

# **Notes**

## **on**

# **SECOND PETER**

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# Introduction

## 2 PETER

(cf. also JUDE)

**The Writer:** The apostle Simon Peter is the author of this letter ([2 Peter 1:1](#)). The internal evidence for his authorship include:

1. The writer was present at the transfiguration of Christ ([2 Peter 1:16-18](#))
2. Jesus had told him something of his death ([2 Peter 1:12-14](#); cf. [John 21:18-19](#), [John 13:36](#))
3. He associated himself with the other apostles ([2 Peter 3:2](#))
4. He asserts that this is his second epistle ([2 Peter 3:1](#))

Probably no character other than Jesus himself is better known to New Testament readers than Peter. He, his brother Andrew, James, and John were partners in a fishing business; Jesus called them to be "fishers of men" ([Luke 5:9-11](#)). When the Lord chose twelve apostles, these four men were in that select group, and in all four lists of the apostles, Peter's name comes first ([Matthew 10:2-4](#)).

Although his name means "a rock" he was sometimes more like shifting sand in his early career ([Matthew 14:28-31](#); [Matthew 16:21-23](#); [Matthew 26:69-75](#)). After the establishment of the church he was known as one of the "pillars" of the church at Jerusalem ([Galatians 2:9](#)).

**Time:** Peter thought that his death was near when he wrote the letter (cf. [2 Peter 1:12-14](#)). If that is so we should date the epistle about AD 66-67. At this time there is great hostility between the Jews and the Romans and war is building between the Jews and the Gentiles in Palestine and Christians (especially Jewish Christians) are being persecuted mercilessly by Nero.

Paul may have been put to death already in Rome about the time of Peter's writing and Peter is shortly to be put to death there also by Nero. This letter is about AD 67 just shortly before Peter's place and the likely place of its origin is Rome.

**The Readers:** No specific church or location of churches are named in the letter and so it is generally regarded as a "catholic" or "universal" epistle. However, chapter [2 Peter 3:1](#) mentions that this is his second letter to them. If the reference is to I Peter then the recipients would be the churches of Asia-Minor and the date would be subsequent to Peter's other letter to them. The first letter is address to Christians scattered among the Roman provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia ([1 Peter 1:1](#)).

He mentions that Paul had also written to them. His reference to Paul is in glowing terms which assures us that any riff between Peter and Paul exists only in the minds of the critics. True, Paul had once rebuked Peter openly, but Peter is not one to hold resentment, especially when he has been wrong. In fact, he speaks of Paul's writing and puts it into the classification of "scripture."

**Style of Second Peter:** While this is Peter's second epistle we notice that the style of 2 Peter is quite different than that of his first epistle. This is explained on the basis that the subject matter and the purpose of this second letter is vastly different than the first. The same man might write a love note to his wife one minute and then write a memo to his boss and we would expect the styles and contents of those to be quite different.

In 2 Peter the emotional factor is different. In his first letter Peter wrote to comfort and strengthen a persecuted church while in this letter he is bent on warning those churches of false teachers which can be more disastrous than persecution.

The similarities between 2 Peter and the book of Jude are very obvious. The two epistles apparently were not widely separated in time. They are both writing about the same problem facing Christians at the same time and that would account for much similarity. But yet the books are still so parallel that it may well be that one of them is familiar with the other's writing and is making reference to it in his own letter. If that is the case, our question is, which one wrote first? It is very difficult to tell but there are certain points which tend to favor the priority of 2 Peter over Jude.

Example: Peter's principal statement relative to the false teachers is in the future tense, [2 Peter 2:1-3](#), while Jude refers to them as having already come. Jude admonishes his readers to remember what the apostles had said concerning the coming "scoffers." The only time the identical word "scoffers" appear is in [2 Peter 3:3](#).

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**Date:** c. AD 66 - 67

**Key Word:** "know" and cognatives = 16 times. (ch. 1, 9 times).

**Peter / Jude relationship:** 2Peter speaks of the false teachers as *coming* [2 Peter 2:1](#), whereas Jude speaks of them as *present*.

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2Pe 1:1

**Verse Comments:**

**2 Peter 1:1**

(Be sure notice the "**B**" Book comment and the "**C**" Chapter comments as well as the "**V**" Verse comments in the commentary menu above.)

**Simeon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ:**

Second Peter begins like 1 Peter, but skips the traditional thanksgiving. Instead, the letter launches immediately into a word of instruction—perhaps indicating the urgency of its message.

**Simon Peter** -- *Simon* was apparently his given name, while "**Peter**" was a nickname given him by Jesus [John 1:42](#). "Cephas" was the Hebrew term, while "Peter" was the Greek. The name really stuck, for he is usually always identified by this name.

**servant and apostle** -- In the first epistle the word "apostle" only is used.

**to those** -- The recipients of this letter are the same as those who received Peter's first letter (cf. [2 Peter 3:1](#); [1 Peter 1:1](#);

**obtained** -- An uncommon word often referring to obtaining something by lot (cf. [Acts 1:17](#)). It is often translated "received," and here Peter is expressing how Gentiles have been included by God to receive the gospel.

**like precious** -- Generally the Greek word was used to designate equal in rank, position, honor, standing, price, or value. It was used in the ancient world with strangers and foreigners who were given equal citizenship in a city. Here, Peter was emphasizing that Christians have all received the same precious, priceless saving faith. There are no first and second class Christians in spiritual, racial, or gender distinctions (cf. [Galatians 3:28](#)). Since Peter was writing to mostly Gentiles, he may have been emphasizing that they have received the same faith as the Jews (cf. [Acts 10:44-48](#); [Acts 11:17-18](#)).

**faith** -- Is this "faith" the objective faith or body of truth, the gospel? Or is it to be understood in a subjective sense of one's trust in God? The latter is the better choice, for the article is omitted in the Greek.

When faith is clearly objective, as in [Jude 1:3](#), [Jude 1:20](#), the article is present.

Here it appears without the article, thus "trust" or a subjective faith. This "faith" or "trust" is the human response to God's grace in providing a way of salvation.

**faith of equal standing** -- While Peter knows that he has special authority as an apostle, he also knows that all people are equal in the eyes of God and that faith itself shows that to be the case.

Peter seems to be saying that the Gentiles to whom he is writing have come to trust in God and Christ as equally as do the believing Jews.

**us** -- Jewish Christians, or the apostles. "Conveying the same privileges to you as it does to us (the Apostles)." - CBSC

**by the righteousness** -- But here it may best be translated by "justice," either in the sense of the impartiality of God's justice in giving all believers an equally privileged to come to faith or in the sense of God's granting of salvation being compatible with his justice.

Righteousness, or justification also describes the right standing before God on the basis of one's faith. By the actions of Jesus, a right standing is bestowed upon those trusting in God.

So, is this speaking to the "justice of God" in allowing Gentiles to have equal standing with Jews, or it speaking of the "righteous" standing of believers in the sight of God by their faith. Both ideas are true, but it seems to me the first is here fits best the context.

**God and Savior Jesus Christ** -- Christ is *God* and Savior, verse [2 Peter 1:1](#) ; He is Lord, [2 Peter 1:2](#) ; God is His Father [2 Peter 1:17](#). cf. [Titus 2:13](#). (See note at [2 Peter 1:11](#))

Gramatically, this entire phrase is attributed to Jesus alone.

 [2 Peter 1:2](#)

[2 Peter 1:2](#) **May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.**

The first seven words of this verse are identical with [1 Peter 1:2](#) b, but here the words "through the knowledge of God and of Jesus our Lord" are added.

**grace and peace** -- Similar to Paul's greeting in [Romans 1:7](#), and the typical greeting in most of the N.T. epistles. It combined the Greek word for "grace" and the Hebrew word for "peace."

**grace** -- The word "grace" means to extend one's loving favor and benevolence. In the epistles it means especially may God extend his loving favor to the saints.

**peace** -- This form of salutation was common among the Hebrews. [Genesis 43:23](#), "peace to you! fear not;" [Judges 6:23](#); [Judges 19:20](#); [Luke 24:36](#).

**be multiplied** -- The phrase "be multiplied" means, "may it abound," or "may it be conferred abundantly on you."

**knowledge** -- a key word in 2Peter. (9 times in this chapter.) This is a strengthened form of "knowledge" implying a larger, more thorough, and intimate knowledge. The Christian's precious faith is built on knowing the truth about God (cf. v. 3).

At its most basic level, this is the knowledge of the salvation that people can receive in Jesus.

But there are radical implications of that message, including a transformed life; these implications will be described throughout the letter.

To "know" God will result in action, and a submission to His will for your life. (see [2 Peter 1:5-9](#)).

Paul warned that false teachers also claimed to know God, Titus 1.16, but by their actions they deny him. Claiming to have special knowledge, "Gnosticism" later development became a challenge to the church.

**of God and of Jesus our Lord** -- In this phrase with one Greek article and all genitive forms the phrase refers solely to Jesus.

(See Uteley's comments on the variation of this phrase from that which occurs in verse 1.)

**Lord --** Peter has just described Jesus as God and now is either describing Him as his master, his ruler, or Yahweh Himself.

The ancient Greek O.T. (Septuagint) substitutes the same term, *kyrios*, for the divine name, Yahweh

The Septuagint is the Greek translation of the Hebrew Old Testament (Genesis—Malachi) begun around 250 bc. Sometimes abbreviated with the Roman numeral for 70 (lxx) based on the tradition that 70 translators participated.

 2 Peter 1:3

**2 Peter 1:3** His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence,

**His --** "His" refers to Jesus Christ.

**divine power --** Peter uses a singular term to reference the power of God and Jesus, further indicating that he understands them to be one and the same.

**necessary for life and godliness --** Peter asserts that Christians are fully equipped to live a life pleasing to God, to overcome any obstacle they face, and to persevere under trial. In summary, God is sufficient—a concept that Peter will come back to later in this letter (see ch. 3).

**godliness --** To be godly is to live reverently, loyally, and obediently toward God.

Peter means here that the Christians doesn't need to ask God for anything more for spiritual growth or knowledge than what God has already now given.

**who called us --** This call in the N.T. epistles is always the call to salvation through the gospel ([1 Peter 1:15](#); [1 Peter 2:21](#); [1 Peter 5:10](#); [1 Thessalonians 2:12](#); [2 Thessalonians 2:14](#)).

**his own glory --** It is "by" or "through" God's own character, and to his glory ( [δόξη G1391](#) ), that God has done this.

**his own ... excellence of character --** "virtue" It is solely because of who God is that believers have an opportunity to be in relationship with Him

See [2 Timothy 3:16](#) note for the "Authority of the Bible"

 2 Peter 1:4

**2 Peter 1:4** by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

**Whereby --** "Through which" in the plural number, referring either to the "glory" and "virtue" in the previous verse, or to all the things mentioned in the previous verse.

**granted to us --** The verb is the same as in the previous verse, stating that God has given unto us something.

**precious --** [G5093](#); The term "precious" was used in [1 Peter 1:19](#) for the sacrificial blood of Christ. The term forms the root of the name "Timothy."

**very great [mega] promises --** The nature of the promises is indicated by the words that follow. They included reconciliation, peace with God, but especially the promises of abundant and eternal life, and participation in the Divine Nature.

**partakers [sharers] of the divine nature --** The gospel promotes the holy and righteous characteristics of Godliness and enables the believer to share such traits with their Father. Christians are to be people who share God's qualities ([Leviticus 11:44](#); [Matthew 5:43-48](#); [Ephesians 4:24](#); [Ephesians 5:1](#)).

One such trait is eternal life, which Adam and Eve lost in the garden but Christians gain again in the end.

**escaped --** The Gospel, offering eternal life, enable the Christian to escape the "corruption" of death and receive a body that never dies.

Peter later in the letter uses the same word in [2 Peter 2:18](#); [2 Peter 2:20](#), in escaping a different type of corruption.

**corruption --** [G5356](#); The word "corruption" has the idea of something decomposing or decaying. The verb is peculiar to this Epistle in the New Testament. Here it refers to physical death brought on by the sin of Eve and Adam (wherein they lost right to the tree of life).

The word for "corruption," though not peculiar, is yet characteristic. The "corruption" has its seat outwardly, as contrasted with inward wickedness ([1 John 5:19](#)); in the element of desire or lust.

Peter will use this same word later in a difference sense of corruption (see [2 Peter 2:12](#); [2 Peter 2:19](#)).

**because of sinful desire --** Here Peter is revealing that it was "sinful desire" on the part of Eve and Adam that brought on the "corruption" from which Christians can now escape through the call of the Gospel.

Some understand this to mean that by following godly "knowledge" Christians can escape the spiritual corruption that the lusts of the world presents.

 [2 Peter 1:5](#)

[2 Peter 1:5](#) **For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge,**

**1:5–7** Here Peter uses a literary device called sorites, in which each virtue leads to the next one in a stair-step structure. Peter's audience would have been familiar with this style. Virtue lists, like vice lists (see [1 Peter 2:1](#) and note), were common devices in Graeco-Roman rhetoric. - FSB

**For this very reason --** In order to participate in the "divine nature" of God we are to add these God-like characteristics to our lives.

**giving all diligence --** That is, making maximum effort. The Christian life is not lived to the honor of God without effort.

**Add --** "make every effort to supplement" [G2023](#).



The Greek word **add**, is in the imperative mood (a command) and translates *epichorēgēsate*, from which come the English words “chorus,” “choreograph,” and “choreography.”

In ancient Greece the state established a chorus but the director, the *chorēgys*, 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 follower of God is to “furnish, supply, or support” his life with these virtues. (The same word is translated “supplies” in [2 Corinthians 9:10](#) and “supported” in [Colossians 2:19](#). Peter uses it again in [2 Peter 1:11](#) where the NIV renders it “receive.”) ([Bible Knowledge Commentary](#))

**supplement your faith with virtue** -- [G703](#); excellence of character; moral goodness or excellence, purity {courage}

**with virtue with knowledge** -- An understanding of the will of God. The Christian is to have correct insight, properly comprehend truth and apply it to life. This virtue involves a diligent study and pursuit of truth in the Word of God.

Perhaps in context the reference is to knowledge that will enable one to participate in the divine nature, such knowledge as he is now explaining in [2 Peter 1:5-8](#).

 [2 Peter 1:6](#)

[2 Peter 1:6](#) **and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness,**

**self-control [temperance]** -- [G1466](#); Thayer defines it as: self-control (the virtue of one who masters his desires and passions, especially his sensual appetites).

A Christian was called upon to control his passions in a culture given to greed and lust.

**steadfastness [patience]** -- [G5281](#), steadfastness, long suffering; endurance, perseverance.

Conforming their life in according to the Gospel would demand a patience endurance while the principles of their faith were at odds with the general practices of the Graeco-Roman culture.

**godliness** -- [G2150](#); Reverence and piety toward God, right conduct regarding God.

To be godly is to live reverently, loyally, and obediently toward God.

 [2 Peter 1:7](#)

[2 Peter 1:7](#) **and godliness with brotherly affection, and brotherly affection with love.**

**brotherly affection [kindness]** -- [G5360](#), "philadelphia" = brotherly and sisterly affection; loving the Christian brotherhood as a family.

**love [charity]** -- [α'γάπη](#), the highest and noblest kind of love, (love in action.)

 [2 Peter 1:8](#)

[2 Peter 1:8](#) **For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.**

**these qualities** -- Literally, "*these things*"

**are yours** -- Literally, "*be in you*" [G5225](#), If these virtues begin to show themselves in you

**abound [are increasing]** -- i.e. they must be ample, "to increase". The Christian should not just possess them, but be growing in them.

**neither barren [being ineffective]** -- To be barren is to be inactive, indolent, and useless ([Titus 1:12](#); [James 2:20-22](#)).

**unfruitful** -- That is, unproductive. If these qualities are not present in the Christian's life how will he be distinguished from an evildoer. But when these qualities are increasing in his life there is the manifestation of "the divine nature" and he is a child of God.

**knowledge** -- The knowledge of God is just the beginning, and the goal of the Christian life is to imitate the qualities we see in God himself and to obey all he teaches us.

No matter how much one may try to fake these attributes, if he has not been purged of his old sins he is LOST.

**our Lord Jesus Christ** -- Jesus is affirmed to be Christ, the Messiah, and our Lord (Master, and the Hebrew YHWH) See [2 Peter 1:1-2](#).

■ 2 Peter 1:9

**2 Peter 1:9** For whoever lacks these qualities is so nearsighted that he is blind, having forgotten that he was cleansed from his former sins.

**blind and nearsighted** -- [G5185](#); [G3467](#); Literally "blind and cannot see afar off" "shortsighted, even to blindness"

**blind** -- In the N.T. "blind" ([G5185](#)) is commonly used in a metaphorical as well as a literal sense (cf. [John 9:39-41](#)). Spiritual blindness can come from being spiritually "nearsighted" ([G3467](#)). Such a defect of vision leads one to forgetfulness of cleansing from old sins. Perhaps Peter had in mind those who turn away from their commitment at baptism. - (EBCNT) ([John 9:1](#); [Matthew 15:14](#); [Revelation 3:17](#))

One who says he is a Christian, but is missing the virtues just listed, is unable to see his true spiritual condition.

**blind** -- because of failure to grow. This one says, "I don't see why I need to come on Sunday to worship God." He is telling the truth, he doesn't see-- he is blind!

**forgotten** -- [G3024](#); forgetfulness; He has apparently forgotten his Christian confession and the road on which he had professed to be traveling.

**cleansed** -- One's sins are washed in obedience to Christ ([Acts 22:16](#); [Romans 6:5-7](#); [Ephesians 1:7](#);) )

**old sins** -- the sins before conversion.

■ 2 Peter 1:10

**2 Peter 1:10** Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall.

**Therefore [Wherefore]** -- [G1352](#); On the account that you should add all qualities to your life, you should now be diligent.

**brethren** -- Note that Peter also used this word in [Acts 2:29](#). Although the grammar of the word is plural masculine, it is generic in its compass. It speaks to the family-hood of the children of God and means to speak of all brothers and sisters in Christ.

**be diligent [zealous; earnest]** -- [G4704](#); *Work hard to prove* (literally *Be zealous to make certain*):

**your call** -- The "call" to the lost in the N.T. epistles is always the call to salvation through the gospel ([1 Peter 1:15](#); [1 Peter 2:21](#); [1 Peter 5:10](#); [1 Thessalonians 2:12](#); [2 Thessalonians 2:14](#)).

**election sure** -- Those responding to the Gospel's call by being obedient to God's plan, are the ones God has chosen (elected) for salvation.

See [Ephesians 1:4-5](#) to see how God chose the plan for man's salvation through Christ before the foundation of the world.

**sure** -- Sure, stable, fast, firm; [G949](#); is the word used of confirming something, as in the legal terminology of validating a will.

**if you do [practice] these things** -- People who are so focused on living a virtuous life do not have room for sinful behavior; instead, they honor God in all they do.

By extension, Peter may also be referring to avoiding the compromising influences of the false teachers; those who embody the virtues will be able to discern truth from falsehood. - (FSB)

**never fall** -- Though a "near-sighted" person might stumble and fall, you are to be diligence that you "see" the truth and not stumble.

**fall [stumble]** -- [πταίω](#) *ptaío* ᾱ; fut. *ptaíso* ῶ. To stumble, fall (this word has to do with sure footedness of a horse.) Here it means to turn one's back upon God and turn from the path God wants one to walk.

 [2 Peter 1:11](#)

**2 Peter 1:11** For in this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ

**So** -- By giving diligence.

**For in this way** -- By adding these virtues in an increasing way in your lives.

**richly provided [supplied]** -- Those who live the virtues Peter has listed are welcomed into God's eternal kingdom with honor, as those who have faithfully served Him (compare [Matthew 25:14-30](#)).

**an entrance into** -- [G1529](#); Peter piles up the words to bring joy to the weary Christian's heart. An abundant entrance into eternal heaven is the hope and reality for a Christian who lives a faithful,

fruitful life here on earth. Peter's point is that a Christian who pursues the listed virtues (vv. 5–7) will not only enjoy assurance in the present, but a full, rich reward in the future life ([1 Corinthians 4:5](#); [Revelation 22:12](#)).

**everlasting [eternal] kingdom** -- "the eternal kingdom of Christ." In the N.T. the kingdom of God (or heaven) is articulated as present already in the form of the church, ([Matthew 16:18-19](#); [Colossians 1:13](#); [Revelation 1:9](#)). God's kingdom is present in heaven already ([Matthew 6:10](#); [Mark 9:1](#); [Acts 1:8](#)) and on earth in the form of the church, but earth is awaiting the day of Jesus' return, when the full power of Christ's reign will be established ([1 Thessalonians 1:10](#); [1 Corinthians 15:27-28](#); [John 14:3](#); [Luke 12:10](#); [2 Thessalonians 2:1](#); [Revelation 11:15](#); ).

**our Lord and Savior Jesus Christ** -- Jesus Christ is now the **Lord** ([Acts 2:36](#)), and as such he rules. He is our **Savior** by virtue of His atoning death on the cross made on our behalf. He is **Christ** as being the anointed one of God the Father to be Priest, Prophet, and King in the new covenant.

 2 Peter 1:12

**2 Peter 1:12** Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.

New Paragraph:

**Therefore [Wherefore, So]** -- Connects [1 Peter 1:3-11](#) and [1 Peter 1:12-15](#): because their ultimate reward depends on earnestly striving for godliness, Peter continues to "remind [them] of these things" ([1 Peter 1:15](#)).

**intend [I will not be negligent]** -- Peter thought this to be very important.

**always to remind you--** Some MSS read "*I will proceed to put you in remembrance*". Truth always needs repetition because believers forget so easily. Cf. [2 Thessalonians 2:5](#); [Jude 1:5](#).

**of these qualities** -- Peter exhorts them so that they will remember and obey what he has taught them.

**though you know** -- Know them from where? From Peter's first letter and note [2 Peter 3:15](#). The Cambridge Bible for Schools and Colleges says "the words furnish a suggestive parallel to [1 Peter 5:12](#) as a recognition of the previous work of St. Paul ..." and again in [2 Peter 3:15](#). Cf. [Colossians 1:6](#).

**have been firmly established** -- The Greek compound word is ἐστηρικυ νοϋς, *este ῥigmenous*, G4741; perfect passive participle of *ste ῥizo* ([1 Peter 5:10](#)). The very verb (*ste ῥison*) used by Jesus to Peter ([Luke 22:32](#)).

**established in the present truth** -- The word *truth* is preceded by the Greek definite article indicating that "*the truth*" is the body of teaching or doctrine delivered by Christ and his apostles.

Peter states that his readers are established, or grounded, in the truth of the gospel and are not novices. Perhaps this indicates also that time has passed since their conversion and that these believers have grown in maturity.

■ 2 Peter 1:13

**2 Peter 1:13** I think it right, as long as I am in this body, to stir you up by way of reminder,

**I think it right** -- (*dikaion he ̄goumai*). Peter considers this to be his solemn duty, "right" (*dikaion*). Cf. [Philippians 3:1](#); [Ephesians 6:1](#).

**as long as I am in this body** -- Peter writes as if on his deathbed, reminding his readers one last time of the truth they must embrace ([1 Peter 1:12-15](#)). Christians can have absolute confidence that Jesus will come again:

Peter feels the nearness of death and the urgency upon him. Nero's persecution had begun and he was soon to be martyred after writing this epistle. He plans to work while it is still day ([John 9:4](#)). When his body dies, his life will go on as he enters God's eternal kingdom. Because of Christ's actions, Peter knows that he has been granted eternal life ([2 Peter 1:1](#); [1 Peter 1:11](#); compare [2 Corinthians 5:1-4](#)).

Peter was writing at the end of his life, so 2 Peter is similar to a popular Jewish genre called the *testament*, in which an old and respected leader gives final instructions to his children or others on his deathbed (cp. [Deuteronomy 31-33](#); [Joshua 24](#)). This genre is especially well-known from a Jewish book called *The Testaments of the Twelve Patriarchs*. - NLTSB

**body [tabernacle, tent]** -- (*ske ̄no ̄mati*). An old word, used in the literal sense in [Deuteronomy 33:18](#) (LXX) and was Peter's word (*ske ̄ne ̄*) at the Transfiguration, [Mark 9:5](#), used metaphorically here and in [2 Peter 1:14](#); Paul also uses *ske ̄nos*, in the same way in [2 Corinthians 5:1](#), [2 Corinthians 5:4](#).

**reminder [remembrance]** -- [G5280](#); These things can be remembered by reading Peter's scripture.

■ 2 Peter 1:14

**2 Peter 1:14** since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.

**putting off** -- (Mixed figures of speech, "put off" and "tabernacle.") See note on [2 Peter 1:13](#).

**putting off of my body [tabernacle, tent]** -- [2 Peter 1:13](#); For Christians death should hold no terrors; it is like putting off old clothes or like exiting from old age. According to Paul, to die is to "be with Christ" ([Philippians 1:23](#); See notes at [2 Corinthians 5:6](#), [2 Corinthians 5:8](#)).

**as our Lord ... made clear** -- This may be a reference to what Christ has prophesied nearly 40 years earlier, [John 21:18-19](#), or possibly to some recent revelation.

This may indicate that Jesus had revealed to Peter the approximate timing of his death or that Peter simply understood his life to be short and had an awareness of the severity of Nero's persecution.

2 Peter 1:15

**2 Peter 1:15** And I will make every effort so that after my departure you may be able at any time to recall these things.

**make every effort [endeavor]**-- G4704; To make haste and exert one's self. The word "endeavor" in the modern sense is perhaps slightly too weak, the Greek verb implying diligent and earnest effort.

Peter had already put effort into writing two epistles, so this seems like he is referring to something else in addition.

Catholics use this passage to suggest that Peter is planning to appoint a successor to carry forward the tradition he has passed on to them.

**departure [decease]** -- "*exodus*". The same word used in [Luke 9:31](#) when Moses and Elijah spoke of Jesus' "*exodus*" (death) that he would accomplish at Jerusalem.

This euphemism for "death" is not found in Greek classical writing, but it is also used by Josephus (*Ant.* iv. 8, § 2; and in [Wisdom 3:2](#).)

**have these things always in remembrance** -- Could this be a reference to Mark's gospel? Early testimony is that Mark wrote down Peter's preaching (gospel).

Peter then uses an educational term, wanting to do something so that his readers "**remember**" the basic truths after his death. Much discussion has centered around this sentence and the nature of what Peter is promising. He may be referring to the written form of his teaching or perhaps even to the gospel of Mark. - EBCNT

2 Peter 1:16

**2 Peter 1:16** For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

**1:16–21** Peter assures his audience that, in contrast to the lies of false teachers that he will discuss later in the letter, the teaching about Jesus' return he has passed on is authentic and reliable. Peter's preaching is not based on something he made up, but on both his firsthand experience of Jesus and the truth of Scripture. Therefore, his readers can be confident of its accuracy.

**cunningly [cleverly, craftily; ingeniously concocted] devised** -- The gospel is not a conspiracy. Peter is defending the truth of what he has preached about Jesus' return ([2 Peter 3](#)). This is in contrast to the false teachers ([1 Timothy 1:4](#) and note)

**fables [myths]** -- (Greek. *mythos*) The origin of the Second Coming is not in **fables** or myths.. The word for "fables" was used to refer to mythical stories about gods and false miracles (cf. [1 Timothy 1:4](#); [1 Timothy 4:7](#); [2 Timothy 4:4-5](#); [Titus 1:14](#)).

**we make known** -- This word is a somewhat technical term for imparting a new revelation—something previously hidden, but now revealed.

**power and coming** -- Since there is only one definite article with this phrase, the meaning is, "the powerful coming," or "the coming in power."

The false teachers who were opposing Peter had tried to debunk the doctrine of the second coming of Christ (see [2 Peter 3:3-4](#)) about which Peter had spoken and written ([1 Peter 1:3-7](#), [1 Peter 1:13](#); [1 Peter 4:13](#)). - MSB

**coming --** Is this reference to Jesus' second coming, or his first coming? From [2 Peter 3:4](#) it seems clearly to refer to his Second Coming.

**coming --** [παρουσία](#) *parousía*; gen. *parousías*, feminine, noun from *paro* <sup>ἔ</sup>*n* (participle *páreimi* [[G3918](#)], to be present) present, presence, a being present, a coming to a place. Presence, coming or arrival.

**we --** The “we” that begins this verse refers to Peter and the apostles.

In one sense, all of the apostles had been eyewitnesses to Christ's majesty, especially His miracles, resurrection body, and ascension into heaven.

Peter, however, is referring to a more specific event which he will describe in the next verse.

**eyewitnesses --** Peter and the apostles testified about events they witnessed firsthand, and he gives in the next verse an example, Jesus' transfiguration.

**majesty --** “*grandeur*” The majestic splendor of Christ as revealed at the transfiguration was intended as a preview of His majesty to be manifested at the His second coming. ([Matthew 17:1-2](#); [Mark 9:2-3](#); [Luke 9:29-30](#)) [Hebrews 1:3](#); [Hebrews 8:1](#); [2 Peter 1:16](#); [Jude 1:25](#);

 [2 Peter 1:17](#)

**2 Peter 1:17** For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased,"

**he received [having received] honor and glory --** The two words are naturally joined together as in [Romans 2:7](#); [Romans 2:10](#); [1 Timothy 1:17](#); [Hebrews 2:7](#); [Hebrews 2:9](#); [Revelation 4:9](#); [Revelation 4:11](#); [Revelation 5:12](#).

If we are to press the distinctive force of each, the “**honor**” may be thought of as referring to the attesting voice of God the Father at the transfiguration, and the “**glory**” to the splendiferous light which enveloped the person of Christ, (Jesus' face “shone like the sun,” his clothes “became as white as the light” [Matthew 17:1-9](#); [Mark 9:2-10](#); [Luke 9:28-36](#)), like the Shechinah cloud of [1 Kings 8:10-11](#); [Isaiah 6:1](#); [Isaiah 6:4](#); [Matthew 17:1-5](#); [Mark 9:2-7](#); [Luke 9:28-36](#).

**the voice was borne to him --** On the Mount of Transfiguration, a unique voice sounded from a bright cloud that covered them and said, “This is my Son, whom I love; with him I am well pleased.” The scene provides the full credentials of Jesus being the Christ, the Messiah.

**Majestic Glory [Excellent glory] --** A great title for God the Father Himself.

A reference to the glorious cloud on the Mount of Transfiguration from which God spoke to the disciples ([Matthew 17:5](#)).

**my beloved Son --** This means, “This One is in essence with Me.” The Father is thus affirming the deity of Christ (cf. [Matthew 17:5](#); [Luke 9:27-36](#)). This is a Messianic title from [Psalms 2:7](#).

**with [in] whom I am well pleased --** Similar commendation from God the Father occurred at both Jesus' baptism and His transfiguration, but Peter particularly has in view Jesus' transfiguration, as [2](#)



[Peter 1:18](#) shows ([Matthew 3:17](#); [Matthew 17:5](#); [Mark 1:11](#); [Mark 9:7](#); [Luke 3:22](#); [Luke 9:35](#)). cf. [Isaiah 42:1](#).

**in** - *εις* *in, into*, G1519, preposition; The ancients spoke of putting their faith, trust, or pleasure, etc., "into" the person.

**I** -- Here the Greek for "I" is emphatic.

 2 Peter 1:18

**2 Peter 1:18** we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

**we ourselves** -- Peter emphatically says, "We [i.e., Peter, James, and John] heard this voice that came from heaven."

The "we" is emphatic, as giving prominence to the fact of the personal testimony of the Apostle and his two brother-disciples. [Matthew 17:6](#); [Matthew 17:1-5](#); [Mark 9:2-7](#); [Luke 9:28-36](#).

**this very voice from heaven** -- The one referred to in [2 Peter 1:17](#).

**with him** -- with Christ. Peter asserts that he was present at Jesus' transfiguration, which the Gospels confirm (see [2 Peter 1:17](#) and note). Jesus' appearance in glory at that event looks forward to His future appearance in glory, which Peter is defending (see **2 Peter 3**)

Peter implied that there was no reason to believe the false teachers who denied the majesty and second coming of Christ, since they were not on the Mount of Transfiguration to see the preview of the kingdom and glory of Christ, as were he, James, and John.

**on the holy mountain** -- The Mount of Transfiguration.

The crusaders thought that Mount Tabor was that mount. Others think it was either Mt Meron, or more likely a peak in the vicinity of Mount Hermon near Caesarea Philippi where the events in [Matthew 16:13](#) occurred.

**holy mountain** -- It was the transfiguration that transformed the mountain from a common one into a "sacred" (G40) one. See [Ezekiel 28:14](#)

 2 Peter 1:19

**2 Peter 1:19** And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

Meaning:

Peter is affirming that the transfiguration scene with God himself speaking to confirm Christ's identity served as confirmation of Old Testament prediction.

**something more sure [more steadfast]** -- (*bebaioteron*). Predicate accusative of the comparative adjective *bebaios* ([2 Peter 1:10](#)). The Transfiguration scene confirmed Jesus as the fulfillment of the Messianic prophecies and made clear the deity of Jesus Christ as God's Beloved Son.



For Peter, who had been taught in the Master's school of prophetic interpretation, the prophecies fulfilled in Jesus were a great testimony, and now the voice from heaven and the glory of which he had been an eye-witness, made those prophecies "more sure."

Peter may also be implying that the sure thing of prophetic prophecy far out weights the fables of false teacher referred to in [2 Peter 1:16](#).

**the prophetic word [word of prophecy]** -- (*ton prophe tikon logon*). "The prophetic word." Cf. [1 Peter 1:10](#), a reference to all the Messianic prophecies and those pertaining to the coming of the Lord.

The **prophetic word** seems to refer either **1)** Old Testament texts ([2 Peter 1:17](#)), or **2)** the New Testament witnesses ([2 Peter 1:12](#); [1 John 1:1-5](#)). - (Utley)

**you do well to pay attention [take heed]** -- [προσεχοντες](#), G4337, Peter was warning his readers that since they were exposed to false teachers, they must pay careful attention to Scripture.

**take heed** -- pay attention; Peter urges his readers to pay attention to the inspired prophecies that point to Christ.

**as a lamp [torch] shining in a dark [gloomy] place** -- *lamp*, an old Greek word, [Matthew 5:15](#); The "torch shining" is precisely the term applied by the Lord (the "burning and *shinning light*" in [John 5:35](#). ([Psalms 119:105](#); [Proverbs 6:23](#)))

The Messianic prophecies were like a lamp in a dark room throwing their light on the truth, and then the brightest light of the morning (the Messiah himself) arises and comes on the scene, and the truth is now plainly revealed.

**dark place** -- A squalid, dirty dark, murky place. Only here in the N.T. (thought in Aristotle and found on an old tombstone for a boy.)

The murky darkness of this sinful world keeps people from seeing the truth until the light shines. The light is the lamp of revelation, the Word of God (cf. [Psalms 119:105](#); [John 17:17](#))

**until the day dawns and the morning star[day star]** -- While the imagery minds us of [Romans 13:12](#), the words *morning-star* point directly to Christ as being the object of the "*prophetic word*."

**morning-star** - (*pho sphoros*). Old compound adjective (*pho s*, light, *phero*, to bring), light-bringing, light-bearer. Applied to Venus as the morning star. Cf. [Numbers 24:17](#); [Malachi 4:2](#); [Luke 1:76-79](#); [Revelation 22:16](#) for "dawn" where it is applied to the Messiah.

Our word *phosphorus* comes from this word.

**day dawns** -- The "morning star" heralds the coming day, and the "day" may be referring to the day the Lord returns. ([1 Thessalonians 5:4](#); [1 Thessalonians 4:16](#)).

**risers** -- (*anateile i*). First aorist active subjunctive of *anatello* ([James 1:11](#); [Matthew 5:45](#)). This pictures the "rising" of faith in the heart upon hearing the word of God. ([Romans 10:17](#))

**in your hearts**, -- [καρδιας](#), G2588, Christian conversion begins when one hears the truth and with faith in his heart he responds to the Lord's grace and love by his obedience. ([Romans 10:17](#); [John 14:15](#); [1 John 5:3](#)).

**2 Peter 1:20**

**2 Peter 1:20** knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation.

**knowing this first of all** -- Or "above all"; A priority in your attention; The first principle is to recognize that Scripture is not of human origin.

**no prophecy of Scripture** -- The words "*prophecy of Scripture*" can only point to a "prophetic word" embodied in writing and recognized as Scripture. Prophetic scripture didn't originate in the prophet's own mind.

This refers primarily to all of the Old Testament scriptures, and then by implication to all of the New Testament (see notes on [2 Peter 3:15-16](#)).

This is one of several verses in the N.T. that speak of God's self-revelation in O.T. and N.T. writings (i.e., Scripture).

1. [Matthew 5:17-19](#); 2. [1 Corinthians 2:9-13](#); 3. [1 Thessalonians 2:13](#); 4. [2 Timothy 3:16](#);
5. [1Pe 1:23-25](#); 6. [2Pe 1:20-21](#); 7. [2 Peter 3:15-16](#)

The essence of all of these is that Scripture is from God and of God, not human in origin. God inspired the writers (cf. [2 Peter 1:20-21](#)) and their writings (cf. [2 Timothy 3:16](#)). - Utley

**someone's own [private] interpretation** -- The primary thing to be known is that the prophetic Scriptures did not come into being through the prophet's "own interpretation [G1955]" (lit., "of one's own unloosing"). - EBCNT

Peter points out that human authors of Scripture did not think up what they wrote on their own (contrasted with the "cleverly devised stories" [2 Peter 1:16](#) and "fabricated stories" [2 Peter 2:3](#), of the false teachers). God is the origin of what the prophets prophesied in the Scriptures.

(Note the incorrection interpretation of this passage by the Roman Catholic church.)

The Roman Catholic Church understands this to mean that no individual man can give his own personal interpretation our understanding to the Scriptures, but that it is left to the church in the person of the Pope to explain the Scriptures.

That Peter is dealing with of the *origin* of the Scriptures is made clear in the next verse, [2 Peter 1:21](#), and not with the way men interpret it.

**2 Peter 1:21**

**2 Peter 1:21** For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

**prophecy** -- The article before "prophecy" in the Greek simply gives to the noun the sense of "*Scripture*". From the previous verse "*prophecy of Scripture*."

**came [produced]** -- The word for "came" (or produced) is the same as that which announced the "voice" in [2 Peter 1:17-18](#). (Undoubted, Peter used the word again for effect.)

**by the will of man** -- From man's own initiative or imagination.

The Bible is not the product of human effort. The prophets, in fact, sometimes wrote what they could not fully understand ([1 Peter 1:10-11](#)), but were nonetheless faithful to write what God revealed to them.

**[holy] men spoke from God** -- Because God spoke through the prophets, their messages were true ([Luke 1:70](#)). Peter contrasts true prophets with the false prophets of [2 Peter 2:1](#) in the next verse.

In the Old Testament alone, the writers refer to their writings as the words of God over 3800 times (e.g., [Jeremiah 1:4](#); cf. [2 Peter 3:2](#); [Romans 3:2](#); [1 Corinthians 2:10](#)). - MSB

[Deuteronomy 33:1](#); [Joshua 14:6](#); [1 Kings 13:1](#), [1 Kings 17:18](#), [1 Kings 17:24](#); [2 Kings 4:7](#), [2 Kings 4:9](#), [2 Kings 4:22](#), [2 Kings 6:10](#), [2 Kings 6:15](#); [1 Chronicles 23:14](#); [2 Chronicles 8:14](#)

[Numbers 16:28](#); [2 Samuel 23:2](#); [Micah 3:7](#); [Luke 1:70](#); [2 Timothy 3:15-17](#); [1 Peter 1:11](#); [Revelation 19:10](#)

[Mark 12:36](#); [Acts 1:16](#), [Acts 3:18](#), [Acts 28:25](#); [Hebrews 3:7](#), [Hebrews 9:8](#), [Hebrews 10:15](#)

**they were carried along [borne; moved]** -- φέρω = borne along, carried along by the Holy Spirit.

φέρω *phéro* ; fut. *oíso* , aor. *e negka*, aor. pass. *e néchthe n*, obsolete form *oío* (G3634a), to bring, carry. To bear, bring. ...

Figuratively to be moved, incited ([2 Peter 1:21](#)) ([WordStudy](#))

The graphic picture is that the Holy Spirit picked up and carried along the writers of Scripture, and using their own individual personalities and vocabulary, they composed and recorded without error the exact words God wanted written. The original copies of Scripture are therefore inspired, i.e., God-breathed (cf. [2 Timothy 3:16](#)) and inerrant, i.e., without error ([John 10:34-35](#); [John 17:17](#); [Titus 1:2](#)). Peter defined the process of inspiration which created an inerrant original text (cf. [Proverbs 30:5](#); [1 Corinthians 14:36](#); [1 Thessalonians 2:13](#)). (adapted from MSB)

**by the Holy Spirit** -- Peter's only reference to the Holy Spirit in his epistle, and it has to do with the inspiration of Scripture. [2 Timothy 3:16](#), [2 Timothy 2:15](#);

### **HOLY SPIRIT** (see study at [Ephesians 3:17](#))

Member of Godhead- [Matthew 28:19](#), [1 John 5:7-8](#),

"He"- [John 16:13](#); [John 1:1-17](#), [Acts 8:29](#),

Gave us God's word- [2 Peter 1:21](#),

"Sword of Spirit" is "Word"- [Ephesians 6:17](#),

Holy Spirit baptism- Occurred twice

1. On Pentecost-- To give power to the apostles-- [Acts 1:8](#) & [Acts 2:1-4](#)
2. At Cornelius' house to show that gentiles accepted- [Acts 11:15-18](#) & [Acts 15:7-8](#).
3. Paul later wrote that there is now only "One Baptism"- [Ephesians 4:4](#)
4. Baptism in the name of Christ is water baptism- [Acts 10:47-48](#) and [Acts 2:38](#). It is commanded of everyone- [Matthew 28:19](#), [Mark 16:16](#).

**2 Peter 2:1****2 Peter 2:1**

This section of 2Peter has many parallelism with the epistle of Jude. Peter seems to picture the "false teachers" as "coming" and Jude speaks of them as present.

**false prophets** -- As opposed to the true prophets of God in the previous verse who were borne along, or inspired, by the Holy Spirit.

These false prophets Peter alludes to were those in Old Testament times, such as in the days of Ahab ([1 Kings 22:12](#)), or Isaiah ([Isaiah 9:15](#), [Isaiah 28:7](#)), or Jeremiah ([Jeremiah 14:14](#); [Jeremiah 27:10](#)), or Ezekiel ([Ezekiel 13:3](#)), or Zechariah ([Zechariah 13:4](#)), or others.

**the people** -- "The people" is used in the N.T. of Israel (cf. [Acts 26:17](#), [Acts 26:23](#)). Peter's point, though, is that Satan has always endeavored to infiltrate God's people with the deceptions of false teachers (cf. [John 8:44](#)). Since Eve, he has been in the deceit business ([2 Corinthians 11:3-4](#)). s

**false teachers among you** -- Peter now brings the accusation home to his readers. There were such warnings from the Lord

[Matthew 7:22](#); [Matthew 24:24](#), and the like warnings in [Acts 20:29-30](#); [1 John 4:1](#). [2 Corinthians 11:12-15](#).

**secretly [privily]** -- in a secret manner; by slipping in the side entrance, not by the front public entrance, see [Jude 1:4](#). Paul warned of "false brethren *unawares brought*" in ([Galatians 2:4](#)).

Apparently these false teachers would not make an open avowal of their doctrines in the beginning, but would secretly and privately lead others aside and astray from the truth.

**destructive [damnable]** -- The Greek word which is rendered "damnable," is the same which in the close of the verse is rendered "destruction." It is so rendered also in [Matthew 7:13](#); [Romans 9:22](#); [Philippians 3:19](#); [2 Peter 3:16](#) - in all of which places it refers to the future loss of the soul. The same word also is rendered "perdition" in [John 17:12](#); [Philippians 1:28](#); [1 Timothy 6:9](#); [Hebrews 10:39](#); [2 Peter 3:7](#); [Revelation 17:8](#), [Revelation 17:11](#) - in all which places it has the same reference. - BN

**heresies** -- sect or party; schism or division. These false teachers would create a sect, or division. ([1 Corinthians 1:11-13](#); [1 Corinthians 11:19](#);

The word "**heresy**," literally, "the *choice* of a party," was used by later Greek writers for a philosophic sect or school like that of the Stoics or Epicureans, and hence, as in [Acts 5:17](#); [Acts 15:5](#); [Acts 24:5](#); [Acts 26:5](#); [Acts 28:22](#); [1 Corinthians 11:19](#), for a "sect" or "party" in the Church, and for the principles characterizing such a sect, and so it passed to the ecclesiastical sense of "heresy."

**denying the Master [Lord]** -- The word here for Lord is(*despotes*), literally, a master as contrasted with a slave ([1 Timothy 6:1-2](#)). It is used of Christ here, and in [Acts 4:24](#), in [Revelation 6:10](#), instead of the more commonly word for Lord (*Kyrios*).

It is used here as a strong word to emphasize the ownership of servant properly bought and paid for who rebels, denying his Master authority, and brings upon himself swift destruction. [1 Corinthians 7:23](#).

So apparently in the teaching and conduct of these false teachers they deny Christ, who he is, his teaching and his authority. [1 John 2:22-23](#); [Titus 1:16](#)). This may also refer to their blatant immorality (compare [Jude 1:4](#); [1 Corinthians 6:20](#); [1 Corinthians 7:23](#)).

**bought** -- We have to think of the “*precious blood of Christ*” as the price that had been paid. No words could better assert the truth of our redemption from the clutches of Satan than the ransom paid on the cross. ([1 Peter 1:19](#))

**swift destruction** -- A judgment from the Lord. If not in this life, certainly at the Lord's second coming.

Literally, a rebel-slave in the Roman world could be put to death; here it could not mean Peter spoke of their health or property, etc., but to the jeopardy of their soul, [2 Thessalonians 1:9-10](#).

## 2 Peter 2:2 **2 Peter 2:2**

Peter is strongly concerned about the attitude of unbelievers toward Christianity. cf. [1 Peter 2:12](#), [1 Peter 2:15](#), [1 Peter 3:1-2](#), [1 Peter 3:15-16](#), [1 Peter 4:15-16](#).

**sensuality [pernicious, lascivious, licentious; immoral]** -- The doctrines of these "false teachers" tended to licentiousness, [2 Peter 2:10](#), [2 Peter 2:14](#), [2 Peter 2:18-19](#).

**because of them [of whom]** -- because of them -- truth is reviled. cf [2 Peter 2:15](#), [2 Peter 2:21](#). Because of the teaching and conduct of these erroneous teachers many would not correctly understand the teaching of Christ and would instead revile it's immoral ways.

**the way of truth** -- A refefnce to Gospel, or Christianity. ([Acts 18:26](#), [Acts 19:9](#); [Acts 19:23](#), [Acts 22:4](#), [Acts 24:22](#)),

**blasphemed [reviled, slandered]** -- The scandals caused by the immoral and greedy conduct of the false teachers brought shame upon the whole system of Christianity and Christ's church.

People at this time viewed Christianity with suspicion. The presence of immoral false teachers in the church might give outsiders an excuse to dismiss all Christians as immoral.

## 2 Peter 2:3 **2 Peter 2:3**

**their** -- the false teachers.

**in greed [covetousness]** -- with uncontrolled greed, in or with covetousness. The false teachers were not just motivated by sexual sin, but by greed as well. The underlying motive of the false teachers was not love of the truth, but love of money ([2 Peter 2:14](#))

Christian teachers have the right to financial support (cf. [1 Corinthians 9:1-14](#); [Galatians 6:6](#); [1 Timothy 5:17-18](#)), but their motivation in the ministry should not be mercenary. For false teachers, however, religion will be commercialized; they will “exploit” people. With fabricated stories they will fleece the sheep. In the light of the commercialism of religious cults today, Peter’s warning is clear enough. But the popularity and prosperity of the errorists will certainly come to an end. Their judgment and doom have been announced long ago (cf. [Psalms 1:5-6](#)). “*Destruction*” ([G684](#) cf. [2 Peter 2:1](#)) is now personified as “not sleeping.” - EBCNT

**exploit you [make merchandise]** -- "exploit you" cheat you, transacting religion for profit as though a business.

**false [feigned, fabricated] words** -- **πλαστός** *plastós*; From which we get our word "plastic", thus, fabricated, false, fake, not their real thoughts and feelings.

**condemnation [judgment]** -- condemnation, Refers to the sure punishment that would come for their sin ([Jude 1:4](#); [Matthew 7:15-19](#)).

**not idle [lingerers not]** -- some earthly sentences don't get carried out, but theirs from God is certain. (cf. [Ecclesiastes 8:11](#))

The principle that God is going to damn false teachers was set in place and repeated throughout the Old Testament, and "*has not been idle*" in the sense that it has not worn out or become ineffective. It is still potent and will come to pass (see [Jude 1:4](#))

**destruction is not asleep** -- does not slumber; will not be delayed. Judgment against them will not be forgotten.

Peter is personifying destruction as if destruction were an executioner who is fully awake and alert, ready to act. Because God is by nature a God of truth, He will judge all liars and deceivers (cf. [Proverbs 6:19](#); [Proverbs 19:5](#); [Proverbs 19:9](#); [Isaiah 9:15](#); [Isaiah 28:15](#), [Isaiah 28:22](#); [Jeremiah 9:3-5](#); [Jeremiah 14:14](#); [Jeremiah 23:25-26](#); [Revelation 21:8](#), [Revelation 21:27](#)).

 2 Peter 2:4

**2 Peter 2:4**

New Paragraph - Concluded in vs. 9 [2 Peter 2:9](#).

Peter uses 3 examples to illustrate the truth that God punishes the wicked: 1) sinning angels; 2) the flood; 3) Sodom and Gomorrah

**For if** -- since, ("if" clause, concluded in v. 9). Peter proceeds to give proof that that these false teachers ([2 Peter 2:1-3](#)) will be punished.

**did not spare angels** -- Peter appeals to the case of the angels that sinned as evidence that these false teachers would also be punished. The parallel is in [Jude 1:6](#) and be sure to see the note there.

**when they sinned** -- Here the nature of the sin is not specified. But Jude ([Jude 1:6](#)) give more information saying that "*the angels ... did not keep their own position but left their proper dwelling.*"

**cast** -- into dungeon. Literally, *cast them into Tartarus*.

**hell** -- "tartarus" - Peter used a word closely bound up with the association of Greek mythology. Here it is used of the Almighty as holding place for rebellious angels.

- Thayer: **ταρταρόω** - tartaroo, 1) the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews



- [ταρταρόω](#) - *tartaróō* ; contracted *tartaro* , fut. *tartaro* *so* , from *Tártaros* (n.f.), the subterranean abyss of Greek mythology where demigods were punished. It is mentioned in the pseudepigraphal book of Enoch as the place where fallen angels are confined. It is found only in its verbal form in [2 Peter 2:4](#) meaning to cast into or consign to Tartarus. It is part of the realm of death designated in Scripture as *She'ol* ([H7585](#)) in the O.T. and *Háde's* ([G86](#)) in the NT. These angels are being held in this netherworld dungeon until the day of final judgment. Peter's usage of this term is not evidence either that Christianity was a syncretistic religion or that Peter himself believed in the pagan myths about Tartarus. Peter has adapted a word and not adopted a theology. Complete WordStudy.

[Revelation 12:4](#) - a third part (?). [Luke 10:18](#), no symbols; [Job 2:1](#)

[Eze 28:13](#) vv 11-19, [Isaiah 14:12-15](#), pride, [1 Timothy 3:6](#)

**chains [RSV pits] --** confinement; or pits. RSV "*pits of nether gloom*". The demons feared going there and begged Jesus during His life on earth not to send them to the "pit" or abyss (cf. [Matthew 8:29](#); [Luke 8:31](#)).

**committed them to chains of gloomy darkness --**

The MSS. present two readings, one giving a word which literally means a "rope," as in the LXX. of [Proverbs 5:22](#), and may, therefore, rightly be rendered "cords," "bonds," or "chains," so agreeing with the thought of [Wisdom 17:17](#) ("they were bound with a *chain* of darkness") and Jude, [2 Peter 2:6](#), and the other a noun which has probably the meaning of "dens" or "caves." The latter is the best supported, having A, B, C and **x** in its favour. The two words differ but by a single letter, (1) [σειρα](#) ζ, and (2) [σειρο](#) ζ, and as (2) was the less familiar of the two and (1) agreed better with the "everlasting chains" (or "bonds") of Jude [2 Peter 2:6](#), the change was a natural one for transcribers to make. - CBSC

**darkness --** Either "*chains of darkness*" or "*chains under darkness*" as in [Jude 1:6](#). Either to be bound, or held with darkness as with chains; or kept in *chains under darkness*, as [Jude 1:6](#); where *darkness* implies the misery and horror of their condition.

We have pictured the power of God, watching over and holding them in that condition, till final vengeance come upon them. It is a metaphor taken from condemned criminals who are bound in chains and kept in the dungeon till execution.

**kept until the judgment --** Literally, **being reserved**.

The judgment in Jude ([Jude 1:6](#)) is defined as that of the "great day." Here it is left undefined, but it is natural to refer it to the same great day of doom ([2 Peter 3:7](#)).

### HELL

[Revelation 20:14-15](#), lake of fire, ([Matthew 18:9](#))

[Matthew 25:30](#), outer darkness ([Matthew 22:13](#))

[Revelation 14:11](#), torment, ([Luke 16:23](#))

[Matthew 25:46](#), eternal punishment

[Mark 9:47-48](#), [Matthew 10:28](#)

Who will be there?

[2 Thessalonians 1:7-8](#), [Revelation 21:8](#), [2 Peter 2:20-21](#), [1 Peter 4:18](#), [Revelation 20:15](#), [Matthew 5:22](#), [2 Peter 2:4](#)

## 2 Peter 2:5

**if ... spared --** \*The IF or SINCE clause continues implied.

Literally: "And old world not spared but saved eight of Noah a preacher of righteousness, bringing a flood [cataclysm] upon the world of the ungodly." - wg

**not sparing God -- G5339** The word 3x: 1) Here; 2) [Romans 11:21](#) Israel; 3) [Romans 8:32](#) His Son; unsparing in His mercy also!

**the ancient [old] world --** In this term Peter refers to the world before the flood. (cf. [Genesis 6:5](#); [Genesis 6:11-13](#); [Genesis 8:21](#) b). This judgment by water is described in Genesis 6-9. This same event is mentioned in [1 Peter 3:18-22](#).

God desires justice so much that He was willing to destroy His own good creation with a flood in order to vanquish corruption and violence ([Genesis 6:11-13](#); [Genesis 1:10](#)).

**preacher of righteousness --** Noah was not only "righteous" himself (compare [2 Peter 2:8](#); [1 Peter 3:19-20](#)), but also "a preacher of righteousness" he preached a sermon by his life. ([1 Peter 3:19-20](#)).

In Noah's time, the entire world—with the exception of Noah and his family—was deemed ungodly. The continual excusing of sinful behavior, without any fear of God, is concerning to Peter.

**with seven others [eight] --** Noah's wife, his three sons, and their wives ([Genesis 6:18](#); [Genesis 7:1](#), [Genesis 7:13](#); cf. [1 Peter 3:20](#)).

**flood --** κατακλυσμὸν *katakluomos*, G2627, We get our word "cataclysm". The flood was not just a catastrophe, but it was a "cataclysm," a horrific upheaval and overthrow of the ancient world. The world *cataclysm* is defined as "a sudden violent change in the earth's surface."

See also the notes on [2 Peter 3:5-7](#) regarding the world flood.

**world of the ungodly --** κ σμῶ ἀσεβ ν; *world of ungodly*, G2889, [Genesis 6:11-13](#).

This is the second of three points in Peter's argument that if God didn't spare these examples, the wicked false teachers Peter is confronting will surely bear the consequence of their deeds.

## 2 Peter 2:6

**And turning --** The IF or SINCE clause continues.

The third example of God's judgment on Sin.

**Sodom and Gomorrah into ashes --** [Deuteronomy 29:23](#), [Genesis 19:29](#). Their sins, [Ezekiel 16:46-49](#), [1 Kings 14:24](#), [1 Kings 15:12](#), [1 Kings 22:46](#), [Leviticus 18:22](#), [1 Timothy 1:10](#), [Romans 1:24-27](#), [1 Corinthians 6:9](#).



**to ashes** -- See [Luke 17:29](#), when fire and sulphur rained down from heaven upon these cities.

**condemned them to extinction** -- [Jude 1:7](#).

**turning [overthrow]** -- [G2692](#); "catastrophe" *καταστροφή* - *katastrophe* <sup>ᾤ</sup>; genitive, *katastrophe* <sup>ᾤς</sup>, feminine. noun from *katastréphō* <sup>ῶ</sup> ([G2690](#)), to overthrow, overturn, ruin. A catastrophe, overthrow, destruction, as of cities ([2 Peter 2:6](#)). [NOT the *κατακλύζω* *kataklúzo* <sup>ῶ</sup>; cataclysm produced by the flood, [2 Peter 3:6](#)] but a "catastrophe".

Geologist picture an earthquake that opened the earth and allowed fiery sulphur and eruption to spew out and destroy these cities as well as the plain around them [Genesis 19:25](#); [Jeremiah 49:18](#), changing all vegetation makeup of the whole area. [Zephaniah 2:9](#); [Jeremiah 49:18](#); [Deuteronomy 29:23](#). Lot had chosen this direction originally because it was green and well watered [Genesis 13:10-11](#). This event marking the destruction of Sodom and Gomorrah was probably the time the entire Jordan rift, or the Araba, sank below sea level, about BC 2000. It was an "overthrow" or "catastrophe" of great proportions and should be recognized as such. .

**making then an ensample** -- i.e. that wickedness will be punished. [Jude 1:7](#).

While there were multiple sins involved in the wickedness of Sodom and Gomorrah, homosexuality was certainly one of chief sins that God abhorred in this list as can be seen from the story in [Genesis 18:16–19:29](#). The city even gave its name to this sin, "sodomy" and the name became a by-word [Ezekiel 16:56](#) and is used throughout the O.T. and N.T. both as an example of sin and shame.

Their example should be a warning to the world today of what will happen when such sin is upheld as something normal in our society.

See [Romans 1:27](#) note on **GAYS (Homosexuals, Sodomites) and Lesbians** In The Bible

**happen to the ungodly** -- Here is Peter's point.

 [2 Peter 2:7](#)  
**2 Peter 2:7**

**he rescued righteous Lot** -- The "he" here is God. Lot, while living in Sodom did not condone what was happening there.

**just Lot vexed** -- Lot was disturbed by what he saw around him. Are we? [Genesis 19:2-3](#).

**vexed** -- [Genesis 13:13](#), [Genesis 19:7](#), [Genesis 19:8](#); [Jeremiah 9:1-6](#), [Jeremiah 23:9](#)

**sensual conduct [filthy conversation; lascivious life; indecent conduct;]** -- The NLT translates this "who was sick of the shameful immorality of the wicked people around him."

The Greek term used here, meaning "lack of restraint," occurs elsewhere in N.T. listings of sexual sin (e.g., [Romans 13:13](#); [2 Corinthians 12:21](#); [Galatians 5:19](#); [1 Peter 4:3](#)). The sexual misconduct of Sodom was so extensive that men from the city attempted to rape the angels visiting Lot ([Genesis 19:1-22](#)). - FSB

2 Peter 2:8

## 2 Peter 2:8

**righteous man** -- Lot did not participate in the evil and wicked deeds of the city.

Jewish tradition also portrays him as righteous (see [Wisdom 10:6](#); [Wisdom 19:17](#); Wis = *Wisdom of Solomon*).

**was tormenting his righteous soul** -- (as in [Mark 5:7](#); [Mark 6:48](#)). The words refer to the pain suffered by a man of sensitive moral nature at the sight and report of flagrant evil (compare Ezekiel's language [Ezekiel 9:4](#) as to those in Jerusalem "that sigh and cry" (groan) over the abominations of the city.)

The Greek word for "oppressed" implies that Lot was troubled deeply and tortured (the meaning of "tormented") with the immoral, outrageous behavior of the people living in and around Sodom and Gomorrah. Tragically, it is ordinary for believers today no longer to be shocked by the rampant sin in their society. - MSB

**lawless [unlawful] deeds** -- "unprincipled, wicked," They were homosexuals, sodomites.

See [Romans 1:27](#) note on **GAYS (Homosexuals, Sodomites) and Lesbians** In The Bible

**that he saw and heard** -- He understood the things that were wrong and was not coerced into them.

2 Peter 2:9

## 2 Peter 2:9

KEY VERSE to the Paragraph and to Peter's point.

This concludes what the apostle began in [2 Peter 2:4](#).

**the Lord knows** -- God's knowing here implies not only his infinite wisdom, but he knows all the various ways whereby the godly may be delivered. But it also implies his love and good will toward the godly and his readiness to deliver them.

**rescue [deliver]** -- [ρυσθαι](#) G4506; God is able to deliver his people when they are tempted and understands the best way in which this should be done. [Psalms 1:6](#). As illustrated by Noah's family and Lot.

**trial [temptations; sufferings; -- [πειρασμου](#) G3986; trials**. The word for "temptations" can mean "an attack with intent to destroy" (cf. [Mark 8:11](#); [Luke 4:12](#); [Luke 22:28](#); [Acts 20:29](#); [Revelation 3:10](#)) The word includes the *trial* of conflict with evil, as well as its alluring side. See the note on [1 Peter 1:6](#).

**keep [reserve]** -- keep, to guard, [G5083](#) [G5721];

As he does the rebel angels, [2 Peter 2:4](#) this shows that God can *keep* wicked men, as if under bonds, reserved for their final trial at his bar.

**under punishment** -- [κολαζομενους](#) G2849; [G5746]

The ungodly are represented as being already under a penal process of some kind. Peter draws on this fact to argue that God surely has judgment planned for those who intentionally live

unjust and wicked lives without repenting, especially those who should know better (compare [2 Peter 2:9](#) with note on [2 Peter 2:21](#))

**day of judgment** -- When the final verdict comes. The wicked are kept like prisoners awaiting the sentencing that will send them to their eternal prison (cf. [2 Peter 2:4](#)). The final judgment on the wicked is called the great white throne judgment ([Revelation 20:11-15](#)) where all the ungodly of all the ages will be raised, judged finally, and cast into the lake of fire.

**JUDGMENT** - [Hebrews 9:27](#), [Acts 17:30-31](#), [Matthew 25:31-46](#), [Luke 11:31-32](#), [2 Peter 2:9](#), [2 Corinthians 5:10-11](#).

 [2 Peter 2:10](#)  
**2 Peter 2:10**

**especially [chiefly]** -- especially, to an eminent degree.

**indulge in the lust** -- They walked after the flesh and lived to indulge their carnal appetites.

**defiling passion** -- **In polluted pleasures**, cf. [2 Peter 2:2](#). Literally "in the lust of defilement" the genitive being either that of a characterizing attribute, or implying that those of whom the writer speaks had fallen to a depth of baseness in which they seemed to desire impurity for its own sake, apart even from the mere pleasure of indulged appetite. - CBSC

These false teachers were behaving like the wicked of Noah's and Lot's time.

**despise authority [government]** -- lordships, dominions; i.e. authority, [G2963](#). *Kuriote*  $\bar{s}$  is late word for lordship (perhaps God or Christ) (from *Kurios*), in [Colossians 1:16](#); [Ephesians 1:21](#); [Jude 1:8](#).

In [Ephesians 1:21](#), [Colossians 1:16](#) the word seems used of angelic authorities. Here apparently, as in [Jude 1:8](#), the abstract noun is used as including all forms of authority, just as Paul uses "power" in [Romans 13:1-2](#).

**bold [presumptuous; daring]** -- [Τολμηταὶ](#) *Tolme tai* [G5113](#); daring, bold, audacious, presumptuous men. Daring men, found only here in the N.T.

**wilful** -- [αὐθάδεις](#) *authadeis*. [G829](#); self-willed and arrogant; Found only here and in [Titus 1:7](#).

**do not tremble** -- They are not afraid. ([Mark 5:33](#)).

**blaspheme** -- To slander, revile; ridicule, to speak evil.

The phrase in Jude and 2 Peter emphasizes that unlike angels, who sensibly refrain from speaking against higher-ranking beings, false teachers presumptuously slander the words or authority of spiritual beings. They assume authority they do not have. - FSB

**the glorious ones [dignities]** -- The usual word for "glory" [δοξας](#) [G1391](#); the glories. Could include Christ, angels, apostles, and church leaders. Probably best to translate it "those who are glorious."

The word may be used like "*principalities*" and "*powers*" are used by Paul as including all forms of the dignities that are glorious. The context here seems to show that it is used with

reference to angels. The passage is parallel with [Jude 1:8-9](#) and suggests behavior which was characteristic of Gnosticism ([Colossians 2:18](#)).

■ 2 Peter 2:11

### 2 Peter 2:11

**greater in might [power]** --A reference to holy angels who are greater than these audacious false teachers and blasphemers, [Romans 14:4](#), [1 Corinthians 4:5](#).

**in power and might** -- They are greater in their natural strength and authority.

**do not pronounce [bring not]** -- Angels don't revile or use reproachful language against these "indignities" and "unjust" of [2 Peter 2:9-10](#).

Some think Peter is referring to the tradition mention by [Jude 1:8-9](#); or possibly to the words spoken by the Angel of the Lord to Satan as the accuser of Joshua the son of Josedek in [Zechariah 3:2](#).

**against them** -- against the "glorious" ones or dignities, in [2 Peter 2:10](#).

**blasphemous judgment [railing accusation]** -- In the "railing" accusations we have a distinct reference to the "reviling" or "speaking evil" of the previous verse.

Unlike false teachers who are defiant towards higher powers, the holy angels so revere their Lord that they will not speak insults against any authority. Even the archangel, Michael, recognizing the great presence and power of Satan, refused to speak evil of him (*see notes on [Jude 1:8-9](#)*), but called on the Lord to do so (*see [Zechariah 3:2](#)*). No believer should be so boldly foolish as to mock or command the power of supernatural demons, especially Satan. - MSB

**before the Lord** -- In the presence of the Lord, the true and righteous Judge Himself, in reverence they abstain from such judgment and accusation.

Peter asserts that even spiritual beings do not claim to have the type of authority and insight that the false teachers in his audience claim to have (compare [Jude 1:8-10](#)). These false teachers were claiming authority and understanding of things they could not possibly comprehend—particularly regarding when and whether Christ would return. - FSB

■ 2 Peter 2:12

### 2 Peter 2:12

**But** -- In contrast to the "angels," [2 Peter 2:11](#).

**irrational animals [unreasoning animals; brute beasts; creatures without reason; senseless animals]** -- Animals which have no consciousness of right or wrong.

Peter presents a picture of wild senseless animals which are captured (hunted) by men and destroyed, or probably used for food.

**creatures of instinct** -- creatures with only natural instinct, without reason or understanding of right and wrong that follow only their sensual inclination.

**captured and killed; Taken and destroyed** -- i.e. to be caught and killed. Such creatures in nature are born to be caught and destroyed (killed).

The false teachers have no sensitivity to the power and presence of demons or holy angels, but like wild animals, insubordinate, insolent, and arrogant, they charge into the supernatural realm, cursing away at persons and matters they don't understand. - MSB

...being made for men's use, and so to be a prey to them; while they hasten after their food, they are taken in nets and snares, and being taken are destroyed. - BN

**reviling [railing, speaking evil; blaspheme; scoff;] in matters of which they are ignorant** -- The false teachers prided themselves on their wisdom, but they were in fact blind to the truth (cf. [2 Peter 1:9](#)).

**will be destroyed [utterly perish; corrupted]** -- Peter ridicules the false teachers' claim of superior spiritual knowledge, stating that they are actually irrational, like animals. He is suggesting that false teachers will be destroyed because their knowledge is based on brute, not rational, sense (see [2 Peter 2:2](#); compare [Jude 1:10](#)). - FSB

**in the same destruction with them** -- Like wild beasts who are slaves to their instincts and are born to be slaughtered, they too are destined for total destruction.

 2 Peter 2:13  
**2 Peter 2:13**

**suffering wrong** -- "They will be paid back with harm for the harm they have done" preserves a word play in Greek that is characteristic of Peter's style in this letter.

**as the wage [reward] for their wrongdoing [unrighteousness]** -- The idea seems to be that since they have made many people to suffer, they themselves will suffer.

**count it pleasure** -- They feel no shame for their vile deeds. The word here for their pleasure is *ἡδονή*, *hedone*, [G2237](#), from which comes our word "hedonism" for the pursuit of pleasure as one's goal in life.

**revel in the day time** -- usually revellery (riot) is done at night [1 Thessalonians 5:7](#). This shows how far their shamelessness has advanced.

The false teachers are shameless in their sinful deeds—they do not just enjoy sinning but the idea of doing so. They also share about their sinful actions, encouraging others to follow their ways ([2 Peter 2:18](#)).

**blots and blemishes [spots, stains]** -- blots, cf. [1 Peter 1:19](#), [Jude 1:12](#). The word translated *blots* originally referred to unseen dangers hidden in shallow reefs. The second term *blemishes* or *spots* was used by Jews to refer to animals there were not fit or suitable to serve as sacrifices.

**reveling [sporting** -- carousing

**deceptions [deceivings]** -- atmosphere of hypocrisy.

**feasts** -- *ἀγάπαις* (= *feasts of love*). Their love feasts, [Jude 1:12](#), Either a reference to their fellowship meals or (1 Corinthians 11) the Lord's Supper.

Fellowship (banding) together with other Christians served to strengthen their faith and sense of union with Christ ([Luke 22:11](#); [Luke 24:41-43](#); [Acts 2:46](#); [Acts 4:23](#); [Acts 12:12](#); [Acts 20:7-11](#), etc.) The existence of meals together is hinted at in 1 Corinthians 11 where they seem to have gotten out of hand and corrupted the observance of the Lord's Supper as a memorial.

Their existence is recognized in early writings of the Apostolic fathers in the first century by Ignatius (*ad Smyrn.* c. 2), in the second by Tertullian (*Apol.* c. 39), and they survived for three or four hundred years, till the disorders connected with them led to their discontinuance. In [1 Corinthians 11:21](#) we have traces of such disorders at a very early period.

But Peter's language here to the churches in northern Asia Minor, and Jude's in [Jude 1:11](#), shows they had found their way early into other places as well as Corinth.

■ 2 Peter 2:14

**2 Peter 2:14**

**eyes full of adultery** -- Obsessed with carnal lust. They were uncontrollably driven by lust, their eyes unceasingly looked for sin.

**insatiable for sin [cannot cease]** -- "insatiable for sin", Their desire for sin cannot be satisfied.

**entice unsteady souls [beguiling]** -- to lure, as with bait, enticing, cf. [2 Peter 2:18](#). The word means primarily to "take with bait, or in a snare," [James 1:14](#).

*Unstable* persons were those with no solid foundation to the lives.

**trained in greed [exercised]** -- trained vigorously in covetousness; taught themselves well to be greedy; [Hebrews 5:14](#). Greedy for gain seems to be a characteristic of false teachers.

The word "trained," was often used for training in athletics. The false teachers have trained, prepared, and equipped their minds to concentrate on nothing but the forbidden things for which their passions lust. They are well schooled in the craft of self-fulfillment. - MSB

**accursed children** -- This is a Hebraism for the curse of sin being the dominant thing in their lives, and could best be translated "*children of a curse*." It describes their condition in God's eyes.

■ 2 Peter 2:15

**2 Peter 2:15**

**Forsaking** -- *καταλιποντες* G2641; having left behind, having departed from; having abandoned.

**the right way** -- The straight or level way. There may possibly be a reference to "*the way of truth*" in [2 Peter 2:2](#) and to [2 Peter 2:21](#) "*the way of righteousness*." or to the general use of "the way" in referring to early Christianity. ([Acts 9:2](#); [Acts 19:9](#); [Acts 19:23](#); [Acts 24:14](#); [Acts 24:22](#); )

**gone astray** -- *επλανηθησαν*, G4105; to go astray, to led off the path; wander aside;

**followed ... Balaam** -- He pretended to be spokesman of God, but because of his greed he was a prophet for hire. In the O.T. through his influence Israel committed grave immorality with the daughters of Moab. [Numbers 22-25](#), [Numbers 22:15 - 35](#).

Balaam's name became a synonym for greed, [Jude 1:11](#); [Revelation 2:14](#).

The false teachers resemble Balaam, the son of Beor, in that Balaam loved money and was willing to pursue it instead of obeying God ([Numbers 22:5-24:25](#)).

Balaam also taught immorality ([Numbers 31:16](#); [Revelation 2:14](#)). So the false teachers have left the righteous way and have gone into Balaam's error—mercenary greed and sexual impurity.

Again, notice Peter's play on the word "**way**". Word play is a characteristic of Peter's writing.

**Beor**, the LXX reading in the O.T. The name **Bosor** (the father of Balaam) seems to have been changed in the Greek LXX to Beor.

**loved gain from wrongdoing [Wages of unrighteousness]** - Because of greed, Balaam was influenced and ready to do evil.

The elders of Moab and of Midian came to Balaam with "the rewards of divination in their hand" [Numbers 22:7](#), and with promises from the Moabite king of promoting him to great honor, if he would curse the children of Israel, [Numbers 22:17](#).

■ 2 Peter 2:16

**2 Peter 2:16**

**was rebuked for his own transgression** -- In an extraordinary way Balaam received a rebuke for his wrong doing.

**a speechless [dumb] donkey** -- The donkey saw the angel of God standing in the road with a drawn sword and didn't want to proceed.

**spoke with human voice** -- The donkey spoke to Balaam, [Numbers 22:23-30](#).

**restrained [forbad]** -- restrained, hinder, prevent.

**the prophet's madness** -- The term for "*madness*" is not found elsewhere in the New Testament, but the corresponding verb is used by Paul ([2 Corinthians 11:23](#)).

■ 2 Peter 2:17

**2 Peter 2:17**

**These** -- False prophets.

**waterless springs [wells without water]** -- An expressive way for the middle-east mind to express a promise that was not fulfilled. It was always a sad disappointment to a traveler in the hot sands of the desert to come to a well expecting to find water only to find it dry.

[Jude 1:12](#), "clouds without water". cf. [James 3:11-12](#);



In this verse, Peter uses two poetic figures (“wells” and “clouds”) which represent a precious commodity in the Middle East. A well without water would be a major disappointment in a hot and dry land. Likewise, false teachers have a pretense of spiritual water to quench the thirsty soul, but they actually have nothing to give. - MSB

Whatever else may be said about this chapter, it is a powerful piece of writing that gains momentum as it reaches its climax. In vivid words, Peter goes on to describe the false teachers as “*springs without water*.” Christ provides “*a spring of water welling up to eternal life*” ([John 4:13-14](#)), and from those who believe in him flow streams of living water ([John 7:37-38](#)). But the false teachers give nothing because they have nothing to give. - EBCNT

**mists [clouds]** -- Mists driven by a storm. Clouds that are driven up by the wind but send down no rain. Deceive men with a promise they do not fill.

“The Arabs compare persons who put on the appearance of virtue, when yet they are destitute of all goodness, to a light cloud which makes a show of rain, and afterward vanishes” - Benson.

The farmer is excited that the thirsty earth is to be refreshed with a needful shower. Instead, the wind blows the cloud on by and there is no rain.

**For them** -- For these false teachers.

**gloom of utter darkness** -- Again a reference to the gloomy darkness of Hades or Tartarus, [2 Peter 2:4](#).

**reserved** -- Kept in store. Same used of wicked angels in [2 Peter 2:4](#), but here for these false teachers (ex-saints!)

 2 Peter 2:18  
**2 Peter 2:18**

**speaking loud boasts [swelling]** -- **υπερογκα G5246**, great swelling words, overswollen, high sounding. Metaphorically immoderate and extravagant language.

**high-sounding but empty words** -- The words of the false teachers may sound good, but they lack any basis in truth. He warns the church to not be led astray by the charisma of false leaders no matter how enticing their message sounds. (FSB)

**folly [vanity]** -- **ματαιοτης G3151**; idle, empty, senseless, vanity. The false teachers had high sounding words but was empty of content. Similar to Paul's "*knowledge puffed up*" [1 Corinthians 8:1](#).

**entice [Allure]** -- another fisherman's term (cf. [2 Peter 2:12](#)). These heretics use sensual propaganda to “*ensnare* [or entice; **G1185** ; cf. [2 Peter 2:14](#)] *people who are just escaping from those who live in error.*” In other words, they take for their targets new converts to Christianity from paganism.



**sensual passions of the flesh --** False teachers entice others to their errors by appealing to people on the baser level. Seduction, rather than the truth, is their ploy. They offer people a kind of religion that they can embrace and still hold on to their fleshly desires and sensuality.

**barely escaping [Clean escaped]--** Refers to new converts, (cf. ASV). These false teachers told these new Christians they could be loyal to Christ and engage in such acts as they taught. [Probably Gnostics].

**from those who live in error --** The false teachers cleverly lured new converts who were in the process of distancing themselves from the values and lifestyle of their pagan society. - NIVBTB

This is a description ... of people who are vulnerable because they have high levels of guilt and anxieties—people with broken marriages, people who are lonely and tired of the consequences of sin and are looking for a new start, even for religion or help from God. The false teachers exploit these kinds of people. - MSB

2 Peter 2:19

2 Peter 2:19

**They promise them --** The false teachers enticed these new converts with an offer. They promise them liberty for their lusts and freedom from any restraint. They abused the liberty we have in Christ and extend it into licentiousness.

**freedom [liberty] --** [ελευθεριαν, G1657](#). They became slaves while they promised liberty. The *Freedom* they promised was a pretext for doing evil. [Galatians 5:1](#), [Galatians 5:13](#); [1 Peter 2:16](#).

Peter had taught about real *freedom* [1 Peter 2:16](#); (compare [2 Peter 3:15](#); [Romans 6:16-22](#); [Romans 8:15](#), [Romans 8:21](#); [Galatians 5:1](#), [Galatians 5:13](#)).

**they themselves are slaves --** [John 8:34](#); [Romans 6:12-14](#), [Romans 6:16-22](#); [Titus 3:3](#). The false teachers cast off sexual restraint in the name of freedom, but they themselves fell under the power and dominion of sin.

**slaves of corruption [depravity, destruction] --** Their sensuous passions and appetites became their new masters, and not Christ. Jesus himself warned of this in [John 8:34](#).

**For whatever overcomes a person --** The Greek pronoun *whatever* leaves it uncertain whether it refers to a person, or to a more abstract power— ("by whom" but more probably "by what".) [Romans 6:16](#).

**to that he is enslaved [brought into bondage] --** These false teachers talked so much of Christian liberty, yet being overcome by their own lusts, they became the worst of slaves.

2 Peter 2:20

2 Peter 2:20

**they --** Is this speaking of the false teachers or the victims, the new converts? These had been saved Christians, but now lost. Calvinism is refuted by this verse.

Upon baptism one received the remission of sins ([Acts 2:38](#)) and the Lord himself adds those new converts to the church (the saved.) [Acts 2:47](#). ([Romans 6:3-6](#)).

**escaped** -- The word “escaped” had been used above ([2 Peter 2:18](#)) of the false teachers enticing the new converts.

**the defilements [pollutions, corruption, wickedness] of the world** -- They also had once fled from the pollutions of heathen life and heathen worship into which they had now fallen

Pollutions” has the idea of putrid or poisonous vapors. Morally, the world gives off a deadly influence. Peter notes that at some previous point in time, these false teachers and new converts had indeed *escaped* the the moral contamination of the world system and found true *liberty* in Jesus Christ.

**through the knowledge of our Lord and Savior Jesus Christ** -- The word for “knowledge” in the Greek is the compound form ([ἐπίγνωσις](#)) which is always used by Paul (e.g. [Ephesians 4:13](#); [Colossians 2:2](#); [Colossians 3:10](#); [1 Timothy 2:4](#)), and had been used by Peter ([2 Peter 1:2-3](#); [2 Peter 1:8](#)), of the highest form of knowledge of the spiritual truth.

**Lord and Savior Jesus Christ** -- Again notice the highest definition and attribute of the deity Jesus

**entangled** -- As fish in a net. cf. [2 Peter 2:14](#) "bait" and [2 Peter 2:18](#), words of a fisherman!!

**overcome [succumb to them, enslaved again, overpowered]**-- over powered. Here in the repetition of the word “*overcome*” from the preceding verse, it is used again of the new converts or of the teachers themselves.

**the last state** -- The false teachers or their followers had known the truth, but their deliberate rejection of that truth put them in a far worse situation than when they ignorantly lived in sin ([Hebrews 2:1-4](#)).

**worse than the first [beginning]** -- Words parallel to Jesus' in [Matthew 12:45](#), [Luke 11:26](#).

Why worse? 1) Before, they were easily reached; 2) Persistence in sins hardens; 3) It is bad to bring reproach on the church; 4) Now, they were teaching others it is okay to sin, [2 Peter 2:18-19](#), [Hebrews 2:1-4](#); [Hebrews 6:6](#).

See [James 5:19](#) note on APOSTASY

 [2 Peter 2:21](#)  
**2 Peter 2:21**

**For it would have been better** -- Rather than turning to God, the false teachers have turned back to their own ways. The idea here is that the knowledge of Jesus gave these leaders an opportunity to follow "*righteousness*", but instead they exploited new converts to lead them astray.

Why would it have been better? See the last note on [2 Peter 2:20](#).

**not to have known** -- The verb for “known” is, like the noun in the preceding verse, that which implies the fullest form of knowledge, as in [1 Corinthians 13:12](#); [2 Corinthians 6:9](#); [1 Timothy 4:3](#).

**the way of righteousness** -- The Didache (AD 115), speaks of "the two ways." Note [2 Peter 2:15](#) "the right way," and [2 Peter 2:2](#), "the way of truth." vs. Jesus' in [Matthew 7:13-14](#). "the wide...way" of destruction, and "the narrow... way" of life.

**turn back [turn from]** -- [επιστρεψαι](#), G1994, to turn, to cease; and the preposition [εκ](#) [G1537]meang "out of", out, from."

**the holy commandment** -- Though the grammar form is singular [noun, genative, femeine, singular] is doesn't not refer to a single specific command, but the whole entire law of God, "the holy Scripture."

Gramatically the word "**commandment**" is stressed in the Greek sentence structure because Peter is here contemplating chiefly the sins of impurity of which the false teachers had been guilty rather than their dogmatic heresies.

**delivered to them** -- Meaning "given, delivered, passed on to them, committed, " into their hands, G3860.

The false teacher had "**known**" the truth and had turn away from it.

■ 2 Peter 2:22  
**2 Peter 2:22**

**true proverb** -- Literally, **that (saying) of the true proverb has happened to them** ... In the words that follow we have another of Peter's references, without a formal citation, to the Book of Proverbs ([Proverbs 26:11](#)). [Other instances where he does this also would be [1 Peter 4:8](#); [1 Peter 5:5](#).]

**happened to them** -- These false teachers are an example of how this proverb is true.

**dog** -- [Proverbs 26:11](#) "Like a dog that returns to his vomit is a fool who repeats his folly."

**sow** -- Example: Picture a prize sow at a State Fair all prettied up. Back home it returns to the mire which it likes best.

■ 2 Peter 3:1  
**2 Peter 3:1**

See Sermon. 2 Peter 3 Scoffers of the Second Coming

**the second letter** -- Grammatical stress is laid on this being the "**second**" epistle. The writer is stressing that he had written a former epistle, and that is was addressed to the same recipients.

However, some maintain that it has not been established that the recipients of the two letters are the same, or that this is a reference to 1Peter. (EBSNT)

Some do not see the description of the the two letter ("both of them as reminders") as fitting 1Peter very well. (EBSNT)

**I write** -- verb, 1st person singular. [γραφω](#) write G1125.

**unto you** -- Though this is more of general letter in its address, yet it is directed to the same recipients as the first epistle.

**beloved** -- *αγαπητοι*, G27, A-VPM. beloved, esteemed, dear, favorite, worthy of love. A term of endearment, (*1 John 2:7*.) It is repeated 3 more times in this same chapter, *2 Peter 3:8*, *2 Peter 3:14*, and *2 Peter 3:17*.

**in both of them** -- The main object of both epistles was to call to their remembrance important truth which they had heard before, but seemed to be in danger of forgetting, or being turned away from it.

**stirring up your sincere minds** -- They had previously heard of this subject. These days people like to have their emotions and feelings stirred up, and not their minds, and by impure lewd methods.

**sincere** -- pure *ελικρινη* G1506, The word for "pure" is found only here and in *Philippians 1:10*, the corresponding noun in *1 Corinthians 5:8*; *2 Corinthians 1:12*; *2 Corinthians 2:17*; The word properly refers to "that which may be judged of in sunshine;" then it means "clear, manifest;" and then "sincere, pure" - as that in which there is no obscurity.

The idea here perhaps is, that their minds were open, frank, candid, sincere, rather than that they were "pure." The apostle regarded them as "disposed" to see the truth, and yet as liable to be led astray by the plausible errors of others. - BN

**by way of reminder** -- "*As reminders to stimulate you*" is almost identical with "to refresh your memory" in *2 Peter 1:13*.

**by way of** -- Greek, *εν*, in, "*in putting you in remembrance*" (*2 Peter 1:12-13*). Ye already know (*2 Peter 3:3*); it is only needed that I remind you (*Jude 1:5*). - JFB

■ *2 Peter 3:2*  
**2 Peter 3:2**

**remember** -- "*That you may be mindful*"

**predictions** -- *προειρημι νων*, G4280, something said before; words spoken before, words spoken in the past -- Three sources: 1) prophets; 2) Lord; 3) the apostles. (Previously he has said that the prophets wrote by inspiration *2 Peter 1:21*.)

**the words proclaimed beforehand** -- As in *2 Peter 1:16-21*, Peter is appealing to his readers to remember what they were taught by him and by Scripture (both O.T. and N.T. prophets) regarding the second coming of Christ.

**holy prophets** -- Literally: "*of the holy prophets and your apostles*" The linking of "prophets" and "apostles" is entirely after the pattern of the combinations in *Ephesians 2:20*; *Ephesians 3:5*; *Ephesians 4:11*, so that there is no doubt that Peter is also including New Testament prophets who had spoken of the coming of the Lord.

The Greek joins the "prophets" and "apostles" together in the way that shows they both said the same thing previously and the recipients of the letter should be mindful of what they said.

**commandment of the Lord and Savior --** Here the word "*commandment*" in the singular stands for the whole doctrine (teaching) of the gospel which had been preached by Peter and the other apostles, [2 Peter 2:21](#). These churches were to remember the Lord's commandment (teaching) and to live accordingly.

**commandment --** The *teaching* given by Jesus to his apostles.

**of the Lord and Savior --** He was the author, source, of the teaching given by Peter and the apostles.

**through your [of us] apostles --** Peter's wording put the teachings of the apostles on the same level as the "holy prophets" who were inspired ([2 Peter 1:21](#)).

The MSS evidence is abundant for the reading of "*your apostles*". This, linked with reference in [2 Peter 3:15](#), bears evidence of Peter's understanding of the apostleship of Paul, ([Romans 11:13](#)).

 2 Peter 3:3  
**2 Peter 3:3**

**knowing this first of all --** Something especially being necessary to know, a preeminent matter.

**that scoffers will come --** [εμπαικται](#), G1703, N-NPM, scoffers, mockers; Men who deride or mock. profane contemnors of God and deriders of his truth ( [Psalms 1:1](#) [Psalms 119:51](#) [Isaiah 28:14](#), [Isaiah 28:22](#)).

We must not lose sight that Peter is referring to things happening in his own day.

Jesus had predicted the fall of Jerusalem and destruction of the temple ([Matthew 22, 24](#), [Luke 11](#); [Luke 21](#); [Mark 13](#), etc). There were those Jews who mocked the idea that Jerusalem would ever fall to enemies or that the grand temple beautiful by Herod would ever be destroyed.

The scoffers mocked the idea of Christ coming back in judgment since it had been such a long time since that prediction had been made.

**scoffers shall come in their scoffing.** -- The first noun is found only here and in the parallel passage of [Jude 1:18](#) the latter, here only.- CBSC

The term refers to people disputing the truth of Jesus' return in judgment. The term may not only be a reference to the false teachers but also those who followed them.

in the **last days** -- Last days of what? ([1 Peter 1:20](#); [Hebrews 1:2](#); [1 Corinthians 10:11](#); [2 Timothy 3:1](#)). Usually the last days in both the O.T. and N.T. refer to the end of the Mosaic dispensation. [Joel 2:28](#); [Isaiah 2:2](#); [Micah 4:1](#); [Daniel 2:44](#); all fulfilled in [Acts 2:1-4](#) (on the Jews) and [Acts 10:47](#) (on the Gentiles).

See the notes on [Acts 2:17](#).

The *last days* of Judaism could be counted from about the appearance of John the Baptist who came on the scene announcing that the Kingdom of God was at hand.

With the death of Christ on the cross, his resurrection and ascension back into heaven to sit at the right hand of the throne of God the ultimate sacrifice for sin was complete. Salvation was now accomplished through Him and not by the sacrifices made at the temple altar.

With the destruction of the temple in AD 70, and all ceasing of the Jewish ritual process of atonement, with the destruction of the Jewish Levitical records no proper priests or high priest can be established today. That was the end! The last day for the ceremonies for the Mosaic dispensation.

Some take this to mean the last age or dispensation which is the Christian age and that it refers to the entire time from its beginning at Pentecost to the Second Coming of Christ.

Most probably however it refers to the last days of the Jewish nation which came in AD 70. Peter identifies the "last days" in [Acts 2:17-18](#) as the time when Joel wrote of the outpouring of the Holy Spirit ([Acts 2:1-4](#)).

The proper term to refer to "last day" at the end of Christian dispensation when Christ returns for the resurrection of the dead and the final judgment is in the singular, "the last day". See [John 6:40](#); [John 6:44](#); [John 11:24](#); [John 12:48](#).

**following their own sinful desires [lusts]** -- Their own passions, personal ambitions, self-glory. This is given as the ground of their mocking temper. The habit of self-indulgence is at all times the natural parent of the cynical and scoffing sneer.

**walking** -- "Walking" speaks of the way of conduct, the course of lifestyle. Peter again speaks of the lifestyle of the false teachers, which was characterized by sexual lusts (cf. [2 Peter 2:2](#), [2 Peter 2:10](#), [2 Peter 2:13-14](#), [2 Peter 2:18](#)), pounding home his warning. False teachers who know not the truth and know not God have nothing to restrain their lusts. - MSB

 [2 Peter 3:4](#)  
**2 Peter 3:4**

**promise** -- i.e., They mean "Where is the fulfillment of the promise?" probably refer to the promise of [Matthew 24:27](#), [Matthew 24:37-44](#), [John 14:3](#), etc.

**his coming** -- Christ coming back in judgment was a part of apostolic preaching [Acts 3:20](#) [1 Thessalonians 4:15-17](#); [1 Thessalonians 5:23](#).

Both 1) his coming back in judgment upon the city of Jerusalem and its leaders for their rejection, and 2) his return at the "last day" for the resurrection of all in the graves and the great white throne judgment scene.

**since the father fell asleep** -- This reference to the "fathers," by such scoffers, was probably designed to be ironical and contemptuous.

Their conclusion is based on the careless hypothesis that "*since the fathers fell asleep, all things continue as they were from the beginning of creation.*" They say that nature invariably follows uniform laws, that there are no supernatural interventions, that there is a natural explanation for everything.

**all things continue** -- They think of an unchanging fixed universe, they are "uniformitarians." Evolutionists today have overlooked catastrophism ([2 Peter 2:6](#)) and the idea of sudden "cataclysmic" changes. It's important to see the notes on ([2 Peter 2:5-6](#))

**from the beginning of creation --** These scoffers forget that no, all things have not continued as they were from creation, they forgot God's intervention in judgment with the world flood. Peter will bring this to their remembrance in [2 Peter 3:5](#).

They believe in the law of uniformitarianism. This law states that existing processes in nature have always acted in the same manner and with essentially the same intensity as at present, and that these processes are sufficient to account for all the changes that have taken place.

■ 2 Peter 3:5  
**2 Peter 3:5**

**they deliberately overlook [are willingly ignorant, forget] --** The philosophies of evolution and uniformitarianism are willfully ignorant of two great facts of history: 1) creation; and 2) the world flood.

ERV "these people don't want to remember what happened long ago."

Point: If men understood there was a supernatural beginning they could believe in a supernatural end.

**the heavens were of old [existed long ago] --** Creationism

**of old --** Greek, "from of old"; from the first beginning of all things.

**earth was formed out of the water --** a picture of creation.

Genesis 1-3 is not an allegory.

First law of Thermodynamics = Law of energy conservation; matter/energy.

Second law of Thermodynamics = Law of entropy or disintegration. Things wear out, [Hebrews 1:3](#), [Hebrews 1:10-12](#).

The Creation was: 1) complete; 2) mature; and 3) perfect.

**by the word of God --** We may see a reference either (1) to the continually recurring formula "God said" in [Genesis 1:3](#); [Genesis 1:6](#); [Genesis 1:9](#), or (2) to the thought that it was by the Eternal Word that the work of Creation was accomplished, as in [John 1:3](#); [Hebrews 1:2](#);

■ 2 Peter 3:6  
**2 Peter 3:6**

World Flood [2 Peter 3:6](#) = Genesis 7-11, the flood. [Genesis 7:1 -8:22](#)

**world that then was --** "The world of that time" obviously means that the inhabitants of the earth were destroyed. The world, or earth itself, underwent a great change but it was not destroyed. (EBCNT)

**was deluged [overflowed; inundated; destroyed; perished] --** *katakydzo* = cataclysm. The world flood of Noah's day in Hebrew is called, *marone* - (*mabbut*, H3999). [2 Peter 2:6](#), what happened with Sodom and Gomorrah was a catastrophe, but here it is a cataclysm.



**with water** -- Peter uses the plural, *waters*, perhaps thinking of all the water above and below the firmament. Rain from 1) above, the watery canopy surrounding the earth breaking up, and 2) the fountains of the deep issuing forth water as well.

[1 Peter 3:20](#), [Genesis 7:11](#).

\*\*\* **The Bible Speaks of 5 Cosmologies**

1. The cosmology of the creation ( 7 days) that ended with Adam & Eve's creation. - [v. 5](#)
2. The cosmology of the world that existed before Adam's sin.
3. The cosmology of the world between Adam's sin and the flood.
4. This "present world" - v.7
5. The cosmology of the world that will come . v. 10-13

 [2 Peter 3:7](#)

**2 Peter 3:7**

**same word** -- [Hebrews 1:3](#); God's *word* ([2 Peter 3:5](#)) that created all things, including all physical and natural laws, etc., is said to uphold and continue their existence by the same power that created them.

The continued existence of the heavens and earth depend solely on the will of God.

**heavens and earth** -- [Job 14:12](#); [Psalms 102:26](#); [Hebrews 1:11](#); The Scriptures pictures the earth as growing old and wearing out like a garment.

The phrase "heavens and earth" probably describes the entire universe in all it's existence.

**that now exist [are now]** -- The "*now*" world is contrasted with "the world that then existed" before the flood, [2 Peter 3:5](#), "the postdiluvian visible world" in contrast to the world "that then was," before the flood, v. 6.

**being kept [kept in store]** -- "to reserve, heap up in store, treasured up." The Greek word was used to refer to a treasure stored up and reserved for future use.

As the angels that sinned are "*kept*" ([2 Peter 2:4](#)) until judgment, so also the earth is pictured as awaiting such a day also.

The world is presently "reserved" for fire in the sense that this is its inevitable destiny (cf. [Deuteronomy 32:22](#); [Isaiah 34:4](#) LXX; [Isaiah 66:15-16](#); [Zephaniah 1:18](#); [Malachi 3:18](#)). - TCENB

**for fire** -- Reserved or kept to be burned up. [2 Peter 3:10](#). The first mode of destroying the world was by water, the next will be by fire.

After the flood, God promised that He would never again judge the world by water and put the rainbow in the sky to signify that ([Genesis 9:11](#)). Many passages speak of a coming judgment using fire imagery (e.g., [Deuteronomy 32:22](#); [Isaiah 66:15-16](#), [Isaiah 66:24](#); [Zephaniah 1:18](#); [Malachi 4:1](#); [2 Thessalonians 1:7-8](#)).

**until the day of judgment [against the day]** -- The duration of the keeping.

**destruction [perdition]** -- *απωλειας*, G684, perdition, destruction. A cognate of "perished" used in [2 Peter 3:6](#).



**the ungodly --** The earth waits for the day of judgment and destruction of ungodly men. The godly will not be present on earth when God speaks into existence the judgment by fire (cf. [1 Thessalonians 4:13-18](#) ).

■ 2 Peter 3:8  
**2 Peter 3:8**

**do not overlook this one fact --** Literally, the construction being the same as in [2 Peter 3:5](#), *let not this one thing be hidden from you*.

**do not overlook --** Lapse of time between God making a promise and its fulfillment is no valid argument against the certainty of its fulfillment. The context is [2 Peter 3:4](#) and [2 Peter 3:9](#).

**a day ... a thousand years --** Peter refers to the idea from [Psalms 90:4](#) and applies it to show that God is a promise-keeping God.

God is not forgetful of his promises as some men are [2 Peter 3:9](#).

As far as God's faithfulness to His promises, it does not matter if He gave His promise yesterday or a thousand years ago. He will still remain faithful and will fulfill every promise (cf. [Psalms 90:4](#)). The passage of a thousand years should not lead us to conclude that God will not fulfill what He has promised. The passing of time does not cause God to forget His promises. - TCENB

■ 2 Peter 3:9  
**2 Peter 3:9**

**not slow [slack, delaying] to fulfill his promise --** God does not defer [i.e. not loitering or late] or forget to fulfill his promises, though men may forget.

The scoffers questioned whether a judgment [Christ] was coming at all or whether Christ had changed his mind.

**but is patient [longsuffering] toward us --** The fact that the Lord permitted time to continue is an evidence of His goodness, and patience. His delay in bringing judgment is so that more can be saved. (cf. [Matthew 24:22](#); [Mark 13:20](#)).

(But considering how wickedness built up in the nations of Israel, Judah, Babylon, Jerusalem, Rome, etc. before God came in a judgment upon them, we wonder how long God's immense capacity for patience will continue with the U.S.?)

**not wishing [willing] that any should perish --** God does not desire or wish that anyone be lost. His nature is benevolent, and He sincerely desires the eternal happiness of all, and His patience toward sinners "proves" that He is willing that they should be saved. [1 Timothy 2:4](#); [Ezekiel 33:11](#); ).

**all should reach [come to; repentance --** [Acts 17:30](#); [John 3:16-17](#); [Revelation 22:17](#). While God's desire is for all men to repent and be saved, not all will be, [Matthew 25:46](#).

2 Peter 3:10

**2 Peter 3:10**

**"Day of the Lord"** -- The is an O.T. concept of a great day of judgment. cf. [2 Peter 2:9](#), [2 Peter 3:7](#); see the way the term is used in the Old Testament, esp. Joel; [Isaiah 2:12](#); [Joel 1:15](#), [Joel 2:1](#), [Joel 2:31](#), [Joel 3:14](#); It was a day when judgment came upon Israel and Judah at the hands of the Assyrians and Babylonians. It was a day when judgment came upon Jerusalem for their rejection of Christ in A.D. 70.

It is a term that prophesied such a judgment day in the future, [Malachi 4:5](#); [1 Corinthians 5:5](#); [2 Corinthians 1:14](#); [Jude 1:6](#). [Revelation 16:14](#);

It may be synonymous with "the Lord's Day" in [Revelation 1:10](#), when John, in the Spirit, was taken forward to see such a day of judgment that was to come upon Jerusalem.

**will come** -- positive certainty. And in the future at the time of writing.

**like [as] a thief** -- suddenly and unexpectedly. Peter echos the words of Christ and Paul, [Matthew 24:43-44](#); [Luke 12:39-40](#); [1 Thessalonians 5:2-3](#); [Revelation 3:3](#); [Revelation 16:15](#).

**heavens will pass away [disappear]** -- Jesus also refers to the passing away of the heavens (or the sky), contrasting it with the permanence of His words ([Matthew 24:35](#); [Mark 13:31](#); [Luke 21:33](#)).

**with a roar [great noise]** -- Perhaps the sound of a roaring of a fire, [2 Peter 3:12](#).

In classical Greek the adverb [ροιζηδον](#), G4500, "with a great noise, or "roar" implies the "whizzing" or "rushing" sound of an arrow hurtling through the air.

**heavenly bodies [elements]** -- i.e. heavenly elements; i.e. sun, moon, stars, etc. seems to be the best translation here.

The "*heavens*," in the plural, is the common mode of speech in both the O.T. and N.T. and is a reminder of the language in [Matthew 24:29](#). Such language in O.T. prophecy symbolized the downfall and/or the removal of national leadership political and religious.

See [Isaiah 51:6](#) where the passage is personifying Israel's fall to Assyria and Judah's fall to the Babylonians. How literal is this to be understood of the final day of God's judgment on the world.

**elements** -- [στοιχεια](#), G4747, N-NPN the elements; See the lexicon's definition of the word and the translators are unsure just which feature of this word is intended by the writer here. It is found in [Galatians 4:3](#); [Galatians 4:9](#); [Colossians 2:8](#); [Colossians 2:20](#); [Hebrews 5:12](#); [2 Peter 3:10](#); [2 Peter 3:12](#);

**will be burned up and dissolved** -- Understanding to mean the "heavenly bodies" this is the picture of utter destruction of the universe. Either real, or symbolize such a complete and utter destruction of what the prophet is foretelling.

**earth also** -- Utter comprehensive destruction.

**works** -- All of man's accomplishments on the face of the globe, his cities, palaces, monuments, and such like.

**will be exposed [burned up, disclosed, laid bare, melt away]** -- The Greek word κατακαησεται, G2618, V-2FPI, "shall be burned up. consumed by fire."

2 Peter 3:11

2 Peter 3:11

New Paragraph:

**Our Response to the Coming Judgment vv. 10-15.**

1. Look for it; v. 12, v. 13, v.14.
2. Live accordingly, v. 11, v. 14, v. 17
3. Labor, v. 12, 15, v. 9
4. Long, (ASV)

**Since [seeing then]** -- Peter sees a close connection between "belief" and "conduct". The Greek participle is in the present tense.

**are to be dissolved [shall be]** -- The present tense implying the certainty as though it were actually in the process already.

**people ought you to be** -- Christians then ought to be prudent, diligent, and zealous, and in every way excellent people!

Peter is primarily interested in the present-day ethical implications of coming judgment rather than trying to explain exactly what it would look like. Here, he refocuses his readers on the issue at hand: living as people who honor God in contrast to the immoral urgings of the false teachers.

**lives of holiness [conversation]** -- *In holy conduct and piety, life.* The words "holiness" and "godliness" are both in the plural and imply both a continued course of holy walking, but also to be diligent in the practice of all the graces of "holiness" and "godliness."

It means, "How astoundingly excellent you ought to be!" This is a straightforward challenge for Christians to conform their lives to God's standards in light of the reality of coming judgment and eternity (cf. [2 Corinthians 5:9](#)). (MSB)

**godliness** -- piety and reverence; the effect of the *parousia*.

It should be noted, though it cannot well be expressed in English, that both the Greek nouns are in the plural, as expressing all the manifold forms in which *holy living* (see note on [1 Peter 1:15](#)) and "godliness" shew themselves. - CBSC

"*Holy conduct*" refers to the way a Christian should live life—separate from sin. "*Godliness*" refers to the spirit of reverence which should permeate a Christian's attitude—that which rules the heart.

 2 Peter 3:12

## 2 Peter 3:12

**waiting [looking] for and hastening** -- Patiently waiting for an expecting the judgment (Christ's coming as promised) and **hastening** - How? By doing utmost to accomplish His work, and praying for the coming of that day.

**hastening** -- The word in this grammatical structure and context probably means "earnestly desiring", or "sincerely desiring".

"Hastening" means "eagerly desiring" that something will happen. Christians are not to fear the future day of God, but eagerly hope for it (cf. [1 Corinthians 1:7](#); [1 Corinthians 16:22](#); [1 John 2:28](#); - MSB

**the coming of the day of God** -- The day of destruction of the current heavens and earth, "the Day of the Lord."

**because [on account, wherein] of which** -- The "because" or "on account" seems to really fully be given in the next verse, the reception of a "*new heavens*" and a "*new earth*."

**the heavens** -- The atmosphere, or the entire universe?  
(It's important to see the notes on [2 Peter 3:10](#))

**will be set on fire** --  
(It's important to see the notes on [2 Peter 3:10](#))

Peter again describes this coming as a fiery disintegration of the very heavens (cf. comment on v.10); the "elements" probably refers again to the "celestial bodies" on fire. - EBCNT

**dissolve [shall melt]** -- A repeat of 2 Peter 3.11 which serves to reinforce Peter's warning.

**heavenly bodies** -- See note on [2 Peter 3:10](#).

**will melt as they burn** -- Turning into a liquid state.

 2 Peter 3:13

## 2 Peter 3:13

**But according his promise** -- [Isaiah 65:17](#); [Isaiah 66:22](#); cf. [John 14:2-3](#); John in [Revelation 21:1](#).

The promise of which the Apostle speaks is that of [Isaiah 65:17](#); [Isaiah 66:22](#), where we have the very words, "new heavens and a new earth," the context there connecting it with the restoration of Israel to their own land and the renewed glory of Jerusalem. - CBSC

Considering the context out of which Peter draws these words some think the "new heaven" and "new earth" is the new Christian age ushered in after the complete collapse and end of the Mosaical dispensation with the destruction of the temple (A.D. 70) and ceasing of the sacrifices and priesthood of that system.

There would be debate if the coming "judgment" (Day of the Lord" of which Peter refers is to that day of Jerusalem's judgment for its rejection of Christ (see [Matthew 21:33-46](#); [Matthew 22:6-7](#);) )

**we are waiting [looking forward]** -- Christians expectantly anticipate that God will vindicate himself and his people and keep his promise of "a new heaven and a new earth" (cf. [Isaiah 65:17](#); [Isaiah 66:22](#); [Revelation 21:1](#)).

**a new heavens and a new earth** -- The terminology of a new heavens and new earth is found in Isaiah ([Isaiah 65:17](#); [Isaiah 66:22](#)) and is picked up in the N.T. here and in Revelation ([Revelation 21:1](#)) - FSB

**new** - The word "new" means new in quality, i.e., different from before, not just new in chronology. - MSB

**in which righteousness dwells** -- In the place of wickedness it will be the dwelling place for righteousness.

 2 Peter 3:14  
**2 Peter 3:14**

#### Vs. 14-18 Exhortations Based on the Fact of the Coming Judgment

**Therefore since you are waiting [seeing that ye look]** -- Such expectation calls for a certain type of life.

**for these** -- "These things" refers to all of what Peter just finished saying in verses 10-13; Christ's coming in judgment, a new heaven and a new earth, etc.

The language, like that of [2 Peter 3:8](#), is that of one who still lives in the expectation that he and those to whom he writes may yet survive to witness the coming of the Lord. Peter was put to death in Rome about AD 67-68 (perhaps the conflict between the Romans and the Jews may have hastened or had a part in his execution.) This letter is usually dated about AD 66-67 just shortly before his death. He did not get to see the Lord's judgment (coming, Day of the Lord) upon Jerusalem in AD 70 as John prophesied in the Revelation.

**beloved** -- [αγαπητοι](#), G27, beloved, esteemed, dear, favorite, worthy of love. A term of endearment, ([1 John 2:7](#).) It is repeated 5 times in this chapter, 6 times in the letter; [2 Peter 1:17](#); [2 Peter 3:1](#); [2 Peter 3:8](#); [2 Peter 3:14](#); [2 Peter 3:15](#); and [2 Peter 3:17](#).

**be diligent** -- be earnest ; "Make every effort" (G4704 ) is a favorite word of Peter's (cf. [2 Peter 1:10](#), [2 Peter 3:15](#); also the related noun in [2 Peter 1:5](#)).

**to be found [by him] without spot** -- moral defilement; Christians are to make intense efforts to be morally pure—"spotless" (G784) and "blameless" (G298) like Christ.

These two words occur in reverse order in [1 Peter 1:19](#), where they refer to Jesus. In [2 Peter 2:13](#) Peter has called the false teachers "blots and blemishes" (the opposite of these two words).

"Christians need to remember the ultimate, 'bottom-line,' purpose of biblical eschatology: to make us better Christians here and now." (Moo, p. 202.)

**or blemish** -- "blameless", in contrast to the false teachers who were [2 Peter 2:13](#). cf. [Ephesians 5:27](#); Peter urges the Christians to be morally pure (living ethically before God), in contrast with the false teachers (see [2 Peter 2:13](#); compare [1 Peter 1:19](#)).

**and at peace** -- Peace with God and man, [Romans 12:18](#). "Peace" is used in its widest Hebrew sense, as including every element of blessedness, peace with God, and therefore peace with man, the peace which Christ gives, not as the world gives ([John 14:27](#)), the peace which passes understanding ([Philippians 4:7](#)).

■ 2 Peter 3:15

**2 Peter 3:15**

**count the patience of our Lord** -- A pointed reference to [2 Peter 3:9](#).

**patience [longsuffering]** -- patience, evidence of His mercy.

The false teachers counted the patience (long-suffering) of God as evidence of un-fulfillment of his promises.

**as salvation** -- For the Lord has given space for men to come to repentance and be saved, [2 Peter 3:9](#).

**just as our beloved brother Paul** -- The word implies a full recognition of Paul's work as brothers in harmony with each other. [2 Peter 3:2](#).

**Paul also wrote** -- Not sure what Scripture is referred to, but see [Romans 2:4](#). This may be a general reference to Paul's teaching on the importance of holiness in reference to the Lord's Coming.

"He [Paul] writes the same way in all his letters." In [Romans 2:4](#) Paul says that "God's kindness leads you toward repentance."

This direct link of "**Paul**" with Peter's statement in [2 Peter 3:2](#) of "*your apostles*" bears evidence of Peter's understanding of the apostleship of Paul. (Paul by this time may have already been beheaded.)

This may be one of the strongest evidences for the "northern Galatian" theory for Paul's epistles to the Galatians. Peter here says that Paul had written to them. Inasmuch as Peter's letter is addressed to the churches of northern Galatia ([1 Peter 1:1](#); and [2 Peter 3:1](#)) some could contend that Paul's letter to the Galatians was to them as well since we have no other letter from Paul to such people.

However, 1) This could be just a reference to all of Paul's letters in general, and evidence they were already being collected together ([2 Peter 3:16](#)) and understood as Scripture for all the churches to read. 2) Paul could have done work in that area which detail is not recorded while he worked at Ephesus in [Acts 19:10](#) and written a letter not preserved. 3) There is, however, evidence also for the "southern Galatian" theory for Galatians to be address to the churches of Paul's first missionary journey, to which belief I personally hold. - wg (see note on [Galatians 1:2](#)).

**according to the Wisdom** -- A way of saying Paul wrote by inspiration, [1 Corinthians 12:7-8](#). ([1 Corinthians 2:13](#), [1 Corinthians 3:10](#), [Galatians 2:9](#), [Colossians 1:28](#).)

Especially note [Ephesians 3:3-4](#), where Paul comments on his writing of the mystery by revelation.

■ 2 Peter 3:16

[2 Peter 3:16](#)

**as he does in all his letters --** See note on the previous verse. Paul may have already been martyred, and Peter is soon to be (mid AD 60's ) under the same severe persecution by Nero.

This may be evidence that Paul's letters were already being collected by the churches and regarded as authoritative scripture.

The CBSC says, "the absence of the article in the original should be noted as shewing that there was not yet any complete collection of St Paul's Epistles. All that can be legitimately inferred from the expression is that St Peter knew of other Epistles."

**he speaks in them of these matters [these things]--** plural; Same "things" or "matters" as in [2 Peter 3:14](#) or perhaps about the Lord's patience and repentance ([Romans 2:4](#)), or the Lord's coming and the need to be found without spot or blemish. ([Romans 13:11-12](#); [1 Corinthians 15:51-54](#)).

**hard to understand --** We are not given any specifics here but left to understand that some elements of Paul's writing are not easily understood and could easily be perverted.

Paul's writings, and all scriptures, must be studied in context and in harmony with all other inspired scripture. One must first always look to see what the author meant, not to read one's own heart into his words.

**ignorant and unstable --** [G261](#) *without learning, unlearned, uninstructed, unlettered, illiterate*; and [G793](#) *weak, unsettled, unsteady, un-steadfast*. Both of these words are peculiar to this epistle and the second had been used in [2 Peter 2:14](#).

**twist --** [G4761](#) *to torture, to twist, to put to the rack*; metaphorically then *to pervert to a false sense*. They "distorted" Paul's words and taught them to yield a meaning not intended. They perverted them.

Even at this early stage of church history, Paul's writings were being misrepresented. The freedom Paul preached was often turned into indulging in sins of impurity.

**to their own destruction --** Perverting the truth leads to the destruction of the soul of the teacher as well as his disciples. ([Malachi 2:8](#); [Matthew 15:14](#); [Matthew 23:13](#); [Matthew 23:15](#); [Luke 6:39](#).)

**as they do --** False teachers often practice the "twisting" of God's word.

**other scripture --** Not only did they twist Paul's scripture but other scripture as well. Even at this early stage of church history, Paul's writings were being misrepresented.

This is one of the most clear-cut statements in the Bible to affirm that the writings of Paul are Scripture. Peter's testimony is that Paul wrote Scripture, but the false teachers distorted it. The N.T. apostles were aware that they spoke and wrote the Word of God ([1 Thessalonians 2:13](#)) as surely as did the O.T. prophets. - MSB



This is an unequivocal declaration of Peter that he regarded the writings of Paul as a part of the holy Scriptures, and of course that he considered him as inspired. The word "Scriptures," as used by a Jew, had a technical signification - meaning the inspired writings, and was the common word which was applied to the sacred writings of the Old Testament. As Peter uses this language, it implies that he regarded the writings of Paul as on a level with the Old Testament; and as far as the testimony of one apostle can go to confirm the claim of another to inspiration, it proves that the writings of Paul are entitled to a place in the sacred canon. - BN

Does Peter's expression "*the other Scriptures*" imply that Paul's writings were already considered Scripture by this time (c. A.D. 64)? This is the normal understanding of the Greek. That Paul's writings should be considered "Scripture"— i.e., authoritative writing— is not surprising, for from the moment of composition they had the authority of commands of the Lord through his apostle ([Romans 1:1](#); [1 Corinthians 14:37](#); [Galatians 1:1](#)). - EBCNT

## ■ 2 Peter 3:17 2 Peter 3:17

**You therefore --** "*You*" is emphasized in the Greek sentence structure.

**beloved --** See note on [2 Peter 3:14](#).

**knowing this [seeing you know this] beforehand --** Since you have been warned of this ahead of time, you should be well armed for the future.

**not to be carried away --** Peter warns against being led astray by false teachers.

Paul used this word for Barnabas being "led astray" by the influence of the Judaizing teachers at Antioch, [Galatians 2:13](#).

**with the error --** [G4106](#), Beware of the straying (error) of the lawless (wicked).

**of lawless [wicked] --** lawless men. [2 Peter 2:7](#).

**lose your own stability [fall] --** [G1601](#), *to fall down from, to fall from a place*; Peter expresses fear that this could happen. Paul uses the same verb *lose* in [Galatians 5:4](#), RSV here "lose your own stability."

[See the Greek word. [Mark 13:25](#); [Acts 12:7](#); [Acts 27:32](#); [Romans 9:6](#); [1 Corinthians 13:8](#); [Galatians 5:4](#); [James 1:11](#); [1 Peter 1:24](#); [2 Peter 3:17](#); [Revelation 2:5](#);

See [James 5:19](#) note on APOSTASY

**steadfastness [stability] --** [G4740](#), *firm footing, steadfastness, stability*, the Greek noun form occurs only here, but the verb form in several places, [Luke 22:32](#), [1 Peter 5:10](#), [2 Peter 1:12](#), meaning steadfastness in mind and faith.

## ■ 2 Peter 3:18 2 Peter 3:18

**But grow --** present imperative verb, they are commanded to keep on growing.

Not only "*don't fall*" but *keep on growing* in the grace and knowledge of Christ. [Ephesians 4:15](#).

Peter ends this letter with a summary statement of the same instruction with which he began it ([2 Peter 1:2-11](#)). Pursuing Christian maturity and a deepening knowledge of the Lord Jesus Christ will lead to doctrinal stability and prevent a Christian from being led astray.

**grace** -- increase in the favor and good will of Christ.

Is this saying, **1)** we are to grow Christ's grace toward us; or **2)** grow in the good favor we have toward Christ our Lord and Savior.

If the **first**, we can grow in Christ's favor (grace) toward us by walking in his light and following his example. If the **second**, as we learn more and more of Christ's excellent example and love for us we will grow in our esteem and admiration of what he had done for us.

**knowledge** -- To grow in understanding of the revelation which Christ has given to men through His apostles. [Colossians 1:10](#). Peter asserts that the best way to resist incorrect teachings is to grow in understanding of Christ and His word.

Here, as in [2 Peter 1:5](#), stress is laid on **knowledge** as an element of growth. In the absolute sense however, to **know** God is to let that **knowledge** have an effect on your life by changing us more and more into the image of God's Son. [Romans 8:29](#); [2 Corinthians 3:18](#); [Ephesians 4:24](#). [John 13:15](#); [1 Peter 2:21](#); [Philippians 2:5](#);

**of our Lord and Savior Jesus Christ** -- DOXOLOGY.

**To him be the glory both now and to the day of eternity [forever]** -- The word “**glory**” in the Greek has the article, which makes it include all the **glory** which men would every be capable of rendering and ascribe to God. [Romans 16:27](#); [2 Timothy 4:18](#).

The **glory** here is that which belongs only to God, and therefore this concludes Christ to be God!

Peter's closing became an early "hymn sung to Christ as God" according to Pliny's account of the worship of Christians in the province of Bithynia of which he was governor in his report to the Emperor Trajan (*Ep. ad Trajan.* 96).

For a Jew who has learned the great words in [Isaiah 42:8](#) — “I am the Lord; that is my name! I will not give my glory to another”— this doxology is a clear confession of Christ (cf. [John 5:23](#); “that all may honor the Son just as they honor the Father”). This supreme honor belongs to Jesus Christ today (“now”) and “forever.” - EBCNT

**now and forever [to the day of eternity]** -- The day of the [αἰς](#) [voς](#), [G165](#), *aeon* (ages) or *eternity*, *forever*. Perhaps meaning to **grow** from **now** until the day when eternity begins.

**Amen** -- The absence of any salutations like those in Peter's first epistle may be in part because this is more like a sermon or a teaching / instructional / warning address.

- END OF 2 PETER NOTES -