the mud. Although the sow is washed, by nature the pig returns to the mud from which it has come. It rolls around in slime and grunts contentedly. As the pig enjoys wallowing in the mire, so the heretics take pleasure in revelry and immorality ... Here is a conclusive observation: By vomiting, the dog relieves itself of *internal* impurities; the sow, when it is washed, is cleansed from clinging *external* mud. Nevertheless, both animals return to the selfsame filth. (S. Kistemaker) The gospel is a medicine which purges us by wholesome vomiting, but that there are many dogs who swallow again what they have vomited to their own ruin; and that the gospel is also a laver which cleanses all our uncleanness, but that there are many swine who, immediately after washing, roll themselves again in the mud. At the same time the godly are reminded to take heed to themselves, except they wish to be deemed dogs or swine. (J. Calvin)

A *dog* and *sow* illustrate what happens to the miserable reversionist ... Likewise the reversionist is nauseating and repugnant to God. This is precisely why the Bible uses this vivid animal imagery to demonstrate the pattern of reversionism in the believer. The reversionist has tasted *epignosis* and been freed from human viewpoint and evil, returns to that evil by ingesting false doctrine dished out by false teachers. Like a dog, he attempts to find happiness and satisfaction from food that was inedible the first time. He returns to his vomit – the same human viewpoint he left but now accepts again. Like a sow, he rushes back to the quagmire and rolls in the same evil that bogged down his life before he learned any doctrine. The condition of the soul makes all the difference between an unclean, nauseating believer and a cleansed, advancing believer. When the soul is stabilized, false doctrine is refused; when the soul is in a state of emotional revolt and chaos, the reversionist indiscriminately accepts what he previously could not stomach. Negative volition expels metabolized doctrine from his soul, to be replaced by a more virulent form of false doctrine than was present before *epignosis*. Without *epignosis* all believers are defenseless against false teachers. (R.B. Thieme, Jr.)

The question of the dietary habits of dogs and the bathing activities of hogs are not foremost here. Instead Peter was illustrating before and after conditions. “After escaping the stains...they are again entangled,” and “the latter things have become worse for them than the former” (v. 20). What satisfaction can a dog find in vomit if before that he could not even digest that food when it was fresh? The very thought is disgusting and is a picture of irrational reflex action. If a sow which washed herself then returned to the mud, would not the mud now be even more odious than before? How can a mud wallow be expected to please and satisfy her after her bath? In each case there is the “before” condition: the dog had eaten undigestible food; the sow had been dirty. In each case a return is mentioned: eating vomit by the dog, and wallowing by the sow. They are similar to a Christian who has received Christ, repenting of his life of sin, but is then won back into his former habits by temptations from the false teachers. This illustrates going back to something with which one was dissatisfied previously. When such a great change has taken place in a believer’s soul, how can he rationally expect to find satisfaction now, never having it even before? When a

Christian turns back to sinful habits, he is acting like a dog returning to its vomit or a bathed sow to her mud wallow. (D. Dunham)

The entire proverb works out the topic that although the Christian has been cleansed from old sins (1:9), like unreasoning animals (2:12) the false teachers return to soil themselves in sin. (D. Watson) If they would turn back into the old life, it reminds one of the old proverbs: “A dog returns to its own vomit, and a washed sow returns to the mud wallow.” Every believer, then, should be wary of a too casual, cheap-grace view of sin. Believers have escaped its clutches by the enormously costly sacrifice of God’s Son. Yet they may slip back into its seductive coils only to find that there is even less pleasure, less satisfaction, less fulfillment than before they were saved. It disgusts the Father to see His children foolishly seeking to return to a condition and activities which they once renounced for His kingdom. This is as disgusting as the thought of a dog eating its vomit or a clean sow hurrying back to her familiar mud wallow. 2 Cor. 7:1 - “Therefore, because of having such promises as these, beloved, let us cleanse ourselves from every kind of pollution of flesh and spirit, and perfect holiness in the fear of God.” (D. Dunham)

2 Peter 2:22 It is happening (συμβαίνω, Perf.AI3S, Intensive & Dramatic; coming to pass) to them (Dat. Disadv.) according to the true (Descr. Gen.) proverb (Adv. Gen. Ref.; maxim): The dog (Subj. Nom.; male) returned (ἐπιστρέφω, AAPtc.NMS, Constative, Modal) to his own (Acc. Poss.) vomit (Acc. Dir. Obj.) and (connective) the sow (Subj. Nom.; female swine) which had cleaned itself (λούω, AMPtc.NFS, Constative, Attributive; washed, bathed) to mud (Gen. Spec.; filthy) wallowing (Adv. Acc.; rolling).

^{BGT} **2 Peter 2:22** συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὡς λουσαμένη εἰς κυλισμὸν βορβόρου.

^{VUL} **2 Peter 2:22** contigit enim eis illud veri proverbii canis reversus ad suum vomitum et sus lota in volutabro luti

CHAPTER 3

LWB **2 Peter 3:1** Beloved [members of the royal family], this is already the second letter I am writing to you, in which I am trying to stir up your pure [indoctrinated] mind by way of remembrance [repetition of some basic doctrines you may have forgotten]:

^{KW} **2 Peter 3:1** This already, divinely loved ones, is a second letter I am writing to you, in which I am stirring up your unsullied mind by way of remembrance,

^{KJV} **2 Peter 3:1** This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

TRANSLATION HIGHLIGHTS

Peter addresses his readers as beloved, members of the royal family of God. He reminds them that this is the second letter he has written to them. In this epistle, he wants to stir up their minds (Conative Present tense) by repeating some basic doctrines they have either forgotten or haven't applied for some time. He hopes to get them "excited" (Latin) about doctrine. He calls their (plural) collective mind (singular) "pure," which means they have been doctrinally inculcated before. Not only is there nothing wrong with repetition when it comes to learning something well, it is crucial when learning Bible doctrine.

RELEVANT OPINIONS

What they do not like is the idea of divine intervention into history for calling the human race into accountability. The desire behind such an objection as this would be the desire for independence of any accountability to God ... To the scoffers, all catastrophes are the random results of purely natural causes, not divine judgment. Why should things start being different now than they were in the past? (W. Baker) Peter wrote another letter which is no longer extant, just as Paul wrote more than two epistles to the Corinthian church. These other letters of Peter and Paul are not part of Scripture ... The first epistle Peter wrote is 1 Peter. Although scholars raise questions regarding the relationship of 1 and 2 Peter, these concerns appear to be insufficient to discount the validity of identifying the two letters. We assume, then, that Peter's remark, "I have written both of them," refers to 1 Peter. (S. Kistemaker)

To "remember" to Peter means to hold the truth in the mind so that it is not abandoned as a life principle. It will come under attack, and every effort will be made to discredit it so that the believer might give it up. (W. Baker) Pure minds is a phrase used by Plato to mean "pure reason," uncontaminated by the seductive influence of the senses. (M. Green)

Fundamentalists also, as well as liberals, minimize intellect. This verse and the quoted instances of the term *pure* show that such people have missed an important NT emphasis ... It should read "I awaken your pure intellect to remembrance." (G. Clark) I am now writing my second letter to you. (W. Nicole) "Pure" is not the best translation. A better translation would be "sincere." I don't think that the saints back in Paul's day had minds which were any more pure than our minds are today – and I haven't found anyone yet who I thought had a pure mind. If you feel that you have a pure mind, I just haven't met you yet. (J. McGee)

2 Peter 3:1 Beloved (Voc. Address; members of the royal family), this (Subj. Acc.) is (ellipsis) already (adv.) the second (Acc. Measure) letter (Acc. Dir. Obj.; epistle) I am writing (γράφω, PAI1S, Pictorial) to you (Dat. Adv.), in which (Loc. Place) I am trying to stir up (διεγείρω, PAI1S, Conative; waking up, arousing) your (Poss. Gen.) pure (Compl. Acc.; unsullied, indoctrinated, wholesome, common

sense, without falsehoods) mind (Acc. Dir. Obj.) by means of remembrance (Instr. Means; repetition of some basic doctrines you may have forgotten):

^{BGT} **2 Peter 3:1** Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν

^{VUL} **2 Peter 3:1** hanc ecce vobis carissimi secundam scribo epistulam in quibus excito vestram in commonitione sinceram mentem

LWB 2 Peter 3:2 So that you may remember the words which were previously communicated by the holy prophets [Old Testament] and the mandates of the Lord and Savior by the apostles [New Testament],

^{KW} **2 Peter 3:2** That you should remember the words spoken previously by the holy prophets and the commandment of the Lord and Savior spoken by your apostles;

^{KJV} **2 Peter 3:2** That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

TRANSLATION HIGHLIGHTS

Peter is stirring up their minds so that (Purpose Infinitive) they might remember the words which were previously communicated (Intensive Perfect tense) by the holy prophets and the mandates of the Lord and Savior by the apostles. By the dual mention of prophets and apostles, Peter covers both the Old and New Testament as they existed at that time. The NT canon was not complete, but much of it was already in circulation and was accepted by believers as such. The Greek word “rhema” emphasizes the spoken word of the prophets as compared to the written word or “logos.” The agents of verbal and written communication were the prophets and apostles; the source of the mandates was the Lord and Savior Jesus Christ. Some primary mandates for the Church Age believer are to be filled with the Spirit, walk in the Spirit, do not grieve or quench the Spirit, reside in the sphere of His power and *agape* love, keep on studying Bible doctrine, etc.

RELEVANT OPINIONS

Peter uses the perfect tense for the word spoken to indicate that although these prophecies were uttered in the past they are valid in the present. (S. Kistemaker) The coupling together of the prophets and the apostles as joint witnesses to the Christian revelation becomes routine in the early 2nd century. (J. Kelly) The words of the prophets were among the canon of the Jewish Scriptures. They were certainly to be heeded. But from the beginning of the birth of the Church, the apostles doctrines, or the commandments of the apostles of the Lord and Savior, were followed by the believers. (P. Cedar) Peter is thus already at this early date viewing both the Hebrew Scriptures and the apostolic writings as a unity, with our Lord and Savior as their basis and focus. (N. Hillyer)

2 Peter 3:2 So that you may remember (μιμνήσκομαι, APInf., Ingressive, Purpose/Result, Deponent) the words (Obj. Gen.) which were previously communicated (προλέγω, Perf.PPtc.GNP, Intensive, Attributive; mentioned, spoken) by the holy (Descr. Gen.) prophets (Abl. Agency; reference to OT) and (connective) the mandates (Obj. Gen.) of the Lord (Abl. Source) and (connective) Savior (Abl. Source) by the apostles (Abl. Agency; reference to NT),

^{BGT} **2 Peter 3:2** μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

^{VUL} **2 Peter 3:2** ut memores sitis eorum quae praedixi verborum a sanctis prophetis et apostolorum vestrorum praeceptorum Domini et salvatoris

LWB 2 Peter 3:3 **Knowing this first, that in the last days [of the Church Age dispensation], mocking mockers [scoffing scoffers] will come, conducting themselves according to their own lust patterns,**

^{KW} **2 Peter 3:3** Knowing this first, that there shall come in the last of the days mockers with mockery, ordering their manner of life according to their own personal desires,

^{KJV} **2 Peter 3:3** Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

TRANSLATION HIGHLIGHTS

Peter uses the example of the false teachers that are currently plaguing his readers as proof that the last days are coming. It was rather ironic that the very false teachers he was warning about denied the parousia, while their mere existence as scoffers of the parousia was proof that it was on its way. The “last days” is a reference to the Church Age dispensation, the last period of time before Christ returns at the rapture. These false teachers are the precursors, the prototype, of the scoffing scoffers that will come at the end of the Church Age (Predictive Future tense). The mocking mockers in the last days will order their behavior according to their own lust patterns (Iterative Present tense), just like the false teachers are doing in the assemblies Peter is addressing in this epistle. The depraved lifestyle and the doctrinal deception all come from the same source, Satan’s cosmic system. They are not new categories of sin and evil, just a repackaging of the same old lies and fleshly appetites.

RELEVANT OPINIONS

It can clearly be seen that the scoffers currently in the church are those once predicted would come in the last days. They are a necessary sign because their nature as scoffers, and their presence according to a prophecy, cannot be denied. (D. Watson) Walking here is definitely progress in a given direction, and that direction is backward. With increasing effort they go through the motions that are supposed to lead them onward and upward, but they are executing the motions of sin which lead rearward and bring retreat and defeat. (H. Hoyt) The

scoffing of religious truths and practices can easily lead to despondency among believers, especially if it is uttered by those (false teachers in this case) who know something of the Scriptures but imply that they are superior in understanding. (N. Hillyer) Not only scoffers, but many who believe the Bible, have fallen into the error of supposing that all things have continued without change from the beginning. (A. Knoch) In all probability Peter himself had already encountered feelings of skeptical impatience at the delay of the parousia, but he clearly foresaw that such skepticism would rise to a surging crescendo of mockery in the last days. (D. Hiebert)

Intellectual arrogance, social snobbery, contempt for the physical and the sensuality that so often accompanies such an attitude – all this would make them as opposed to the notion of judgment, inherent in the parousia, as their counterparts at Corinth were to the idea of bodily resurrection. Anthropocentric hedonism always mocks at the idea of ultimate standards and a final division between saved and lost. (M. Green) He intimates that his readers should be alert to and on guard against the errors of these scoffers. And he teaches the believers to be constantly aware of the fact that they are living in the last days ... These people know God's revelation and his impending judgment. Because they are familiar with the Scriptures, they have become habitual mockers of God and His Word ... Peter is saying that in the years that precede the return of Christ numerous scoffers will ridicule Christians for their faith in God. (S. Kistemaker)

2 Peter 3:3 Knowing (γινώσκω, PAPtc.NMP, Gnostic, Circumstantial) this (Acc. Dir. Obj.) first (adv.), that (introductory) in the last (Gen. Spec.) days (Gen. Time; of the Church Age dispensation), mocking (Instr. Manner, Cognate) mockers (Subj. Nom.; scoffing scoffers) will come (ἔρχομαι, FMI3P, Predictive, Deponent), conducting (πορεύομαι, PMPTc.NMP, Iterative, Modal, Deponent; ordering their behavior) themselves (Gen. Appos.) according to their own (Acc. Poss.) lust patterns (Adv. Acc.; cravings, defiled passions),

^{BGT} **2 Peter 3:3** τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν [ἐν] ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

^{VUL} **2 Peter 3:3** hoc primum scientes quod venient in novissimis diebus in deceptione inlusores iuxta proprias concupiscentias ambulantes

LWB 2 Peter 3:4 Even saying: Where is the promise of His coming [2nd advent]? For since the fathers died [when the promise was given], all things continue in the same manner [status quo] as from the beginning of the creation [human history is meaningless].

^{KW} **2 Peter 3:4** And saying, Where is the promise of His coming? For since the fathers fell asleep, all things are remaining permanently in that state in which they were since the beginning of the creation.

^{KJV} **2 Peter 3:4** And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

TRANSLATION HIGHLIGHTS

The scoffers of the last days denigrate eschatology and hamartiology. They make fun of Bible prophecy, saying: Where is the promise of His coming at the 2nd advent? In other words, we've been hearing about prophetic events for centuries but He still hasn't returned. There's no sign that we will see him during our lifetime. And in conjunction with this denial of His return at the 2nd advent, they will also make fun of hamartiology. They deny that there will be a future evaluation of believers (at the Judgment Seat of Christ) as well as a future judgment of unbelievers (at the Great White Throne). Their argument is: "All things continue as always in status quo (Durative Present tense) since the time of the creation." In their minds, since the patriarchs have died, the age of miracles has died out. Nothing has changed for hundreds of years.

Their vision of reality: God is finished and has left us to our own devices. He's not coming back. So, their philosophy for everyone, believers and unbelievers alike, was "eat, drink, and be merry," because there will be no consequences for our behavior on earth. The same will be true of future false teachers. Following Satan's thought process, they will relegate human history to the dustbin, as though it has no meaning beyond going to heaven some day. There is no plan of God, no purpose in living a spiritual life, and no rewards or punishment some day in the future as taught by the ancient fathers for years. Some commentators are of the opinion that the parousia in this passage is a reference to the rapture (Zuck, Pentecost) rather than the 2nd advent (McGee, Walvoord). "Fell asleep" is a metaphor for physical death.

RELEVANT OPINIONS

The main charge of 3:4, that the promise of Christ's coming is mute because the parousia did not come during the lifetime of the first generation of Christians, is refuted in 3:8-13. (D. Watson) The revelation of the second coming of Christ is one of the most important and most frequently mentioned doctrines of the New Testament. One out of every twenty-five verses in the New Testament refers either to the rapture of the church or to Christ's second coming to reign over the world. Though it is not always possible to distinguish references to Christ's coming for the church from references to His coming to establish His earthly kingdom, there are many passages which clearly present a premillennial coming at the close of the great tribulation to judge the world and to bring in the righteous reign of the King. Approximately twenty major references are found in the New Testament alone (Matt. 19:28, 23:39, 24:3-25; Mark 13:24-37; Luke 12:35-48, 17:22-37, 18:8, 21:25-28; Acts 1:10-11, 15:16-18; Rom. 11:25-27; 1 Cor. 11:26; 2 Thess. 1:7-10; 2 Peter 3:3-4; Jude 1:14-15; Rev. 1:7-8, 2:25-28, 16:15, 19:11-21, 22:20). (J. Walvoord)

The "fathers" to whom they make reference are likely to be the patriarchs of Israel. It is highly unlikely that Christian "fathers" would be involved. (W. Baker) This is the view that the cosmic processes of the present and the future can be understood solely on the basis of how the cosmos has operated in the past. There is almost an incipient deism here which rules

out divine intervention in the universal order. In a universe governed by natural laws, miracles, mockers argue, simply cannot happen. Therefore they say Jesus Christ could not come again. (K. Gangel) It ought always to be borne in mind, that the world stands through no other power than that of God's Word, and that therefore inferior or secondary causes derive from Him their power, and produce different effects as they are directed. (J. Calvin) The prophecy in the OT of Christ's coming was to establish His kingdom upon the earth; the prophecy in the NT of His coming was first to take His church out of the world and then to come to establish His kingdom upon the earth. (J. McGee)

Arrogantly they deny that the judgment day will come. They repudiate the message that they must give an account of their words and deeds. (S. Kistemaker) The scoffers are indicative of our tendency to despair of the promises of God when God does not respond to our pleas within the time span we have set as reasonable or convenient. We would like God's help, insight, power, and strength when we want it, not when God in sovereignty deems it appropriate. (D. Watson) The question implies that it is nowhere, has passed away and disappeared. (H. Alford) The scoffer judges everything by appearance. He looks abroad upon the world in these last days, and he hears the proud boastfulness of the age, and concludes that the promise of the return of Christ is a figment of his imagination. He sees no sign of the opening heaven and no sound of the voice of the returning Lord. (T. Westwood) It cannot be argued from the stability of the world that God will not interrupt its steady rhythm. (D. Wheaton)

2 Peter 3:4 Even (ascensive) saying (λέγω, PAPtc.NMP, Static, Circumstantial): Where (adv.) is (εἰμί, PAI3S, Descriptive) the promise (Pred. Nom.) of His (Poss. Gen.) coming (Gen. Time; 2nd advent)? For (explanatory) since (temporal) the fathers (Subj. Nom.) died (κοιμάομαι, API3P, Culminative; when the promise was given), all things (Subj. Nom.) continue (διαμένω, PAI3S, Durative) in the same manner as (adv.; unchanged, status quo) from the beginning (Adv. Gen. Time) of the creation (Adv. Gen. Ref.).

^{BGT} **2 Peter 3:4** καὶ λέγοντες· ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

^{VUL} **2 Peter 3:4** dicentes ubi est promissio aut adventus eius ex quo enim patres dormierunt omnia sic perseverant ab initio creaturae

LWB 2 Peter 3:5 Indeed, because they [the scoffers] continually desire it [unchanging history with no prospect of future evaluation], this escapes their attention: that long ago, by the Word of God [Jesus Christ], the heavens [atmosphere] came into existence and the earth, existing as part water [before they were accumulated in one place], also [came into existence] by means of water,

^{KW} **2 Peter 3:5** For concerning this they willfully forget that heavens existed from ancient times, and land [standing] out of water, and by means of water cohering by the word of God,

^{KJV} **2 Peter 3:5** For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

TRANSLATION HIGHLIGHTS

Because the scoffers want history to continue unchanged (Durative Present tense), with no prospect of future evaluation or judgment, some very obvious things have escaped their attention (Gnomic Present tense). A long time ago, the universe came into existence (Dramatic Imperfect tense) by the Word of God. In Genesis 1:7, God “restored” the atmosphere from the chaotic condition which spoiled it in Genesis 1:2. He restored the atmosphere by separating it from the waters above (vapors and clouds) and the waters below (on the surface of the earth). It became the “empty space” between the two waters. The original creation in Genesis 1:1, which included the original heavens (atmosphere), is described in the Hebrew by the Qal Perfect tense – because the original creation was perfect. The restored atmosphere in Genesis 1:7 is described in the Hebrew by the Qal Imperfect tense, because it was not the original creation but a refashioning of chaotic materials. The heavens or atmosphere in this passage came into existence in the Greek by the Dramatic Imperfect tense; this means the atmosphere in question was the restored version in Genesis 1:7 rather than the original atmosphere in Genesis 1:1.

In addition, the earth, standing out of the water (Dramatic Perfect tense), also came into existence by means of water. The last phrase, “by means of water,” refers to the land coming into existence by means of the waters “being gathered together” into one place. In other words, the means of land coming into existence was by the restoration of the chaotic waters into their original boundaries. Peter did not use a second verb for the restoration of the waters here because it is understood elliptically by the prior Dramatic Imperfect tense. As a result of the *imperfect* restoration of the atmosphere to its original boundaries, the earth “stood out” from the waters in *imperfect* condition. But before the waters were “gathered together into one place,” the earth existed in pristine condition (Descriptive Perfect tense) in the midst of them. Every nutrient necessary for plant life still existed, ready for God’s Word [Jesus Christ] to cause plant life to grow once again. To summarize, in case I lost you here, the earth was mixed with water as a result of the chaotic “waste and wild” in Genesis 1:2. It sprang back into existence when the waters were restored to their original boundaries during the refashioning process.

While reading commentaries, I found some who interpret this pericope as a reference to the flood in Noah’s day. There is no mention of Noah here; the references to the creation, heavens and earth, etc. point in another direction. It is totally unnecessary, except for those with a shaky view of the original creation in Gen. 1:1, including the fall of Satan and the resultant state of waste and wild in 1:2, and the refashioning that took place afterwards. 2 Peter 3:5 discusses the heavens; 2 Peter 3:7 discusses the heavens. The heavens are included, at least by implication and contextual flow, in verse 3:6 as well. The heavens (atmosphere/universe) were not destroyed by the Noahic flood, therefore this cannot be a reference to that flood – unless you want to cite fictional accounts as backup. Also, the comparison is between complete destruction in the past and in the future, one by water and the other by fire. Earth was totally uninhabitable in Gen. 1:2 and

will also be so after the judgment by fire. Earth was not uninhabitable after the Noahic flood, because after the waters returned to their source, the earth was repopulated once again.

RELEVANT OPINIONS

They have chosen the path of deliberate forgetfulness ... Peter wants his opponents to understand that their arguments are erroneous and misleading in the light of God's revelation. God rules His creation and governs the course of world history. (S. Kistemaker) The earth "being overflowed with water, perished." This refers to the cataclysm of Gen. 1:2 where we read, "and the earth became without form and void, and darkness was on the face of the deep." It was the judgment upon the fall of the angel Lucifer and the consequent apostasy of the pre-Adamic race. (K. Wuest) The understanding of creation is Near Eastern (Gen. 1:2, 6-10) – the earth and sky were created by the pushing back of the waters of a primeval ocean above, below, and around the earth. (D. Watson) The waters above the firmament, being divided from the waters below the firmament, by furnishing moisture, and rain, and keeping moist the earth, are the means by which the earth came into existence. (H. Alford) At His command the earth stood out of the waters and there was a separation between the sea and the dry land. (T. Westwood)

Two kinds of water are meant. The first may refer to the primeval watery chaos – "the face of the waters" in Gen. 1:2. The second is perhaps connected with the formation of the dry land by "the gathering together of the waters into one place" in Gen. 1:9. The above interpretation is in substantial agreement with Alford's, who distinguishes "the waters above the firmament," and "the fountains of the great deep." The Hebrew had no notion of evaporation. The rivers run into the sea, and the water returns subterraneously to their sources again – Eccl. 1:7. (R. Nicole) The false teachers seem to be basing their scoffing and denial of the parousia on the premise that the world has not experienced judgment of cosmic magnitude like that expected to accompany the parousia. (D. Watson) The writer means that water was, in a loose sense, the instrument of creation, since it was by separating and gathering the waters that God created the world. (R. Bauckham, Knopf, Windisch, Kelly, Chaine) The originally created world has already been annihilated once and has been replaced by the current one. (J. Kelly)

According to Genesis, there was originally a kind of watery waste (Gen. 1:2). Then by divine fiat, the world was formed by the separation of land from water (Gen. 1:6-10). Furthermore, life in that world was sustained by water in Gen. 2:6. (N. Hillyer) It is possible that in the view of Peter the first heaven and earth were absolutely destroyed and succeeded by the present, as these again will be replaced by a new heaven and earth ... We must make allowance for rhetorical colour. The author presses as far as he can the analogy between two cases [Gen. 1:2 deluge or Noahic flood] which were not absolutely parallel. (C. Bigg) Since this undoubtedly refers to Genesis 1:9, note is taken of verse 2 in the same chapter. By comparison with Isaiah 45:18 it is apparent that the original creation of Gen. 1:1 was not without form and void. Therefore, some great catastrophe must have befallen the original creation ... By divine fiat God had to bring order out of the existing chaos. Therefore, the first judgment upon the earth marks a great break in the settled order or nature. (H. Hoyt)

“Out of water and amidst water” seems most naturally understood as a summary of Genesis 1:2-10. (D. Hiebert)

2 Peter 3:5 Indeed (affirmative), because they (the scoffers) continually desire (θέλω, PAPtc.AMP, Durative, Causal) it (Acc. Dir. Obj.; continued unchanging history with no prospect of future evaluation), this (Subj. Nom.) escapes their attention (λανθάνω, PAI3S, Gnostic; is hidden): that (introductory) long ago (Adv. Time), by the Word (Instr. Means) of God (Abl. Source; Jesus Christ), the heavens (Subj. Nom.; atmosphere) came into existence (εἰμί, Imperf.AI3P, Dramatic) and (connective) the earth (Subj. Nom.), existing as (συνίστημι, Perf.APtc.NFS, Descriptive, Modal; came forth) part water (Partitive Abl.), also (adjunctive) by means of water (Abl. Means),

^{BGT} **2 Peter 3:5** Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἑκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

^{VUL} **2 Peter 3:5** latet enim eos hoc volentes quod caeli erant prius et terra de aqua et per aquam consistens Dei verbo

LWB 2 Peter 3:6 Through which the world at that time, having been deluged by water, was ruined [waste & wild].

^{KW} **2 Peter 3:6** Through which the ordered world of that time, having been deluged by water, was ruined.

^{KJV} **2 Peter 3:6** Whereby the world that then was, being overflowed with water, perished:

TRANSLATION HIGHLIGHTS

The world during the time of *tohu wa bohu*, waste and wild, was completely flooded (Latin: inundated) by water (Dramatic Aorist tense). Due to Satan's fall just prior to Genesis 1:2, the creation was ruined and despoiled (Dramatic Aorist tense). There was gloom, a supernatural darkness, and a complete absence of life due to God's judgment. What Peter is portraying is a creation that started out perfect, was judged and entered a state of waste and wild, and was then refashioned again into what we live in today. So the wish by the scoffers that all things will continue on earth in *status quo* has already been proven wrong by the very creation they walk on and breathe in every day. There is no need to introduce the Noahic flood in this account; the time at hand is still pre-Adamic. The use of the word "kosmos" is no proof that human inhabitants were present, since kosmos has a number of meanings that have nothing to do with humans, e.g., order, creation, system, universe.

RELEVANT OPINIONS

We now see how egregiously they err, who stop at naked elements, as though there was perpetuity in them, and their nature were not changeable according to the bidding of God. (J. Calvin) Many of us believe there was a hiatus between Genesis 1:1 and Genesis 1:2 and that a great catastrophe took place at that time ... There was a judgment in the pre-Adamic world, before man was put there. We have a suggestion of what took place in Isaiah 14:12-14 ... There is abundant evidence that some great cataclysm *did* take place and that all things have not continued as they were from the beginning of the creation. (J. McGee) There is also discussion of the pre-flood canopy related to the Noahic flood which is quite interesting, but not enough to convince me that this is what is meant by the “heavens” in 3:5-7. The answer to the argument given by the false teachers seems to require a more comprehensive change in the “entire observable cosmic system” which would include the starry heavens. (LWB)

If the reference is to Genesis 1, then Peter is referring to the destruction of the world by water, when sin was found in Lucifer and one third of the angels in heaven. When this sin was found the created work of God dissolved. Sin always curses and destroys, and it did also in the beginning. When God created the heavens and earth, He created them perfect. It is impossible for me to imagine God doing an imperfect or ugly thing. God made the world and the heavens perfect, but when sin was found in it, sin destroyed it. The Scriptures say that our earth was a chaotic mass with water everywhere. Following that chaos the Spirit of God moved over the face of the deep and God separated the waters – some went into the clouds and some below. Then God separated the waters below and the dry land appeared, and the water was gathered into great ocean beds – but the first world was destroyed by water. (W. Criswell)

2 Peter 3:6 Through which (Adv. Gen. Ref.) the world (Subj. Nom.; creation) at that time (adv.), having been deluged (κατακλύζω, APptc.NMS, Dramatic, Attributive; flooded) by water (Instr. Means), was ruined (ἀπόλλυμι, AMI3S, Dramatic).

^{BGT} **2 Peter 3:6** δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

^{VUL} **2 Peter 3:6** per quae ille tunc mundus aqua inundatus periit

LWB 2 Peter 3:7 But now, the heavens [atmosphere] and the earth, being reserved by the same Word [Jesus Christ], are being closely guarded [for as long as it takes according to His divine plan] for a day of judgment by fire [future destruction of planet earth] and eternal misery for ungodly men [judgment of unbelievers at the Great White Throne].

^{KW} **2 Peter 3:7** But the present heavens and the earth by the same word have been stored with fire, being kept so guarded with a view to the day of judgment and misery of men destitute of reverential awe towards God.

^{KJV} **2 Peter 3:7** But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

TRANSLATION HIGHLIGHTS

Peter summarized the ancient history of planet earth and the dramatic changes it went through in prior verses. At the present time, however, the atmosphere and the earth are being reserved in their current *status quo* for yet another purpose in God's plan (Gnomic Perfect tense). It might seem to us that nothing ever changes because it has been thousands of years since the last dramatic change occurred to our planet. But God did not fall asleep; He did not forget we are here. The same Word that created, destroyed and refashioned the earth and atmosphere, Jesus Christ, is now in the act of preserving them (Durative Present tense) for a future day of judgment by fire. There is a day in the unknown future when the earth and its atmosphere will be destroyed again, but this time it will be by fire instead of water. And there's nothing we (mankind) can do to planet earth to prevent His plans from occurring on time and as decreed.

And to put a personal touch on it, because the false teachers think there will be no evaluation of believers or judgment of unbelievers in the future, Peter reminds us that unbelievers will be judged at the Great White Throne and sentenced to eternal misery. They will not be annihilated or burnt-up; they will be given a resurrection body that is able to be tortured by outer darkness and misery forever (Latin: perdition). In other words, the original creation was judged *without* man's presence, but the current creation will be judged *including* man's presence. It is not part of God's plan to destroy the earth by fire and leave ungodly men untouched. Peter is not relegating the false teachers and their followers to the Great White Throne judgment; rather he is emphasizing that the 2nd judgment includes a final reckoning of mankind. All Christians, including those who lived in reversionism with these false teachers, will be evaluated at the Judgment Seat of Christ.

RELEVANT OPINIONS

God determines the beginning of this universe and the end. He speaks as the Creator in the beginning, with the result that the heavens and the earth are formed. He speaks as the Judge on the last day, with the consequence that heaven and earth will be destroyed by fire. (S. Kistemaker) Since the Millennium is still future, the destruction by mankind by nuclear holocaust, environmental disaster, or any other worldwide catastrophe is not only pure fiction but humanly impossible. Only the Lord Jesus Christ Himself at the close of the Millennium will destroy the present universe and create "a new heaven and a new earth." There all believers will dwell for all eternity. (R.B. Thieme, Jr.)

The day of the Lord (3:10) includes the Tribulation, the Millennium, the Great White Throne judgment, and the destruction of the present heavens and earth. (K. Gangel) The present heavens and earth likewise are not permanent and immutable, for they "by the same Word have been stored up for fire." The "same Word" looks back to verse 5 and indicates that the divine utterance, which so constituted the old world that it was subject to destruction, has also determined the end of the present cosmic system. The world and all within it from beginning to end are dependant upon the omnipotent Word of God. (D. Hiebert) Sadly most of humanity remains utterly unprepared for the Day of the Lord even while events involving Israel and the Middle East suggest that that *Day* may be very imminent. (Z. Hodges)

2 Peter 3:7 But (contrast) now (Adv. Time), the heavens (Subj. Nom.; atmosphere) and (connective) the earth (Subj. Nom.), being reserved (θησαυρίζω, Perf.PPtc.NMP, Gnostic, Attributive; stored up, laid up, maintained in their current *status quo*) by the same (Dat. Spec.) Word (Dat. Agency; Jesus Christ), are (εἰμί, PAI3S, Durative; for as long as it takes according to His divine plan) being closely guarded (τηρέω, PPtc.NMP, Gnostic, Attributive; preserved, watched over) for a day (Acc. Extent of Time; future) of judgment (Adv. Gen. Ref.) by fire (Instr. Means; future destruction of the earth) and (continuative) eternal misery (Adv. Gen. Ref.) for ungodly (Gen. Spec.; unbelievers) men (Gen. Disadv.; Great White Throne judgment).

^{BGT} **2 Peter 3:7** οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

^{VUL} **2 Peter 3:7** caeli autem qui nunc sunt et terra eodem verbo repositi sunt igni servati in diem iudicii et perditionis impiorum hominum

LWB 2 Peter 3:8 But do not keep this one thing [point of doctrine] hidden [obscured, covered-up], beloved [members of the royal family], that one day in the presence of the Lord is as a thousand years and a thousand years is as one day.

^{KW} **2 Peter 3:8** But this one thing, stop allowing it to be hidden from you, divinely loved ones, that one day in the sight of the Lord is as a thousand years, and a thousand years as one day.

^{KJV} **2 Peter 3:8** But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

TRANSLATION HIGHLIGHTS

Because the false teachers seem oblivious to time and think nothing is going to change from the current status quo, Peter reminds us that God measures time in different ways than we experience it. Since God is eternal, He exists outside the constructs of time. He created time for us. Moreover, there is an extremely important point of doctrine about time that Peter here prohibits any Christian from forgetting or covering up (Imperative mood). We are prohibited from ever obscuring the fact that one day in the presence of the Lord is as a thousand years and a thousand years is as one day. As long as there has been false teachers, there has been controversy over this phrase.

Everyone seems to agree that the adverb *hos* can be translated as a comparative, but there is intense disagreement over the equally legitimate translation of *hos* as qualitative or equivalence. In other words, is this just a generic phrase meaning “time according to God is different than time as measured by man?” Or does the phrase mean “one day as measured by man *equals* one thousand years according to God’s clock?” Those who

believe in the 1,000 year Millennial Reign of Christ on earth believe in equivalency; those who deny there will be a 1,000 year Millennial Reign of Christ on earth believe in a generic comparison without equivalency. The Latin “mille” for “thousand” is where the term *millennium* came from. It is my opinion that this is not a verse that should be used to support the 1,000-year Millennial Reign of Christ.

Clarence Larkin, whose drawings I have enjoyed over the years, quotes this as a prooftext for a literal 1,000 years. I do not agree with him. Even though there is a possibility of *equivalence*, I believe the adverb here should be translated as a *comparative*. The next passage adds support to the generic use of the comparative. The use of this phrase here, however, does nothing to the literal 1,000-years in Revelation 20:1-6. Very few premillennialists use 2 Peter 3:8 as a prooftext for the millennium. Failure to see the literalness of the 1,000-years in the Revelation account, however, is a total breakdown and denial of legitimate hermeneutical principles. If I was a professor of Hermeneutics, and some of you may be happy that I'm not, I would not give a passing grade in my class to anyone who denied the literalness of the passage in Revelation.

RELEVANT OPINIONS

Some suggest that this statement argues against premillennialism. They point out that the concept of 1,000 years is not to be taken literally since it is merely a comparative time reference. However, the literal 1,000-year reign of Christ on earth is strongly affirmed in Revelation 20:1-6. Peter was simply using a simile. What to people, including scoffers, may seem like a long time is to the Lord very short. The present Church Age has lasted, in God's eyes, not quite two days! (K. Gangel) The point of this statement is not something that should be taken literally as a basis for calculating the age of the earth or some broad time scheme in which references to “day” other than a calendar day should be assumed to be a thousand years in length. Rather, the point is that God is not affected by time, so that His essential nature changes or His plans change. The statement is associated with God's immutability. (W. Baker) Human and divine perspectives vary, and the delay of the parousia is not delay from God's perspective. (D. Watson) In spite of the denials by scoffers, God's sovereign plan and timetable will be carried out. (W. Baker)

God set cosmic time in motion when He made the universe. But when the day of the Lord dawns, chronological time disappears in eternity. God regards time from a perspective that differs from ours. In the next two verses, Peter teaches the reader to consider both time and patience from God's point of view. (S. Kistemaker) God's aeonologe (eternal ages measurer) differs wholly from man's horologe (hour glass). His gnomon (dial pointer) shows all the hours at once in the greatest activity and in perfect repose. To Him the hours pass neither more slowly or more quickly than befits His economy. There is nothing to make Him need to hasten or delay the end. (R. Jamieson) When the Lord Jesus returns to the earth at the end of the Great Tribulation Period and establishes His kingdom here, He is going to renovate this earth – but that will not be a permanent renovation. Not until after the Tribulation and after the Millennium will the dissolution of the earth and the heavens (of which Peter speaks) occur. So you see, my friend, even if the Rapture should take place tomorrow, it still would be a thousand and seven years before this destruction. (J. McGee)

2 Peter 3:8 But (adversative) do not (neg. particle) keep this one thing (Pred. Nom.; point of doctrine) hidden (λανθάνω, PAImp.3S, Gnostic, Prohibition; obscured, unnoticed, forgotten, covered up), beloved (Voc. Address; members of the royal family), that (introductory) one (Nom. Measure) day (Subj. Nom.) in the presence of the Lord (Loc. Time) is (ellipsis) as (comparative) a thousand (Nom. Measure) years (Pred. Nom.) and (connective) a thousand (Nom. Measure) years (Subj. Nom.) is (ellipsis) as (comparative) one (Nom. Measure) day (Pred. Nom.).

^{BGT} **2 Peter 3:8** Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

^{VUL} **2 Peter 3:8** unum vero hoc non lateat vos carissimi quia unus dies apud Dominum sicut mille anni et mille anni sicut dies unus

LWB 2 Peter 3:9 The Lord is not delaying the promise [to discipline the reversionist], as some regard slowness [when they see nothing happening to the reversionist according to their time schedule], but is patient toward you [waiting for your acknowledgement of sin], not desiring any [believer] to be ruined [rendered useless in the spiritual life], but for all [believers] to make progress [forward momentum in the protocol plan of God] by means of repentance [confession of sin].

^{KW} **2 Peter 3:9** The Lord is not tardy with regard to the appointed time of His promise, as certain consider tardiness, but is long-suffering toward us, not having it as His considered will that certain should perish, but that all should come to repentance.

^{KJV} **2 Peter 3:9** The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

TRANSLATION HIGHLIGHTS

The Lord is not delaying the promise to discipline the reversionistic believer (Gnostic Present tense). Some who have been wronged by a reversionist and wonder why God hasn't punished them, consider the Lord to slow (Customary Present tense) in administering discipline. But that is their sin nature speaking, desiring justice according to their own standards - and possibly revenge. They want to see the reversionist "get his discipline" firsthand. But God has His own time table and His own uniquely crafted response to every reversionistic believer. He is patient toward you, waiting for you to acknowledge your sin. This is a primary reference to His patience in waiting for the reversionist to confess his sin; but it could also be a secondary reference to His patience in waiting for the injured believer to let go of the situation and let God do what is necessary. Sometimes well-meaning believers get in the way and sin themselves.

He does not wish for (Gnomic Present tense) any believer to end up (Result Infinitive) ruined in the spiritual life (Culminative Aorist tense), reversionist or otherwise. Any believer who lives with unconfessed sin in his life is ruining himself spiritually. He is cutoff from fellowship with God by unconfessed sin, as well as forfeiting the filling of the Spirit. And without the filling of the Spirit, there is no power to live the spiritual life. So instead of having to administer discipline against rebellion, He would rather have all believers making progress, exhibiting forward momentum in the protocol plan of God (Purpose Infinitive). The way to begin this progress is by repentance, the confession of sin according to 1 John 1:9. This is a verse about restoring temporal fellowship in the face of divine discipline, not the loss of salvation (which is impossible) or an evangelistic plea for unbelievers to repent and believe in Christ.

According to Robert Wilkin, “Zane Hodges suggests that *metanoia* (repentance) here refers to turning from one's sinful ways with the result that one is in harmonious fellowship with God.” I agree with this view. The effect is not ruining your spiritual life and instead living a productive spiritual life, one that will return rewards and the Judgment Seat of Christ. Many Arminian commentators think “ruin” is rather “destruction” and this repentance is for unbelievers, meaning God is holding the door open so other unbelievers can enter the fold by their own free will. I believe this view is absolutely heretical. It has been totally demolished by scholars such as John Owen (Vol. 10), James White, James Boice, R.C. Sproul, and many others in recent years. Many Calvinist commentators focus on the “any” and relate it to believers only, which is closer to the truth, but still using this passage out of context in my opinion. This epistle is addressed to believers only, not believers and unbelievers.

Too many untrained evangelists have gotten hold of this passage and using the unfortunate translation of the KJV have forced the word “metanoia” into an evangelistic straight-jacket. This is not a message to unbelievers. “Repentance” here, as in 2 Corinthians 7:9-10, 12:21, Hebrews 6:6, 12:17, and Revelation 12:5, 9:20-21, is an experiential usage of the word, not a positional one. It is geared toward carnal believers (false teachers and their reversionistic followers) changing their direction in life after they have been saved, not changing the direction of their life in order to be saved. There is no mention here of justification; the issue is believers living in sin, corrupting themselves and others in their local assembly. Their problem was the ruin of their spiritual life and the potential loss of rewards, not the loss of justification-salvation. If they repent (confess their sins to God and change the direction of their life) they may avoid severe divine discipline and en-engage in the protocol plan of God.

RELEVANT OPINIONS

The delay of the *parousia* does not invalidate the *parousia* doctrine, but is rather the result of God's mercy ... Habakkuk 2:3 was the *locus classicus* for reflection in Judaism on the problem of the delay of God's judgment. (D. Watson) Why does God delay the return of Christ? The cause of the delay stems not from indifference or inattentiveness on the part of God. (S. Kistemaker) Since Peter penned these words nearly two thousand years have passed and His promise to Israel is not yet fulfilled, but there are indications that the time is near.

(A. Knoch) While unbelievers surely have read these letters [Epistles and Revelation], the letters were addressed to actual believers in Jesus Christ, as the authors plainly indicated in their letters ... There are a number of passages in the Epistles and Revelation which present repentance as a condition of *temporal* salvation. (R. Wilkin) I mentioned some of these passages in my *translation notes* above, adding 2 Peter 3:9 to the list. (LWB) In Hebrews 12:17, Esau is an example of one who set his priorities on fleshly pleasures rather than on lasting spiritual values. So, too, the believer who sets his heart on earthly treasures will forfeit eternal treasures. No amount of tears at the Judgment Seat of Christ will reverse the matter. (R. Wilkin)

The salvation in view in 2 Cor. 7:9-10 is not eternal salvation. Since the context is dealing with believers and with a change of behavior as the condition for the deliverance, temporal salvation is in view. When believers experience godly sorrow, when they learn and turn from their sinful ways, they escape the many unpleasant correctives which God would have sent into their lives if they had continued in that lifestyle ... the “turn or burn” is *temporally*, not turn or burn *eternally* ... In 2 Cor. 12:21 Paul was not laying down conditions for eternal salvation. He was simply challenging believers to godly living ... Indeed, any unbiased reading of the other canonical book to the Corinthians shows clearly that genuine believers can fall into sin and fail to *repent* of it over an extended period of time ... The much discussed verse, Hebrews 6:6, is talking about those who (1) were once enlightened, (2) have tasted the heavenly gift, (3) have become partakers of the Holy Spirit, (4) have tasted the good word of God, and (5) have tasted the powers of the age to come. I. Howard Marshall notes that “the conclusion is irresistible that real Christians are meant.” A person would be hard-pressed to come up with a more unambiguous reference to believers. (R. Wilkin)

The removal of the lampstand in Rev. 2:5 is clearly figurative language. Does it refer to eternal damnation? Surely not. Nothing in the context supports this. Rather, what is in view is *temporal* in nature. If the church did not *repent* the Lord would remove the church’s ability to bear witness for Him. That is, the church at Ephesus would die out, would cease to exist, if the current members did not change their ways. The eternal salvation of the believers at Ephesus is not in view. What was in view was their temporal well being. If a local church backslides today, it too will be in jeopardy of extinction. While eternal salvation is secure forever, local assemblies are not. (R. Wilkin) Since 2 Peter is written by a Christian believer to Christian believers and for Christian believers, it is likely that *us* refers to Christian believers. Owen’s point is that *us* refers to God’s elect. (R. Sproul) That is about as far as I go with my Calvinist friends on this verse; the *us* or *any* does refer to believers only. (LWB) Christians may believe that God only cuts short the lives of unbelieving sinners ... Yet sometimes God does take away the lives of His own people to prevent them from incurring further guilt. Isaiah 57:1 declares, “The righteous is taken away from the evil to come.” In 2 Chronicles 35, in the case of Josiah, God takes away those who persist in ignorance of God’s mind and will. (J. Owen)

2 Peter 3:9 The Lord (Subj. Nom.) is not (neg. adv.) delaying (βραδύνω, PAI3S, Gnostic; hesitating) the promise (Obj. Gen.; to discipline the reversionist), as (comparative) some (Subj. Nom.; who see nothing happening to

the reversionist) regard (ἡγέομαι, PMI3P, Customary, Deponent; consider) slowness (Acc.), but (contrast) is patient (μακροθυμέω, PAI3S, Descriptive) toward you (Acc. Adv.; waiting for your confession of sin), not (neg. particle) desiring (βούλομαι, PMPTc.NSM, Gnostic, Modal, Deponent; wishing) any (Acc. Dir. Obj.; believer) to be ruined (ἀπόλλυμι, AMInf., Culminative, Result; rendered useless in the spiritual life), but (contrast) for all (Acc. Spec.; believers) to make progress (χωρέω, AAInf., Constatative, Purpose; forward momentum in the protocol plan of God) by means of repentance (Acc. Means; confession of sin).

^{BGT} **2 Peter 3:9** οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

^{VUL} **2 Peter 3:9** non tardat Dominus promissi sed patienter agit propter vos nolens aliquos perire sed omnes ad paenitentiam reverti

LWB 2 Peter 3:10 Now, the day of the Lord [at the end of the millennium] will come as a thief [taking you by surprise], in which the heavens [atmosphere and the rest of the universe] will be dissolved with a loud, roaring noise [similar to nuclear fusion], and the elemental substances [air, water, earth, fire] will be destroyed by great consuming heat [similar to nuclear fission]. In addition, the earth and the works in it [human good and other production] will be judged.

^{KW} **2 Peter 3:10** But there will come the day of the Lord as a thief, in which the heavens with a rushing noise will be dissolved, and the elements being scorched will be dissolved, and the earth also and the works in it will be burned up.

^{KJV} **2 Peter 3:10** But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

TRANSLATION HIGHLIGHTS

Returning to the material universe, Peter instructs his readers that the day of the Lord will come at the end of the millennium (Predictive Future tense) as a thief, taking you by surprise. The “day of the Lord” is a technical term for a specific period of time ordained by God. During this dramatic time, the heavens will be dissolved (Predictive Future tense) with a loud, roaring noise such as that which accompanies nuclear-type destruction. The plural “heavens” begins with the earth’s atmosphere, but extends to the rest of the universe. The elemental substances - known at the time as air, water, earth and fire – will be destroyed (Predictive Future tense) by great consuming heat. This means they will be melted by some type of fission. In addition, the earth and the works in it will be judged (Predictive Future tense). The “works” in it refers to human good (wood, hay,

and stubble) and other production. Nothing in the physical creation will survive this ultimate destruction.

RELEVANT OPINIONS

The coming of this day will be marked by an unexpected suddenness. Both Paul and Peter use the metaphor of a thief. When a thief strikes under cover of darkness, he provides no warning. Similarly, Christ will come unexpectedly. (S. Kistemaker) The past was a physical regeneration. The future will be a chemical recreation. (A. Knoch) The Day of the Lord comprises the Great Tribulation and the Millennium. This great conflagration occurs at the latter's end. The Millennium merging into eternity is the Day of God. (K. Wuest) The solar system and the great galaxies, even space-time relationships, will be abolished ... all elements which make up the physical world will be dissolved by heat and utterly melt away. It is a picture which in an astonishing degree corresponds to what might actually happen according to modern theories of the physical universe. (M. Green) The destruction of the earth described here is at the close of the Day of the Lord, rather than at the 2nd coming, and is properly located at the end of the millennium when all wickedness in the earth will be judged in a final way. (J. Walvoord)

The day of the Lord, which begins at the rapture and includes in its introduction the judgments preceding and immediately following the 2nd coming, concludes with the end of the millennium and with the final destruction of the present heaven and earth. The triumph of sin in our modern world is temporary. The triumph of the righteousness of God is sure. (J. Walvoord) The day of the Lord describes end-times events that begin after the Rapture and culminate with the commencement of eternity ... In the catastrophic conflagration at the end of the Millennium, the heavens (the earth's atmosphere and the starry sky, not God's abode) will disappear with a roar, which in some way will involve fire. (K. Gangel) I am convinced that the Day of the Lord opens with the Tribulation, followed by the 1,000-year reign of Christ, the brief rebellion led by Satan, and the judgment of the Great White Throne. Then, as we find in the Book of Revelation, the new heavens and the new earth come into view. (J. McGee)

2 Peter 3:10 **Now** (transitional; moreover), **the day** (Subj. Nom.) **of the Lord** (Poss. Gen.; at the end of the millennium) **will come** (ἔκω, FAI3S, Predictive) **as** (comparative) **a thief** (Ind. Nom.; taking you by surprise), **in which** (Loc. Time) **the heavens** (Subj. Nom.; the entire universe) **will be dissolved** (παρέρχομαι, FMI3P, Predictive, Deponent) **with a loud, roaring noise** (Adv. Manner; nuclear fission), **and** (continuative) **the elemental substances** (Subj. Nom.; air, water, earth, fire ; perhaps celestial bodies) **will be destroyed** (λύω, FPI3S, Predictive) **by great consuming heat** (καυσώ, PPPTc.NNP, Dramatic, Means; melted by nuclear fusion). **In addition** (adjunctive; also), **the earth** (Subj. Nom.) **and** (connective) **the works** (Subj. Nom.) **in it** (Loc. Sph.; human good and other production) **will be judged** (εὐρίσκω, FPI3S, Predictive).

^{BGT} **2 Peter 3:10** Ὅτι ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ἣ ὁ οὐρανὸς ῥοιζηδὸν παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσεται καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα ἐύρεθήσεται.

^{VUL} **2 Peter 3:10** adveniet autem dies Domini ut fur in qua caeli magno impetu transient elementa vero calore solventur

LWB 2 Peter 3:11 Since all these things are in the process of being destroyed in this manner, what sort of person should you become? In the sphere of a holy [spiritual] manner of life [*function* inside the divine system] and godliness [*residence* inside the divine system],

^{KW} **2 Peter 3:11** All these things in this manner being in process of dissolution, what exotic persons is it necessary in the nature of the case for you to be in the sphere of holy behaviors and pieties,

^{KJV} **2 Peter 3:11** Seeing then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

TRANSLATION HIGHLIGHTS

Since all the material elements of the earth and the rest of the universe is in the process of being destroyed (Progressive Present tense) by dramatic means (Latin: dissolved), what sort of person should we be trying to be? Should we be living like the false teachers, like there is no tomorrow and no evaluation of our life on earth? Should we be cowering in fear waiting for the approach of the day of the Lord? Peter tells us in one simple phrase what the quality of believer we should be endeavoring to become. The answer to his question is “in the sphere of a holy manner of life and godliness.” Godliness (Latin: piety) is a reference to the filling of the Spirit, also known as *residence* inside the divine system. It is a Yes or No proposition at any given time; you are either in the divine system or in the cosmic system, filled with the Spirit or not.

A holy (Latin: sanctified) manner of life is continued *function* inside the divine system. This includes your thoughts, words and behavior as a growing, maturing believer (Latin: conversation). This is what we should be striving for, not a life of depravity according to the lust pattern of our old sin nature. This is what the false teachers and their reversionistic followers were doing, and Peter was trying to “snap them out of it” by the use of eschatological doctrine. Usually the order is *residence* first and *function* second; you have to enter your spiritual house (royal palace) first, before you can live in it day-by-day. Peter emphasizes *function* first, and *residence* second, because it is the words and behavior of the false teachers that are disrupting the local assemblies. If you are a reversionist, you should be worried about the coming evaluation at the Judgment Seat of Christ. You stand to lose everything but your naked resurrection body.

RELEVANT OPINIONS

The verb *ought* indicates that a divine obligation rests upon the readers; they are to be holy in all that they do. Peter exhorts them to live in the sphere of God's holiness. (S. Kistemaker) Disbelief in the Lord's return all too often produces indifferentism in behavior, as it had with these errorists. There is an indissoluble link between conduct and conviction. (M. Green) "In holy conduct" refers to Christian separation and sanctification – apart from the world, apart toward God. (K. Gangel) Experiential sanctification is called "godliness" in 1 Tim. 3:16, 4:7-8 and 2 Peter 1:3, 3:11. True godliness runs far deeper than the shallow legalisms that so many Christians practice. Genuine godliness is abiding in the sphere of Christ's love ... an integrated sphere of divine power ... entered into by the filling of the Holy Spirit. (R.B. Thieme, Jr.)

Holiness entails separation from evil and dedication to God; godliness relates to piety and worship. (F. Gaebelin) There are two extremes in ministry that we must avoid. One is the attitude that we are "locked into" God's sovereign plan in such a way that nothing we do will make any difference. The other extreme is to think that God cannot get anything done unless we do it. While God's sovereign decrees must never become an excuse for laziness, neither must our plans and activities try to take their place ... Man's ministry cooperates with God's program so that promised events can take place. God who ordains the end also ordains the means to the end, and we are a part of that means. (W. Wiersbe) One may take it to mean that the process of dissolution has already started, that the seed of destruction inherent in the very nature of creation is already at work in creation. (D. Hiebert)

2 Peter 3:11 Since all (Gen. Measure) these things (Gen. Absolute) are in the process of being destroyed (λύω, PPPtc.GNP, Progressive, Causal) in this manner (Adv. Manner), what sort of person (Qualitative Acc.) should (δεῖ, PAI3S, Descriptive, Interrogative Ind.) you (Subj. Acc.) become (ὑπάρχω, PAInf., Pictorial, Result)? In the sphere of a holy (Instr. Manner; spiritual, set apart unto God) manner of life (Loc. Sph.; *modus vivendi*, behavior) and (connective) godliness (Loc. Sph.; consistently filled with the Spirit),

^{BGT} **2 Peter 3:11** Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

^{VUL} **2 Peter 3:11** cum haec igitur omnia dissolvenda sint quales oportet esse vos in sanctis conversationibus et pietatibus

LWB 2 Peter 3:12 Keep on looking for and urging on with anticipation the coming of the day of God, during which time the heavens [earth's atmosphere and the rest of the universe], being on fire, will be destroyed [some type of fission], and the elements [air, water, earth, fire], being consumed by heat, will be melted [some type of fusion].

^{KW} **2 Peter 3:12** Looking for and hastening the coming of the day of God, on account of which [day] heavens being on fire shall be dissolved and elements burning up are being melted.

^{KJV} **2 Peter 3:12** Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

TRANSLATION HIGHLIGHTS

As growing, maturing believers who are residing and functioning inside the divine system, we should be looking for the coming day of God (Imperative Participle) with expectation and anticipation. The durative present means this expectation should be continuous, not just a one-time realization which we forget like the false teachers. The Greek word “*speudo*” actually means we should be *cheering* for its quick arrival. The sooner that day arrives, the sooner we will get our resurrection bodies and be ready to live in the new heavens and new earth after the millennium. The *day of the Lord* and the *day of God* overlap. The *day of the Lord* includes the judgment of human good and other production on the earth, while the *day of God* begins after that judgment and is focused on the destruction of the “old” universe we live in now. Since this destruction is by God, His methods may or may not resemble destructive forces we discovered in the 20th century.

During the *day of God* (and the last part of the *day of the Lord*), the heavens, being on fire, will be destroyed by a form of nuclear fission. The elements – known as air, water, earth, and fire – which are being consumed by heat, will be melted by a form of nuclear fusion. There are many differences between fission and fusion; the two most important distinctions are described in the Greek here. Just a coincidence? Maybe, maybe not. Fission is an explosion, fusion is an implosion. Fission creates a burning fire, fusion generates intense heat. I find it astounding, humanly speaking, that the Word of God which was written thousands of years ago gives us such an accurate description of the difference between fission and fusion. Observe how many centuries it took man to arrive at the point of scientific knowledge where we can actually create both scenarios that the omniscient God may have been describing so long ago.

RELEVANT OPINIONS

Because of the destruction of the present heaven and earth, the judgment of the great white throne apparently takes place in space. (J. Walvoord) We cannot hasten that day, which is fixed in the counsels of God, but we can be more eager and earnest in our looking for it. (E. Bullinger) The new creation of the heavens and the earth (Rev. 21:1; Isa. 65:17, 66:22) does not refer to a renovation of the old creation, but a new order. Peter tells us to look for the total destruction of the present order and the creation of a new heavens and a new earth. Similarly, the “old man” was crucified. He no longer exists, and we are a new man in Christ. (J. Dillow) For this reason, I do not personally believe that God will permit sinful men to engage in an earth-destroying atomic war. He will, I believe, overrule the ignorance and foolishness of men including well-meaning but unbelieving diplomats and politicians, so that

He alone will have the privilege of “pushing the button” and dissolving the elements to make way for a new heaven and a new earth. (W. Wiersbe)

2 Peter 3:12 Keep on looking for (προσδοκάω, PAPtc.AMP, Durative, Imperative; continual expectation) and (continuative) urging on with anticipation (σπεύδω, PAPtc.AMP, Durative, Imperative; cheering, striving for) the coming (Adv. Acc.) of the day (Adv. Gen. Time) of God (Poss. Gen.), during which time (Acc. Time) the heavens (Subj. Nom.; earth's atmosphere and rest of the universe: 1st and 2nd heavens, not the 3rd heavens where God abides), being on fire (πυρόω, PPpTc.NMP, Descriptive, Attributive; burning up), will be destroyed (λύω, FPI3P, Predictive; nuclear fission), and (continuative) the elements (Subj. Nom.; air, water, earth, fire), being consumed by heat (καυσώω, PPpTc.NNP, Descriptive, Attributive), will be melted (τήκω, PPI3S, Futuristic; nuclear fusion).

^{BGT} **2 Peter 3:12** προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται.

^{VUL} **2 Peter 3:12** expectantes et properantes in adventum Dei diei per quam caeli ardentes solventur et elementa ignis ardore tabescent

LWB 2 Peter 3:13 Then [after the destruction of the old universe] we will be looking forward with great anticipation for the New Heavens and the New Earth [the Perfect Age] according to His promise, during which time righteousness [perfect capacity for happiness] will be permanently at home [no sin in our resurrection bodies].

^{KW} **2 Peter 3:13** But heavens new in quality and an earth new in quality according to His promise we are looking for, in which righteousness is permanently at home.

^{KJV} **2 Peter 3:13** Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

TRANSLATION HIGHLIGHTS

After the destruction of the old universe as we know it, believers will be looking forward with great expectation (Futuristic Present tense) for the New Heavens and the New Earth (the Perfect Age) according to His promise. You didn't think He was going to destroy everything and then leave it that way, did you? The heavens and earth that we live in today is contaminated by sin and judgment; the new heavens and earth will be completely free of sin and judgment. The new heavens and new earth will be *qualitatively* better than what we live in now because of the absence of sin and judgment. Not only that, but the righteousness that the false teachers are rejecting now in favor of depravity, will be permanently at home in the new heavens and new earth (Futuristic Present tense).

Since our resurrection bodies will be free of sin, we will be capable of living in perfect happiness and perfect righteousness (Perfective Present tense). The underlying message to the false teachers and their reversionistic followers is that the future belongs to righteousness, not depravity in the lust patterns of the old sin nature. So they might as well “get with God’s program” now and “get a little practice in” before that future day. The fulfillment of His *promise* in this future scenario should remind them of their mocking of His promise in 3:4. Everything is happening according to His omniscient timing, including the fulfillment of the very promises they are ridiculing and denying. Their scoffing at an alleged delay in His plans is merely arrogance and ignorance on their part.

RELEVANT OPINIONS

The present heavens and earth, beautiful as they are, are under the curse placed upon them because of Adam’s sin. The new heavens and earth, new in quality, free from any curse, will surely be beautiful beyond the wildest expectation of man. (K. Wuest) The old cosmic system will then give away to a new heaven and a new earth and this is what believers are looking forward to, not to the earth’s destruction. The new heaven and new earth, given by the promise of God, will finally be the home or dwelling place of righteousness, in which righteousness dwells permanently. It will be the home of righteousness because the Righteous One will be there. What a contrast this will be to the world’s unrighteousness! (K. Gangel) In it the moral attribute of righteousness (personified) is no longer a wanderer and a guest, but dwells securely in her own eternal home. (D. Hiebert)

Of course, this great explosion and conflagration will not touch the “heaven of heavens” where God dwells. It will destroy the earth and the atmospheric heavens around it, the universe as we know it; this will make room for the new heavens and earth. (W. Wiersbe) The contrast between the millennial kingdom and the eternal age is that during the millennial kingdom righteousness will *reign*, whereas in the eternal state, righteousness will *dwell*. In the millennial kingdom government will be established upon the shoulder of the Lord Jesus Christ ... The moment you have perfect willingness on the part of subjects in a kingdom, you need no police force, no enforcement of authority, and that is the state of affairs in the new heavens and the new earth. (T. Westwood)

2 Peter 3:13 Then (transitional; after destruction of the old universe) we will be looking forward with great expectation for (προσδοκάω, PAI1P, Futuristic) the new (Qual. Acc.) heavens (Acc. Dir. Obj.; earth’s atmosphere and rest of the universe) and (connective) the new (Qual. Acc.) earth (Acc. Dir. Obj.) according to His (Poss. Gen.) promise (Adv. Acc.), during which time (Loc. Time) righteousness (Subj. Nom.; capacity for perfect happiness) will be permanently at home (κατοικέω, PAI3S, Futuristic & Perfective; settled in, no sin in our resurrection bodies).

^{BGT} **2 Peter 3:13** καινούς δὲ οὐρανούς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

^{VUL} **2 Peter 3:13** novos vero caelos et novam terram et promissa ipsius expectamus in quibus iustitia habitat

LWB 2 Peter 3:14 Therefore, beloved [members of the royal family], since you are eagerly looking for these things [signs of the coming of the *day of the Lord*], be diligent [by doctrinal inculcation] to be found by Him [Jesus Christ] spotless [supergrace A status] and blameless [supergrace B status], in prosperity [ultra-supergrace status].

^{KW} **2 Peter 3:14** On which account, divinely loved ones, since you are looking for these things, do your best to be found with reference to Him irreproachable and unblameable, in peace.

^{KJV} **2 Peter 3:14** Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

TRANSLATION HIGHLIGHTS

Since his readers are going to be eagerly looking forward to the signs of the coming of the *day of the Lord* (Causal Participle), he commands them to be diligent in doctrinal inculcation (Imperative mood). Peter wants them to be found by Jesus Christ when He returns (Result Participle) in one spiritual stage or another – as opposed to carnality and reversionism. The ingressive aorist means he wants them to start being more diligent in their spiritual life; the culminative aorist points to their ultimate evaluation at the Judgment Seat of Christ. Some commentators see the next three items as a mere list: spotless, blameless, and in prosperity. Thieme sees these three descriptions as stages in the spiritual life. Spotless (Latin: immaculate) refers to supergrace A status, blameless (Latin: inviolate) refers to supergrace B status, and in prosperity (Latin: in peace) refers to ultra-supergrace status. However you see them, they are honorable goals to aspire to in the Christian way of life – not to mention a great 3-point outline!

RELEVANT OPINIONS

This word “to make every effort” stresses the responsibility of the individual Christian to exert himself in developing Christian conduct. (S. Kistemaker) This life, this growth, this process demands constant cultivation day after day, week after week, year after year. There is no end to the process of maturing in spiritual things. The one who has been a believer fifty years has before him yet unpossessed land, just as the one who has been a believer for five years, or five months, has before him unpossessed land. (J. Pentecost) What are your goals? Are you a productive Christian moving toward a worthwhile goal? What is really the object of your life? Is it to live for God? If you live for God, all of the secondary issues, I believe, will take care of themselves. (J. McGee) Instead of following the teaching and example of the false teachers, themselves “spots and blemishes” (2:13), let the readers endeavor to be like their Lord, “without spot and blemish.” (D. Hiebert)

2 Peter 3:14 Therefore (inferential), beloved (Voc. Address; members of the royal family), since you are eagerly looking

for (προσδοκάω, PAPtc.NMP, Durative, Causal) these things (Acc. Dir. Obj.; signs of the coming of the *day of the Lord*), be diligent (σπουδάζω, AAImp.2P, Ingressive, Command; by doctrinal inculcation) to be found (εὕρισκω, APInf., Culminative, Result) by Him (Dat. Agency) spotless (Pred. Nom.; supergrace A status) and (connective) blameless (Pred. Nom.; supergrace B status), in prosperity (Loc. Sph.; ultra-supergrace status).

^{BGT} **2 Peter 3:14** Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ

^{VUL} **2 Peter 3:14** propter quod carissimi haec expectantes satis agite immaculati et inviolati ei inveniri in pace

LWB 2 Peter 3:15 Moreover, keep on regarding the longsuffering [patient endurance] of our Lord as deliverance [an opportunity for reversion recovery], just as our beloved brother Paul wrote to you according to the wisdom given to him,

^{KW} **2 Peter 3:15** And the long-suffering of our Lord, consider it as salvation, just as our beloved brother Paul according to the wisdom given to him, wrote to you,

^{KJV} **2 Peter 3:15** And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

TRANSLATION HIGHLIGHTS

In addition to your aspirations to be found by the Lord upon His return in a state of spiritual maturity, keep on regarding His longsuffering and patient endurance towards you (Imperative of Command) as an opportunity for temporal deliverance. This means if you are one of those believers who finds himself in reversionism, use the Lord's patience as an opportunity to acknowledge your sins and recover from reversionism. As long as you are alive and He has not returned, you still have the possibility of recovering and resuming your spiritual life. Don't waste this golden opportunity! And now that Peter is about to close this epistle, he calls on the authority of another apostle who has taught the same doctrines: their beloved brother, Paul. He wrote to them earlier (Epistolary Aorist tense) on similar topics according to the wisdom given to him (Constative Aorist tense) by God. Peter is confident that Paul would "second his motion" on these warnings and commands.

RELEVANT OPINIONS

God's patience results in granting His people a period of extended grace ... In the parable of Luke 15:11-32, the father did not go to that distant land where his son herded pigs for a Gentile farmer. If he had gone there and invited his son to come home, he would have had no guarantee of receiving an affirmative reply. Instead, the father waited patiently for the son to come to his senses, to confess his sins to God, to come home of his own accord, and to be reconciled. The patience of the waiting father was amply rewarded. (S. Kistemaker) It is a

most serious thing not to fulfill God's purposes for us, and for this reason the apostle warns those who have been saved but who have not progressed to maturity or are retrogressing. (J. Pentecost) Paul obviously had the gift of wisdom, which enabled him to intuitively know and understand the great elective purposes of God. (R. Baxter) He mentions Paul as one who had an uncommon measure of wisdom given unto him. He was a person of eminent knowledge in the mysteries of the gospel, and did neither in that nor any other qualification come behind any of all the other apostles. (M Henry)

2 Peter 3:15 Moreover (continuative; in addition), keep on regarding (ἡγέομαι, PMImp.2P, Iterative, Command, Deponent; considering) the longsuffering (Acc. Dir. Obj.; patient endurance) of our (Gen. Rel.) Lord (Poss. Gen.) as deliverance (Pred. Acc., apposition; temporal, not eternal), just as (comparative) our (Gen. Rel.) beloved (Descr. Nom.) brother (Descr. Nom.) Paul (Subj. Nom.) wrote (γράφω, AAI3S, Epistolary) to you (Dat. Adv.) according to the wisdom (Acc. Gen. Ref.) given (δίδωμι, APPTc.AFS, Constative, Modal) to him (Dat. Ind. Obj.),

^{BGT} **2 Peter 3:15** καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

^{VUL} **2 Peter 3:15** et Domini nostri longanimitatem salutem arbitramini sicut et carissimus frater noster Paulus secundum datam sibi sapientiam scripsit vobis

LWB 2 Peter 3:16 As also in all the other epistles, speaking in them concerning these things [eschatological doctrines Peter just covered], in which [Pauline epistles] are certain hard to understand things [advanced doctrines], which ignorant [untrained] and unstable [emotionally weak] ones [believers without an edification complex of the soul] distort [twist from their proper meaning], in the same manner as the other Scriptures [Paul's epistles counted as part of the official canon], to their own personal spiritual ruin.

^{KW} **2 Peter 3:16** As also in all his letters, speaking in them concerning these things, in which letters are certain things difficult of being understood which those who are unlearned and lacking stability distort [from their proper meaning] as also the rest of the scriptures to their own destruction.

^{KJV} **2 Peter 3:16** As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

TRANSLATION HIGHLIGHTS

Paul wrote at least one letter to the same audience Peter is addressing in this epistle. But he also wrote (Customary Present tense) about these same doctrinal concepts in all of his other epistles. "These things" refer to the eschatological doctrines Peter has just covered and is confirming by comparison to Paul's epistles. Peter admits that Paul's epistles have

some “hard to understand” teachings in them (Latin: difficult). Paul taught advanced doctrine as well as the basics; what he wrote was geared to the knowledge level of his audience and the overall intent of his letter. On occasion, some untrained and unstable believers took one of Paul’s advanced doctrines and distorted it (Customary Present tense) from its proper meaning. On some occasions this may have been an accident; but the Greek word “strebleō” leans towards a deliberate “twisting” in order to support some sin or deviant philosophy the believer espoused. The reference in back of Peter’s mind is the ignorant and emotionally weak false teachers he has been dealing with throughout this epistle. The false teachers and their followers do not have a completed edification complex; they are living in reversionism.

They once had a doctrinal structure in progress, but they destroyed their previous progress by introducing heresies alongside the truth and living a depraved lifestyle. Now these false teachers and their reversionistic followers couldn’t apply even the most basic of doctrines, let alone advanced ones from Paul. Peter also adds that it wasn’t just the Pauline epistles that they distorted to justify their lascivious lifestyle; they also twisted the meaning of the other Scriptures as well (Latin: et cetera). Peter’s use of the Greek word “loipos” (the rest, the remaining, the other) means he categorized Paul’s letters as part of the canon of Scripture. He considered them to be as important as the Old Testament ... This distorting and twisting of Scripture by the false teachers was contributing to their own spiritual ruin. If they continued to mishandle the Word of God, they would likely die the sin unto death. This is not a reference to the loss of salvation; misguided commentators got that idea from the Vulgate word “perdition.” The translation “spiritual ruin” or “wasted effort” is preferred when dealing with reversionistic Christians.

RELEVANT OPINIONS

In the middle of the first century, Christians relied on the OT Scriptures and on the spoken word of the apostles. But when the written Gospels and epistles appeared, the apostles were among the first to acknowledge the inherent divine authority of these writings. (S. Kistemaker) The false teachers, identified as the ignorant and unstable, are said to twist or torture Paul’s epistles and the OT to support their views. (D. Watson) False teachers, who have no regard for the holiness of Scripture and who twist its intended meaning, “rush headlong into ruin.” (S. Kistemaker) The apostle Paul became the chief advocate of dispensational teaching. Paul taught dispensations to the disciples themselves (Gal. 2), and through his canonical epistles he continues to communicate to believers in every generation of the Church. “These things” refers to dispensations, in context specifically the eschatological dispensations. (R.B. Thieme, Jr.)

Such persons are stirred from their Christian stability by every apparent difficulty, are rendered anxious and perplexed by hard texts, and showing more anxiety to interpret them somehow, than to wait upon God for their solution, rush upon erroneous and dangerous ways of interpretation. (H. Alford) Everybody is ignorant, only on different subjects. (Will Rogers) But this is a deliberate and willful ignorance, not a lack of opportunity to learn the truth. (LWB) It signifies not so much “unlearned” as “uneducated;” a mind untrained and

undisciplined in habits of thought, lacking in moral qualities of a balanced judgment. (W. Nicole) The verb “strebloo” also means to torture, put to the rack, to twist or dislocate the limbs on the rack. (K. Wuest) Some doctrines are more difficult to apprehend than others, and they need to be approached gradually and given out “here a little, there a little.” (A. Pink) The false teachers founded their antinomian doctrine on Paul’s teaching about the grace of God. (W. Nicole)

What Peter definitely says is that the Pauline epistles are on a par with the OT books. (G. Clark) This passage is of the greatest interest, as showing that some of Paul’s epistles had by this time taken their place in the estimate of Christians by the side of the sacred books of the OT, and were regarded as Holy Scripture. (B. Caffin) Peter acknowledged Paul’s superior comprehension of doctrine ... God gave Paul the unparalleled blessing of teaching and recording Church Age doctrine ... The apostle Paul exploited God’s power and advanced farther in spiritual maturity than any other believer. (R.B. Thieme, Jr.) In a time when the Christian church is plagued by heretical cults and false teaching, Peter’s warning about the irresponsible use of Scripture is important. Correct exegesis must be a continuing concern of the church. (F. Gaebelein)

2 Peter 3:16 As (comparative) also (adjunctive) in all the other (Dat. Measure) epistles (Dat. Ref.), speaking (λαλέω, PAPtc.NMS, Customary, Modal) in them (Loc. Place) concerning these things (Obj. Gen.; doctrines Peter just covered), in which (Loc. Place; Pauline epistles) are (εἰμί, PAI3S, Descriptive) certain hard to understand (Descr. Nom., *hapax legomena*) things (Pred. Nom.; advanced doctrines), which (Acc. Appos.) ignorant (Descr. Nom.; untrained, without the basics) and (connective) unstable (Descr. Nom.; emotionally weak) ones (Subj. Nom.; believers without an edification complex of the soul) distort (στρεβλόω, PAI3P, Customary; twist from their proper meaning, strained interpretation), in the same manner as (comparative) the other (Acc. Spec.; rest of) Scriptures (Acc. Dir. Obj.; Paul’s letters as part of the canon) to their (Poss. Gen.) own personal (Acc. Poss.) spiritual ruin (Acc. Disadv.; waste, destruction).

^{BGT} **2 Peter 3:16** ὥς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὥς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

^{VUL} **2 Peter 3:16** sicut et in omnibus epistulis loquens in eis de his in quibus sunt quaedam difficilia intellectu quae indocti et instabiles depravant sicut et ceteras scripturas ad suam ipsorum perditionem

LWB 2 Peter 3:17 Therefore, you, beloved [members of the royal family], knowing beforehand [advanced warning from Peter as well as Paul], be constantly on guard, so that if you happen to be carried away by the error of unprincipled men [without

virtue], you do not drift off course from your own steadfastness [residence and function inside the divine system],

^{KW} **2 Peter 3:17** As for you, therefore, divinely loved ones, knowing [these things] beforehand, be constantly on your guard, lest having been carried away by the error of unprincipled men, you fall from your own steadfastness.

^{KJV} **2 Peter 3:17** Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

TRANSLATION HIGHLIGHTS

Peter closes this epistle with warning and encouragement, addressing his readers once again as beloved members of the royal family of God. Since they have now received advanced warning from both Peter and Paul (Attributive/Causal Participle), they are commanded to be constantly on guard (Imperative mood). They are to remember what the apostles have told them (remain in their *custody*) and avoid prolonged deception. Since they have been thoroughly warned about false teachers, they are to guard themselves without ceasing (Durative Present tense). There is a purpose and potential result behind this command. The reason they should remain on close guard is so that if they happen to slip-up and are carried away by the error of unprincipled men (Conditional Participle), they will not drift off course from their own secure spiritual life (Potential Result).

Maybe in a weak moment, some false teacher mixes some biblical truth in with his heresy and some of Peter's less-prepared readers get caught up in it (Ingressive Aorist tense). Maybe they are initially deceived, but they realize as things start to develop that their spiritual life is running aground. The idea behind standing guard is so that you are cautious enough not to allow this to happen (Culminative Aorist tense). Peter warns them not to let this happen (Subjunctive of Prohibition). He wants them to remain steadfast in the spiritual life, firmly residing in the divine system and securely functioning in the same. It doesn't take much to fall out of step with the divine plan, and there are plenty of false teachers and reversionistic believers out there to spring the trap on you. Get in your defensive mental stance with abundant doctrine in the soul and stand guard in the filling of the Spirit!

RELEVANT OPINIONS

The inherent warning is that those who so err will suffer the fate of the false teachers, that is, destruction, and will lose their reward ... 2 Peter makes it very clear that the matter affects the audience, because it is they who are subject to the error of the false teachers and stand to falter in their Christian lives. He also makes it clear that emulating the error of the false teachers that he speaks against leads to the loss of stability. (D. Watson) Christians need to become alert and discerning every time they listen to teaching or a sermon. They need to grow in grace – God's power to understand, live, and serve – as well as in the knowledge of Christ to avoid being victimized by men who have no qualms about distorting and perverting the truth of Scripture. The hazard is that they may fall from their steadfastness

– note that he does not say, “fall from their faith.” Sound doctrine promotes sound and stable living. False doctrine produces instability for believers, a state of confusion, and frustrated living. (W. Baker) The aim of our calling and election appears to be holiness in this life, perseverance in suffering, and inheriting a blessing in the life to come. (J. Dillow)

As in 2 Peter 1:10-11, the danger is that they might “fall” and forfeit their rich welcome into the eternal kingdom ... The danger of falling away is something real for true Christians. Ignorant and unstable people have distorted the epistles of Paul, and this act resulted in their “destruction.” That the same result can come upon these “dear friends” seems to be stated when he warns them “not to be carried away by the error of lawless men and fall from your secure position.” Why would this warning be addressed to these “dear friends,” if in fact it was not possible for them to experience this danger? ... The general thrust of the book, as summed up at the end in 3:17, is concerned with their perseverance and not their assurance. Peter wants his readers to prove that they are Christians by living a godly life ... To “be on your guard” is a parallel thought to “make your calling and election sure.” “Fall from your own steadfastness” is manifestly the same as to stumble in 1:10. To “make our calling and election sure” means to guarantee by adding to our faith the character qualities of 1:5-7 that our calling and election will achieve their intended aim. (J. Dillow) There can be no communion between truth and error. (W. Wiersbe) Reversionists and unbelievers live in error while believers in fellowship live in truth. How can they truly commune with one another? (LWB)

We must exercise care over our spiritual diet, over our spiritual growth, for it is impossible, by any means, to remove the record of failure. God has made us responsible for growth, and at the judgment seat of Christ we will be examined in reference to our growth. (J. Pentecost) Oh, don’t be a lazy Christian, not learning the Word of God. There is no little gimmick, there is no little course you can take in a week, there is no little program that you can go through that will change and revolutionize your life – there is no easy way. We are to seriously study the entire Word of God, not just a few little verses of Scripture that we throw about and kick around like a football. My friend, if you have a comprehensive knowledge of Scripture and apply it to your own life, you will be a steadfast Christian. As we saw at the beginning of this epistle, Peter’s characteristic word is *knowledge*. (J. McGee) False teachers are not satisfied with ambushing one or two, now and then, here and there; they want to sweep large groups of people away from the correct doctrine of Christ. Those who keep company with such people are in danger of being led astray, referred to as falling. This does not refer to losing one’s salvation. (K. Gangel)

We are in great danger of being seduced, and turned away from the truth. The unlearned and unstable, and they are very numerous, do generally wrest the scripture. Many who have the scriptures and read them do not understand what they read; and too many of those who have a right understanding of the sense and meaning of the word are not established in the belief of the truth, and all these are liable to fall into error. Few attain to the knowledge and acknowledgment of doctrinal Christianity; and fewer find, so as to keep in the way of practical godliness, which is the narrow way, which only leadeth unto

life. There must be a great deal of self-denial and suspicion of ourselves, and submitting to the authority of Christ Jesus our great prophet, before we can heartily receive all the truths of the gospel, and therefore we are in great danger of rejecting the truth. (M. Henry) The fact is that faith without knowledge degenerates into pietism; purely emotional religion leads, often enough, to immorality, which militates against stability as almost nothing else does. (M. Green) The great weakness of the backslider is his lack of steadfastness. The true nature of steadfastness is first, a full purpose of cleaving to God; second, a daily renewal and quickening of heart to discharge each duty; and third, a resolution not to neglect such duties. (J. Owen)

True Christians cannot fall from salvation and be lost, but they can fall from their own “steadfastness.” What was this steadfastness? Being “established in the present truth” (1:12). The stability of the Christian comes from his faith in the Word of God, his knowledge of that Word, and his ability to use that Word in the practical decisions of life. (W. Wiersbe) One might ask the question how far astray the people of God may go, and still actually belong to the flock of Christ. The answer to that you will find in Simon Peter himself. How grievously he sinned by denying all knowledge of the Lord, and by denying with oaths and curses that he was one of his followers. This is the depth of degradation of sin and failure into which Simon had gone. How well he knew that Christian people can fall from their steadfastness! Steadfastness means standing for that which is true with firmness. (T. Westwood) It is vitally important that the believers not give up the steadfastness which they acquired through instruction and experience in the faith and which sets them apart from the seducers in so far as these are “unlearned and unstable.” (B. Reicke) Their own security lie in their firm commitment to God’s revealed truth. (D. Hiebert)

2 Peter 3:17 Therefore (inferential), you (Subj. Nom.), beloved (Voc. Address; members of the royal family), knowing beforehand (προγινώσκω, PAPtc.NMP, Descriptive, Attributive & Causal; having an advanced warning, knowledge beforehand), be constantly on guard (φυλάσσω, PMImp.2P, Durative, Command), so that (purpose) if you happen to be carried away (συναπάγω, APPTc.NMP, Ingressive, Conditional; associate with) by the error (Instr. Means; delusion, deception) of unprincipled men (Abl. Source; lawless, without virtue), you do not (neg. particle) drift off course from (ἐκπίπτω, AASubj.2P, Culminative, Prohibition, Potential Result; run aground, fall) your own (Poss. Gen.) steadfastness (Abl. Separation; firm, residence and function inside the divine system),

^{BGT} **2 Peter 3:17** ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

^{VUL} **2 Peter 3:17** vos igitur fratres praescientes custodite ne insipientium errore transducti excidatis a propria firmitate

LWB 2 Peter 3:18 But [rather] keep on growing [forward momentum in the spiritual life] by means of the grace [logistical] and the knowledge of our Lord and Savior, Jesus Christ. To Him *be* the glory, both now [during the Church Age dispensation] and to the day of eternity [which begins after the Perfect Age]. Acknowledge it.

^{KW} **2 Peter 3:18** But be constantly growing in the sphere of grace and an experiential knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity.

^{KJV} **2 Peter 3:18** But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

TRANSLATION HIGHLIGHTS

Peter's desire for his readers is not to stumble and fall into a reversionistic trap set by false teachers, but to keep on growing (Iterative Present tense) by means of logistical grace support and the knowledge of our Lord and Savior, Jesus Christ. He not only wishes this to happen, he commands them to do it (Imperative mood). Logistical grace refers to everything God provides you that enables you to live physically, mentally and spiritually. Gnosis refers to raw Bible doctrine provided to every believer so he or she may grow to maturity; doctrine begets more doctrine, which means it is the fuel for spiritual momentum. Peter ends with a doxology to the Lord Jesus Christ: Lord representing His deity, Jesus His humanity, Christ His relation to the Davidic throne and messiahship. The additional title "Savior" refers to His strategic victory over Satan through death burial, resurrection, ascension, and session. Glory belongs to Him and Him only, both during the dispensation of the Church Age and into eternity future. The *day of eternity* begins after the Perfect Age. It will be an endless day, human speakly, which cannot be measured by an hour glass or atomic clock.

RELEVANT OPINIONS

The believers are already maturing spiritually, but Peter encourages them to continue to do so because the process of growing is their work. This process is not a passive mode of existence, but one in which the individual believer has an active part ... Peter urges the believers to appropriate the spiritual qualities of grace and knowledge that Jesus grants them. Knowledge *of* Christ and knowledge *about* Christ are, if they keep pace with one another, both the safeguard against heresy and apostasy and also the means of growth in grace. (S. Kistemaker) To abide is not to be stationary. The Apostle Peter instructs us that it is required of Christians that they not only continue in grace, but *grow* in grace. So it is the intention of God and the duty of the Christian, that there should be spiritual growth. Let death come when it may to the Christian who is making progress in Divine grace and knowledge, it cannot come inopportunely. (J. Thomson) As a matter of God's veracity, spiritual growth can be achieved only by the consistent, persistent intake of Bible doctrine. Since God honors His Word, His Word in the soul of believers is the only thing that will deliver the nation from reversionism and the cycles of discipline. (R.B. Thieme, Jr.)

“Aion” is used in a doxological sense to describe the unceasing glory which shall ascend to God for all eternity. (R. Morey) The Christian life is a developing life, for it consists in getting to know at ever greater depth an inexhaustible Lord and Savior ... This emphasis on knowledge provides a goal for Christian development, and at the same time a warning against the false knowledge “so called” which the heretics professed. (M. Green) Contemporary popular Christianity, both the semi-modernists and the new-evangelicals, has seriously ignored Peter’s exhortation. They have fallen off their foundation and are carried away with various wicked errors. Anti-intellectualism is the root of their other disobediences. Serious study is decried as cold, dead orthodoxy. Spirituality is identified with fuzzy thinking and the empty platitudes that pass for piety. Will this perverse generation heed the apostle and studiously grow in grace and knowledge of our Lord? (G. Clark) The only possession we can carry on our trip to heaven is spiritual – Bible doctrine already stored in our souls. (R.B. Thieme, Jr.)

“Resolved: To study the Scriptures so steadily, constantly, and frequently, as that I may find, and plainly perceive, myself to grow in the knowledge of the same.” This was Jonathan Edwards’s personal application of 2 Peter 3:18. He gave himself assiduously to study the very words of God, and would not allow them to lie by him neglected. This was the wellspring of his profoundly Biblical rethinking of great theological questions. (J. Piper) To grow in grace is not subjective, based merely on experience and emotional happenings. It is objectively related to Peter’s key word *knowledge*. This is not just any knowledge; it is knowledge about our Lord and Savior Jesus Christ. The verb “grow” is a present imperative, which could be rendered “be continually growing.” Without the initial knowledge there is no opportunity for growth. But if there is only that initial knowledge, the struggling new believer forgets “that he has been cleansed from his past sins.” (K. Gangel) Continuing growth is the unfailing panacea for all spiritual ills. (D. Hiebert)

Experiential sanctification is related to Christian growth. Christians are immature in wisdom, knowledge, experience, and grace. In all these things they are appointed to grow, and their growth should be manifest. (J. Walvoord) True knowledge is not some esoteric information concerning a form or formula, a rite or a ritual; nor is it some secret order or password, as the Gnostics claimed. It is to know Jesus Christ as He is revealed to man in the Word of God. This is the secret of life and of Christian living. (J. McGee) Only in the power of the Holy Spirit can the believer grow, serve, and glorify God ... The preeminent responsibility of the Christian is to God: Study His Word, learn promises, techniques, and doctrines, grow spiritually, worship, witness, pray ... The Christian is kept alive on earth to fulfill his destiny, which is to become a mature believer, a spiritual winner, a “mature person to the measure of the maturity which belongs to the fullness of Christ.” The believer lives the Christian way of life by following God’s mandates, not by striving to fulfill his own legalistic idea of what ought to please God. (R.B. Thieme, Jr.)

2 Peter 3:18 But (contrast; rather, instead) keep on growing (αὐξάνω, PAImp.2P, Iterative, Command; increasing, forward momentum) by means of the grace (Instr. Means; logistical

grace) and (connective) the knowledge (Instr. Means) of our (Gen. Rel.) Lord (Descr. Gen.) and (connective) Savior (Descr. Gen.), Jesus Christ (Obj. Gen., apposition). To Him (Dat. Adv.) be (ellipsis) the glory (Pred. Nom.), both (connective) now (temporal; during the Church Age dispensation) and (continuative) to the day (Acc. Time) of eternity (Gen. Extent of Time; beginning after the Perfect Age). Acknowledge it (asseverative).

^{BGT} **2 Peter 3:18** αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

^{VUL} **2 Peter 3:18** crescite vero in gratia et in cognitione Domini nostri et salvatoris Iesu Christi ipsi gloria et nunc et in die aeternitatis amen

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