

## Notes on the Greek New Testament Week 202 – 2 Peter 2:17-3:18

### Day 1006: 2 Peter 2:17-22

#### **Verse 17**

Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι  
ὑπὸ λαίλαπος ἐλανόμεναι, οἷς ὁ ζόφος  
τοῦ σκοτοῦς τετήρηται.

πηγη, ης f spring, fountain; well  
ἄνυδρος, ον waterless

Cf. Jer 2:13.

ὀμιχλη, ης f mist, fog  
λαίλαψ, απος f storm, squall  
ἐλανω drive

May describe the changeable and ephemeral nature of their teaching, or may express a thought parallel to the previous phrase (the two phrases are an expansion of a single phrase in Jude 12) – they are like approaching clouds, promising rain but which pass without producing anything of profit. "The false teachers supply their followers with no ... life-giving teaching." Bauckham.

ζοφος, ου m gloom, darkness  
σκοτος, ους n darkness, evil  
τετήρηται Verb, perf pass indic, 3 s τηρω  
keep

Cf. Jude 13. They have no place in the kingdom of light. Cf. 1 Peter 1:4 for the same verb used of believers.

#### **Verse 18**

ὑπερογκα γὰρ ματαιότητος φθεγγόμενοι  
δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς  
ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας  
τοὺς ἐν πλάνῃ ἀναστρεφόμενους.

ὑπερογκος, ον boastful, high sounding  
ματαιοτης, ητος f worthlessness, futility

They use large words, but their speech is empty of meaning.

φθεγγομαι speak  
δελεάζω see v.14  
ἐπιθυμια, ας f see v.10  
σαρξ, σαρκος f see v.10

σαρκός is probably best taken with  
ἐπιθυμίας rather than ἀσελγείαις

ἀσελγεια, ας f see v.7

"Grandiose sophistry is the hook, filthy lust is the bait." Bigg. Bauckham adds, "By removing the sanction of eschatological judgment, the false teachers were encouraging their followers to return to the morally lax ways of pagan society."

ὀλίγως barely, just

ὀλίγως (p<sup>72</sup> A B al) is to be preferred to  
ὄντως (K L P al) and ὄντας.

ἀποφευγω escape

The present participle ἀποφεύγοντας is better attested than the aorist ἀποθύγοντας (K L P), which could be the result of assimilation to v 20.

πλανη, ης f error, deceit, deception  
ἀναστρεφω pass live, conduct oneself

They are corrupting 'those who are just shaking themselves free of pagan associations.' They target new converts who have not yet completely broken free of the influence of pagan society.

#### **Verse 19**

ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι, αὐτοὶ  
δούλοι ὑπάρχοντες τῆς φθοράς· ᾧ γὰρ τις  
ἥττηται, τούτω δεδούλωται.

ἐλευθερια, ας f freedom, liberty

'Freedom' was their catchword, "with all its deep attraction and ambiguity." Bauckham. The freedom promised was probably freedom from eschatological judgment.

ἐπαγγελλομαι promise, profess, claim  
δουλος, ου m slave, servant  
ὑπαρχω be (equivalent to εἶμι)  
φθορα, ας f see v.12

Bauckham thinks that φθορά here means 'corruptibility' or 'mortality' "which is the consequence of sinful desire (1:4) and which ends in eschatological destruction... by yielding to sin they put themselves in the power of corruptibility and destruction." Cf. Rom 8:21.

ἥτταομαι be defeated, be overcome  
δεδούλωται Verb, perf pass indic, 3 s  
δουλω enslave, make (someone) a  
slave

Cf. Rom 6:16; 7:5; John 8:34. "No man can serve two masters; but all men must serve one. These men were not the last to set liberty against law. Yet their vaunted liberty turned into licence, and generated a new bondage. On the other hand glad bondage to the law of Christ, which was so disparaged by the false teachers, leads in fact to an emancipation more complete than the errorists could ever have imagined. Peter has already shown, in 1:3,4, that true liberty, true escape from the relentless grip of φθορα, comes through knowing Jesus Christ. So here he shows that precept and love, charity and chastity, law and gospel are not combatants but correlatives. It is ever the way of licence to champion gospel over law, and of dead orthodoxy to champion precept over love. Healthy Christian living comes when God's commands are seen as the kerbstones of His highway of love, the hedge encompassing His garden of grace." Green.

### Verse 20

εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνωσει τοῦ κυρίου [ἡμῶν] καὶ σωτήρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἡττώνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

ἀποφυγόντες Verb, aor act ptc, m nom pl  
ἀποφευγω see v.18

μιασμα, τος η corruption, defilement  
ἐπιγνωσις, εως f knowledge

It is difficult to know whether or not to read ἡμῶν (after κυρίου: P<sup>72</sup> & A C P. and most MSS). The expression occurs with ἡμῶν in 1:11; 3:18; without ἡμῶν in 3:2. It could have been omitted by mistake (in B K *al*) or added from the more familiar form of the expression." Bauckham.

σωτηρ, ηρος η saviour

Green thinks the verse refers to the false teachers who were once orthodox Christians (so also Bauckham). Others think that Peter continues to speak of and warn those who would be led astray by their teaching.

πάλιν again, once more  
ἐμπλακέντες Verb, aor pass ptc, m nom pl  
ἐμπλεκομαι be mixed up in or involved in

Green suggests another fishing metaphor from Peter.

ἡτταομαι see v.19  
γέγονεν Verb, perf act indic, 3s γινομαι  
ἔσχατος, η, ον adj last, final  
χειρων, ον gen ονος worse, more severe  
πρωτος, η, ον first, earlier

"There appears to be an allusion here to the words of Jesus in Luke 12:47f. But there is no less clear an allusion to the last state of the man who got rid of one unclean spirit only to be invaded by seven others (Mt 12:45; Lk 11:26). Indeed, it is almost a straight quotation. The only difference is illuminating. Jesus says 'The last state of that man gets (or becomes) worse than the first', and prophesies 'So shall it be also unto this wicked generation'. Peter says, in effect, that Jesus' prophecy has come true: the last state of the false teachers has turned out to be worse than the first. This would be a most natural adaption of Jesus' words if Peter is indeed the author of this Epistle; in a forger it would be a most sophisticated touch." Green.

### Verse 21

κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.

κρεῖττον and κρεῖσσον adv. better  
ἐπεγνωκέναι Verb, perf act infin  
ἐπιγνωσκω know  
ὁδος, ου f see v.15  
δικαιοσυνη, ης f righteousness

Cf. Matt 21:32.

ἢ or, than

ἐπιγνοῦσιν Verb, aor act ptc, m dat pl  
ἐπιγνωσκω  
ὑποστρέψαι Verb, aor act infin  
ὑποστρεφω return, turn back

"ὑποστρέψαι ἐκ (P<sup>72</sup> B C P. *al*) is the best attested reading, but ἐπιστρέψαι (K L *al*) or εἰς τὰ ὀπίσω ἀνακάμψαι ἀπό (& A *al*), which looks like an explanatory gloss, would make little difference to the meaning." Bauckham.

παραδοθείσης Verb, aor pass ptc, f gen s  
παραδιδομι hand over, deliver up

Alludes to the instruction given to new Christians.

ἅγιος, α, ον holy  
ἐντολη, ης f command, instruction

The phrase 'the holy commandment' is used here as a description of Christianity considered as a body of ethical teaching (cf. 'the way of righteousness' above). The first stage in their apostacy was the rejection of constraint as having anything to do with the Christian.

**Verse 22**

συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἔξεραμα, καί, ὅς λουσαμένη εἰς κυλισμὸν βορβόρου.

"This verse is the author's final extension of his comparison of the false teachers with ἄλογα ζῶα ('unreasoning animals,' 2:12, cf. 16). He sees them now as unclean animals, dogs and pigs, which to the Jewish mind symbolized the immorality of Gentile life (cf. Rev 22:15)." Bauckham.

συμβέβηκεν Verb, perf act indic, 3 s  
συμβαίνω happen, come about  
ἀληθής, ες true, truthful

Here used as a substantive, 'truth.'

παροιμία, ας f parable, proverb  
κυων, κυνος m dog  
ἐπιστρέψας Verb, aor act ptc, m nom s  
ἐπιστρέφω turn back, return  
ἴδιος, α, ον one's own  
ἔξεραμα, τος n vomit

Cf. Prov 26:11.

ὄς, ὄος f sow  
λουω wash, bathe  
κυλισμός, ου m wallowing  
βορβορός, ου m mud, mire

"The gospel is a medicine that purges us as a wholesome emetic, but there are many dogs who swallow again what they have brought up, to their own ruin. Likewise the gospel is a basin which cleanses us from all our dirt and stains, but there are many pigs who, immediately after they have washed, roll back into the mud. Thus the godly are warned to beware of both dangers if they do not want to be included in the ranks of dogs and pigs." Calvin.

In his concluding remarks on this chapter, Green says "It does our generation little credit that such passion for truth and holiness strikes an alien note in our minds."

**Day 1007: 2 Peter 3:1-7****Chapter 3**

"In this chapter Peter returns from harrying the heretics to encouraging the faithful." Green. There is an echo in vv 1-2 of 1:12-15.

**Verse 1**

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, ἤδη adv now, already

ἀγαπητός, η, ον beloved

"The title comes three times in this last chapter of 2 Peter in significant contexts: 'beloved remember' (v.1); 'Beloved live without reproach' (v.14); 'beloved, beware' (v.17)." Green.

δευτερός, α, ον second  
γράφω write  
ἐπιστολή, ης f letter

Green suggests that the implied first letter may not be 1 Peter, which was not primarily a letter of reminder, but another from Peter which is now lost. Bauckham (along with many other commentators) thinks the reference is to 1 Peter and is the author's attempt to reestablish that he is writing in Peter's name.

διεγείρω awake, wake up  
ὑπομνήσις, εως f remembering, remembrance (ἐν ὑ by way of reminder).

εἰλικρινής, ες pure; sincere, honest  
διάνοια mind, thought, understanding

"A phrase used by Plato to mean 'pure reason', uncontaminated by the seductive influence of the senses. Did Peter take over what may have become a catchword, and encourage his readers by telling them that he believed their minds were uncontaminated by the lust and heresy all around them?" Green.

**Verse 2**

μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἀγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτήρος·

μνησθῆναι Verb, aor infin μμνησκομαι remember, call to mind  
προειρημένων Verb, perf pass ptc, gen pl  
προλεγω say beforehand, warn in advance

ῥημα, ατος n word, thing

"In this verse the writer appeals to the same two authorities, prophets and apostles, whose testimony was invoked to validate the preaching of the Parousia in 1:16-21. It is therefore certain that the OT prophets are meant, not (as Sidebottom thinks) the Christian prophets." Bauckham.

ἐντολή, ης f command, instruction  
σωτήρ, ηρος m saviour

Green comments on "the continuous procession of genitives which makes this verse in Greek extremely harsh... At all events, the meaning is clear enough, and stresses the link between the prophets who foreshadowed Christian truth, Christ who exemplified it, and the apostles who gave an authentic interpretation of it. God's self-disclosure was to be seen in the written word of God through the prophetic scriptures, and the spoken message through the apostolic proclamation (see Eph 2:20; 3:5). The source of the authority was the Spirit who inspired both (Eph 3:5; 2 Peter 1:16-21; 1 Peter 1:10-12)." The apostles are placed on the same level as the prophets. The Scriptures of the Old and New Testaments are to be the guide of the people of God (cf. 3:16).

### Verse 3

τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν [ἐν] ἐμπαιγμονῇ ἐμπαίκεται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

πρῶτον adv. first, first of all  
ἐλεύσονται Verb, fut midd dep indic, 3 pl  
ἐρχομαι  
ἐσχατος, η, ον adj last, final

"With the advent of Jesus the last chapter of human history has opened, though it was not yet completed. In between the two advents stretches the last time, the time of grace, the time, too, of opposition. For the prediction of false teachers in the last days, see Matthew 24:3-5, 11, 23-26; 2 Timothy 3:1ff.; ... Jude 18. Such false teaching and apostasy were seen as part of the necessary birth-pangs before the messianic age in all its fullness was born." Green.

ἐμπαιγμονη, ης f mocking, ridicule  
ἐμπακτης, ου m one who makes fun (of another), mocker

A Hebrewism.

ἴδιος, α, ον one's own  
ἐπιθυμία, ας f see 1:4  
πορευομαι proceed, conduct one's life

Their mockery is a defence of their conduct.

### Verse 4

καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

ποῦ interrogative adverb where

"The rhetorical question beginning ποῦ ἐστὶν ... ; ('Where is ... ?') is a standard form in the OT. 'Where is your/their God?' is the taunt of the psalmist's enemies, when God does not intervene to rescue him from trouble (LXX Ps 41:4, 11), or of the Gentile nations when God does not intervene on behalf of his people (LXX Pss 78:10; 113:10; Joel 2:17; Mic 7:10). Especially relevant are Mal 2:17, where those who doubt that God is concerned to punish the wicked and reward the good ask cynically, 'Where is the God of justice?' and Jer 17:15, where Jeremiah's enemies scoff at the nonfulfillment of his prophecies, with the words, 'Where is the word of the Lord? Let it come true!' The form is therefore highly appropriate to express the sarcastic rejection of the prophecy of divine intervention in judgment at the Parousia of Jesus Christ, on the grounds of its nonfulfillment." Bauckham.

ἐπαγγελια, ας f promise

Probably Jesus' own promise rather than OT prophecy.

παρουσια, ας f coming, arrival, presence  
κοιμαομαι sleep, fall asleep, die

Packer thinks that the reference is to the previous generation. These people were interested only in what fell within the confines of their own experience. Bauckham similarly comments, "almost all modern commentators understand οἱ πατέρες ('fathers') to be the first Christian generation... The probability is therefore that 2 Peter dates from the period, late in the first century, when the death of the first generation was a fresh and challenging issue."

οὕτως and οὕτω adv. thus, in this way  
διαμενω stay, remain, continue  
ἀρχη, ης f beginning  
κτισις, εως f creation

"The scoffers supported their scepticism that God would break decisively into history at the return of Christ, by emphasizing the immutability of the world. Had they been alive today, they would have talked about the chain of cause and effect in a closed universe governed by natural laws, where miracles, almost by definition, cannot happen. 'The laws of nature', one can almost hear them saying, 'disprove your *deus ex machina* doctrine of divine intervention to wind up the course of history.' Their mistake was to forget that the laws of nature are God's laws; their predictability springs from His faithfulness." Green.

**Verses 5-7**

Peter answers directly their second point. The world is not closed to the action of God but was created and is sustained by his power. Moreover, God has intervened in judgment in the past (the flood) and it is only his sustaining power that keeps the present world from judgment.

**Verse 5**

λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

λανθανω **escape notice, lose sight of**  
 θελω **wish, will**

Bauckham follows Kelly in thinking τοῦτο θέλοντας means 'for in *maintaining this* they overlook ...'

οὐρανος, ου m **heaven**  
 ἔκπαλαι **for a long time, long ago**  
 γῆ, γῆς f **earth**  
 ὕδωρ, ὕδατος n **water**

"The watery chaos (Gen 1:2-6) out of which the world was formed by God's repeated word, 'Let there be ...!'" Green.

συνεστῶσα **Verb, perf act ptc, f nom s**  
 συνιστημι and συνιστανω **hold together, be formed**

"For it is always to be borne in mind that the world stands through no other power than that of God's word, and that therefore inferior secondary causes derive from him their power, and produce different effects as they are directed. Thus through water the world stood, but water could have done nothing by itself, but on the contrary obeyed God's word as an inferior agent or element. As soon then as it pleased God to destroy the earth, the same water obeyed in becoming a ruinous inundation. We see how ... they err, who stop at naked elements, as though there were perpetuity in them." Calvin.

**Verse 6**

δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

The plural δι' ὧν could mean waters, or water and the word of God. Green prefers the latter, as does Bauckham who says, "This is stylistically rather awkward, but seems to make the best sense." Bauckham continues, "If δι' ὧν refers to both water and the word of God, there is a neat parallelism in all three vv in this section: by his word and by means of water God created the world (v 5); by his word and by means of water he destroyed it (v 6); by his word and by means of fire he will destroy it in the future (v 7)."

τοτε **then, at that time**

ὁ τότε κοσμος 'the world that then was'

κατακλυσθεὶς **Verb, aor pass ptc, m nom s**  
 κατακλύζω **deluge, flood**  
 ἀπώλετο **Verb, aor midd indic, 3 s**  
 ἀπολλυμι **destroy; midd be lost, perish**

**Verse 7**

οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρί, τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

τεθησαυρισμένοι **Verb, perf pass ptc, m nom pl**  
 τησαυριζω **store up, put aside**  
 πυρ, ος n **fire**  
 τηρεω **keep**  
 κρισις, εως f **judgement**  
 ἀπωλεια, ας f **destruction, utter ruin**  
 ἀσεβῆς, ες **godless, impious**

"It is the same word of God which has decreed that the world will in the future be destroyed again, this time by fire. The observable stability of the world is therefore no guarantee of its continued stability in the future; it is being preserved in existence by God only until the time he has appointed for the judgment of the wicked. The final phrase reveals that although in this passage the author is certainly concerned with catastrophic upheavals in the physical world, which amount to the destruction and creation of worlds, he is not concerned with these for the sake of mere cosmology, but with their interpretation in a worldview which sees them as occurring by the sovereign decree of God as instruments of his judgment on humanity." Bauckham.

**Day 1008: 2 Peter 3:8-10****Verse 8**

Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς,  
ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς  
χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

εἷς, μια, ἓν gen ἑνός, μιας, ἑνός one  
λανθανω see v.5

ἀγαπητος, η, ον see v.1

χιλιοι, αι, α thousand

ἔτη Noun, nom & acc pl ἔτος, ους n year

See Ps 90:4. This verse is quoted here not to provide a basis for speculative eschatological chronology but to make clear that God does not count time as we do; "In God's eyes a long period may appear short... Second Peter's readers may continue to expect the Day of the Lord which will come unexpectedly like a thief, but lest they succumb to the skepticism of the scoffers, they must also consider that the delay which seems so lengthy to us may not be so significant within that total perspective on the total course of history which God commands. Because he alone has such a perspective, God retains the date of the End in his own knowledge and power, and it cannot be anticipated by any human calculation." Bauckham.

**Verse 9**

οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς  
τινες βραδύτητα ἠγοῦνται, ἀλλὰ  
μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός  
τινας ἀπολέσθαι ἀλλὰ πάντας εἰς  
μετάνοιαν χωρῆσαι.

Cf. Hab 2:3.

βραδυνω be delayed

ἐπαγγελια, ας f promise, what is  
promised

βραδυτης, ητος f slowness, negligence

ἠγεομαι think, regard

μακροθυμew be patient, wait patiently

εἰς ὑμᾶς (P<sup>72</sup> B C P. al) is preferable to δι-  
ὑμᾶς (8 A al), which may arise from the  
unusualness of εἰς after μακροθυμεῖν, or  
from the desire to give v 9b a wider  
application, to all mankind rather than all the  
readers (cf. Justin, 2 Apol. 7). εἰς ἡμᾶς (K L  
al) is poorly attested.

βουλομαι want, desire, wish

τινας Pronoun, m & f acc pl τῖς

ἀπολλυμι destroy, lose; midd be lost,  
perish

μετανοια, ας f repentance

χωρεω make room for, accept

Cf. Joel 2:12-13; Jonah 4:2; Rom 2:4. "It is not *slackness* but *longsuffering* that delays the consummation of all history, and holds open the door to repentant sinners, even scoffers. Not impotence but mercy is the reason for God's delay." Green.

The sole purpose for the continuance of the world is the preaching of the Gospel and the gathering in of those God purposes to save. When all God's people are saved, Christ will come.

**Verse 10**

Ἦξει δὲ ἡμέρα κυρίου ὡς κλέπτης, ἐν ᾗ οἱ  
οὐρανοὶ ῥοιζηδὸν παρελεύσονται,  
στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ  
καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.

God's forbearance does not mean indefinite postponement. The positioning of the verb ἦξει at the beginning of the verse gives it emphatic force – the day *will come*.

ἦκω come, have come, be present

κλεπτης, ου m thief

Cf. Mt 24:43,44; Lk 12:39,40. "The parousia will be as sudden, as unexpected, as disastrous to the unprepared, as a nocturnal burglary." Green.

ῥοιζηδον with a loud noise

παρελεύσονται Verb, fut midd dep indic, 3  
pl παρερχομαι pass, pass away

"First, *the heavens* (i.e. the sky, thought of as the envelope above the world) *shall pass away with a great noise* or 'disappear in a roar of flames'. This is probably the meaning here of ῥοιζηδον, a New Testament *hapax legomenon*. It is a colourful, onomatopoeic word, which can be used of the swish of an arrow through the air, or the rumbling of thunder, as well as the crackle of flames, the scream of the lash as it descends, the rushing of mighty waters, or the hissing of a serpent. 'He has chosen it', writes Lumby, 'as if by it he would unite many horrors in one.' That fire is uppermost in Peter's mind in this instance is clear from verse 7; for the idea, compare Revelation 20:11; for the language, cf. Mark 13:31; for Peter's fondness for 'fire', cf. 1 Peter 1:7; [2 Peter 3:12]." Green.

στοιχεα, ων n elements (of which the  
world is made)

Some think that στοιχεῖα here refers to the heavenly bodies, sun, moon and stars. This is favoured by Bauckham who thinks there is a dependence upon Isa 34:4 LXX.

καυσομαι be burned up

λυω loose, untie

εὑρεθήσεται 'will be discovered' or 'laid bare'. There are several textual variants here including οὐχ εὑρεθήσεται, κατακαησεται (be burned up) and ἀφανισθῶσονται (disappear). Bauckham comments that εὑρεθήσεται (κ B K P al) "is undoubtedly the best reading, as the *lectio difficilior*, which allows the other readings to be explained as corrections." Bauckham thinks the meaning is 'will be discovered by God' – understanding εὑρεθήσεται as a 'divine' passive. "The apocalyptic imagery which follows depicts not simply the dissolution of the cosmos but, more importantly, the eschatological coming of the divine Judge. When the wrathful voice of God thunders out of heaven and the fire of his judgment sets the sky ablaze, the firmament and the heavenly bodies will be destroyed, and the earth, the scene of human wickedness, will be exposed to his wrath. Then it will be impossible for the wicked to hide from God's judicial scrutiny. They and their evil deeds will be discovered by him and condemned."

#### Day 1009: 2 Peter 3:11-13

##### Verses 11-16

A concluding section of what Bauckham calls 'Eschatological paraenesis' which he says is not uncommon in concluding sections of NT letters, cf. 1 Cor 15:58; Gal 5:7-10; Eph 5:10-16; Phil 4:5; Col 4:5; 1 Tim 6:14; 2 Tim 4:1-5; 1 Peter 5:1-10.

##### Verse 11

τούτων οὕτως πάντων λυομένων  
ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις  
ἀναστροφαῖς καὶ εὐσεβείαις,

"As always in the New Testament, the moral imperative follows the eschatological indicative." Green.

οὕτως and οὕτω adv. thus, in this way

It is difficult to decide between οὕτως (P<sup>72</sup> B C P. al) and οὖν (κ A K L al), but since the latter provides a more logical connection with v 10 it may be a correction.

ποταπος, η, ον of what sort, what kind  
δει impersonal verb it is necessary,  
should, ought  
ὑπαρχω be (equivalent to εἶμι)

Metzger comments, "In place of ὑμᾶς, which is read by a wide variety of Greek and versional witnesses, several witnesses read (by itacism) ἡμᾶς, which appears to be less suitable in context. Although the absence of any pronoun may be either accidental or the result of deliberate scribal pruning of an apparently superfluous word, in view of the age and importance of p<sup>72</sup> and B a majority of the Committee considered it advisable to enclose ὑμᾶς within square brackets."

Since the material fabric of the universe is to pass away, we should not be pre-occupied with such things but with that which will outlast its passing. We are to live now the lives that reflect the righteousness of the new creation (cf. v 13).

ἅγιος, α, ον holy  
ἀναστροφη, ης f manner of life, conduct  
εὐσεβεια, ας f godliness, godly life

##### Verse 12

προσδοκῶντας καὶ σπεύδοντας τὴν  
παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι• ἣν  
οὐρανοὶ πυρούμενοι λυθήσονται καὶ  
στοιχεῖα καυσούμενα τήκεται.

προσδοκαω wait for, expect  
σπευδω hasten, hurry, be eager (for)

"Christians are expected to look for the coming of the Lord; had not Jesus Himself told them to watch? But this does not mean pious inactivity. It means action. For, wonderful as it may seem, we can actually 'hasten it on' (NEB) (not *hastening unto* as in AV). In other words, the timing of the advent is to some extent dependent upon the state of the Church and of society. What a wonderfully positive conception of the significance of our time on earth. It is no barren waiting for *Finis* to be written. It is intended to be a time of active co-operation with God in the redemption of society. Our era between the advents is the age of grace, the age of the Spirit, the age of evangelism." Green.

Bauckham comments, "Clearly this idea of hastening the End is the corollary of the explanation (v 9) that God defers the Parousia because he desires Christians to repent. Their repentance and holy living may therefore, from the human standpoint, hasten its coming. This does not detract from God's sovereignty in determining the time of the End (cf. Comment on v 9), but means only that his sovereign determination graciously takes human affairs into account."

πυροομαι burn  
καυσοομαι be burned up

"The judgement is again seen in terms of fire, fire which destroys dross (verse 10) and purifies gold (cf. 1 Pet 1:7). There was plenty of Old Testament precedent for this (see, e.g., Mal 3:3; 4:1). The Christian who is living in touch with Christ can face the thought of the dissolution of all things without dismay – even with joy. This is how the fire which strikes terror into the hear of the mockers can here be adduced as an incentive to the faithful (cf. Dn 3). Paul makes precisely the same use of it in 1 Corinthians 3:10ff." Green.

τηκομαι dissolve, be melted

The prophetic present is used for the future. "The word occurs in the LXX of both Micah 1:4 and Isaiah 34:4, both of which passages have influenced Peter's whole treatment of the forthcoming fire." Green.

### Verse 13

καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

καινος, η, ον new

ἐπάγγελμα, τος η promise

Cf. Isa 65:17; 66:22.

προσδοκαω see v.12

δικαιοσυνη, ης f righteousness

κατοικεω live, inhabit

'... in which righteousness is at home.' "Sin, which has marred God's world, will not be permitted to have the final word. In a renewed universe the ravages of the fall will be repaired by the glory of the restoration. Paradise Lost will become Paradise Regained, and God's will shall eventually be done alike in earth and heaven." Green.

## Day 1010: 2 Peter 3:14-18

### Verse 14

Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμωμητοὶ αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ,

διο therefore, for this reason

ἀγαπητος, η, ον see v.1

προσδοκαω see v.12

σπουδαζω work hard at, be eager

"Because a new world of righteousness is coming, which only the righteous can enter, Christians must live righteously now to be fit to enter it." Bauckham.

ἄσπιλος, ον spotless; without defect

ἀμωμητος, ον blameless, faultless

Cf. 2:13 and 1 Peter 1:19. "True Christians must conform to the spotless, blameless pattern of God's Son." Green.

εὐρεθῆναι Verb, aor pass infin εὐρισκω  
εἰρηνη, ης f peace

"A quiet state of conscience, founded on hope and patient waiting." Calvin.

### Verse 15

καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγεισθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

μακροθυμα, ας f longsuffering, patience

Cf. v.9.

σωτηρια, ας f salvation

ἠγεομαι think, regard, consider

"The point in this verse, as in verse 9, is that the patience of the Lord (i.e. the Lord Jesus), displayed in the merciful delay of the parousia, is designed to lead men through repentance and faith to salvation." Green. Peter's readers are therefore to consider the delay in the Parousia as part of God's saving plan rather than a cause for alarm or disbelief.

δοθεισαν Verb, aor pass ptc, f acc s διδομι

σοφια, ας f wisdom, insight

γραφω write

"What ... is Peter alluding to? Is it the fact that Paul teaches, as he does, that God delays the parousia out of motives of mercy, so that more may come to repentance? That is the point of Romans 2:4 (cf. Rom 3:25; 9:22; 11:22)... On the other hand, Peter may be alluding simply to Paul's constant teaching in all his letters about the need for holy, patient, steadfast, peaceable living (especially in the light of the parousia). These are, of course, the very subjects Peter himself has just been discussing. This seems the simplest solution. The exact location of Peter's recipients then becomes immaterial. They received one or more letters from Paul, with which Peter is also familiar, and to which he here alludes." Green.

Bauckham comments, "As in the rather similar case of 1:16–18, the reference to Paul has an apologetic purpose. The author wishes to point out that his own teaching (specifically in 3:14–15a) is in harmony with Paul's because Paul was an important authority for his readers." He takes 'wrote to you' as a reference to a specific letter (probably Galatians, Colossians or Ephesians) in contrast with 'in all his letters' in the next verse.

**Verse 16**

ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα, ἃ οἱ ἄμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπωλειαν.

ἐπιστολή, ης f letter

λαλεῶ speak, talk

δυσνοήτος, ον difficult to understand

"A rare word, with a nuance of ambiguity about it." Green. Bauckham comments, "The reference is probably ... to passages which are liable to be misunderstood unless they are interpreted in the light of the rest of Paul's teaching and of the apostolic teaching generally, rather than to passages which are simply obscure... For the correct interpretation of such passages some instruction in Christian teaching is required."

ἄμαθης, ες ignorant, uninstructed

May refer both to the false teachers and to those led astray by them.

ἀστήρικτος, ον unsteady, weak

στρεβλω distor, twist

"This could imply either that they give Paul's teaching an unacceptable sense and reject it, or that they misinterpret it in such a way as to make it support their own misguided views. In the first case, it could be that they interpreted Paul's statements about the imminence of the Parousia (e.g. Rom 13:11–12; 16:20; 1 Cor 7:29; Phil 4:5; 1 Thess 4:15) in such a way as to imply that his expectations were not fulfilled and therefore that his future eschatology must be rejected. In the second case, the most likely texts (as most commentators argue) would be those which could be held to support antinomianism (e.g. Rom 4:15; 5:20; 8:1; 1 Cor 6:12; and the doctrine of justification by faith as a whole) and the false teachers' offer of 'freedom' (2:19; cf. Rom 8:2; 2 Cor 3:17)." Bauckham.

λοιπός, η, ον rest, remaining, other

γραφῆ, ης f writing, Scripture

The apostolic writings are placed on the same level as the Old Testament Scriptures. Bauckham thinks that the reference could also include the Gospels, "whose predictions of the imminent Parousia the false teachers would have interpreted as false prophecy and rejected, as perhaps they did Paul's." Cf. 1:20-21.

ἴδιος, α, ον one's own

ἀπωλεία, ας f destruction, utter ruin

"Peter is alluding to Paul's doctrine of justification by faith which was, we know, twisted by the unscrupulous to mean that once justified a man could do what he liked with impunity. Indeed, the more he sinned the better, for it afforded a great opportunity for the grace of God to be displayed (Rom 3:5-8; 6:1). Paul's insistence that the Christian is free from legal rules (Rom 8:1,2; 7:4; Gal 3:10) was twisted to mean that he condoned licence. One can almost hear his own libertarian war-cries being quoted back at him in 1 Corinthians 6:12, 'All things are lawful for me' and in Galatians 5:13, 'Brethren, you have been called unto liberty.'" Green.

**Verse 17**

Ἔμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

προγινώσκω know already

φυλάσσω keep, guard

ἀθεσμος, ον morally corrupt, lawless

Those who live without law.

πλάνη, ης f error, deceit, deception

συναπαχθέντες Verb, aor pass ptc, m nom

pl συναπαγομαι be carried away, led astray

ἐκπέσητε Verb, aor act subj, 2 pl ἐκπιπτω fall off, fall away

στηριγμός, ου m firm footing, firmness

Cf. ἀστήρικτοι, 'unstable' in v 16. "The word for *steadfastness*, στηριγμός, occurs only here in the New Testament, but is from the same root as the verb Jesus had used in Luke 22:32, 'When you are converted, strengthen (στηρισον) your brethren.' This is a command which, throughout this Epistle, Peter has been seeking to obey. It is not surprising that he who had been so mercurial and had been changed by the grace of God into a man of rock should be so concerned about stability." Green.

**Verse 18**

αὐξάνετε δὲ ἐν χάριτι καὶ γνῶσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμήν.]

αὐξάνω and αὐξῶ grow, increase

A return to the theme of 1:5-10.

χάριτι Noun, dat s χάρις, ιτος f grace

γνώσις, εως f knowledge, understanding

σωτήρ, ηρος m saviour

δόξα, ης f glory; praise, honour

αἰών, αἰῶνος m age, eternity

'Day of eternity' "probably refers to the eschatological age as a day which will dawn at the Parousia (1:19) and last forever."  
Bauckham.

Most MSS add  $\alpha\mu\eta\upsilon$ , but this is omitted in a few MSS (including B 1739). Since most doxologies conclude with 'Amen' and all other NT doxologies do so, it is more likely to have been added than to have been omitted here.