

The Pilgrim Way Commentary on the Second Epistle of Peter



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Apology for This Work

This commentary on 2 Peter follows in a long line of other works by divines of the past as they have sought to study and expound this second epistle of Peter.

This work grew out of 40 years of both preaching through 2 Peter in three pastorates in Maryland, Delaware and North Carolina as well as teaching through the epistle as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I needed my own notes and outlines as I taught and preached from this epistle, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market and they tend to be someone dull and not very practical in their application. It is written as something of a theological reference manual to me, filled with quotes and outlines from various books in my library. The layout and format are designed to help me in my preaching, teaching and personal study of this book. I figured there may be others out there who may benefit from this work which is why I make it available, but the work is basically laid out in a selfish manner, for my benefit and assistance. That is why I call this as “reference commentary”. You, as the reader, hopefully can find some profit in this!

This commentary cannot be easily classified into any single theological system. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote “There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else”, he displayed a most unfortunate theological hubris. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth there, as there is in any theological system, but it ranks no better than other competing systems, such as Arminianism (which is nothing more than a modified version of Calvin’s teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. They can all make contributions to our overall understandings of the truth but none may claim to be the only correct such presentation, at the expense of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems influence my understanding of what the clear teachings of Scripture is.

I have freely consulted a wide variety of commentaries and sermons for insights and other views of various texts that I might have missed. As the old preacher once remarked “I milked a lot of cows but I churned my own butter.” Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. But simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement regarding the rest of his teachings. In this sense, I have tried to follow the form of Charles Spurgeon’s *Treasury of David*, where he quoted a wide variety of other writers. I consider his commentary on the Psalms to be the greatest commentary ever in reference to its format.

This commentary is based on the text of our English Received Version, commonly referred to as the King James Version or the Authorized Version. I believe that this is the most preserved English translation available to us and that it is the superior translation in English. I can see no good reason to use or accept any of the modern versions, especially the current “flavor of the month” of the New Evangelicals and apostate fundamentalists, the corrupt and mis-named English Standard Version. When it comes to these modern, critical text versions, I reject them for a variety of reasons. One major reason is that they have not been proven on the field of battle. I have liver spots older than the English Standard Version, but I am expected to toss my English Received Text, over 400 years old, and take up this new translation, whose ink is still barely dry? How many battles has the ESV won? How many missionaries have done great exploits with an NIV? What revivals have been birth and nurtured with an NASB? We will stick with the translations and texts that our fathers have used and that God has blessed. We are also favorably inclined to the Geneva Bible, Tyndale Bible, Bishops Bible, and other “cousins” of our English text. The Greek text used is the underlying text of our English Received Text and its 1769 revision, which is the text most widely in use today by God’s remnant.

Each verse is commented upon, with the English text. The English grammatical notes are limited to the tenses of the corresponding Greek verbs, for I believe the study of the verb tenses is the most important element of the usage of the Greek text, even moreso than word studies. Not every Greek word is commented upon, only unusual or important ones. I am guilty of “picking and choosing” my word studies instead of presenting complete word studies for every word. That system would simply be too unwieldy for my purposes.

The presupposition of this commentary is that what the Bible says is so and that we will not change the text to suit our theological fancy. It says what it says and that is what we must accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We will not amend our text but will take it as it is the best we can.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and application of the book of 2 Peter. A commentary over 40 years in the making can never truly said to be finished. As new insights are granted by the Holy Spirit and as my understanding of the epistle deepens, additional material will be added and sections will have to be re-written. One is never truly “finished” with any theological book. As one deepens and grows in his relation with the Lord, so does his theological understandings and that should be reflected in one’s writings.

This book was also written as a theological legacy to my four children. They will need to be mighty for God in their generation for their days will certainly be darker than the generation their father grew up in. This book is an expression not only of the heart of a preacher in the early 21st century but also of a Christian father for his children, so they may more fully understand what their father believed and preached during his ministry.

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary literature will be a blessing to the remnant of God’s saints in the earth as we approach the coming of our Lord.

Introduction to 2 Peter

Second Peter contains 3 chapters, 61 verses, and 1,553 words.

Author: Simon Peter (2 Peter 1:1). To deny this would be to call this book a fraud, which would call the rest of the books of the Bible into question, for if one book was a fraud, then the other 65 books could be as well. The Petrine authorship of 2 Peter has been challenged more than the authorship of any other book in the New Testament. Conservative scholars have demonstrated that Peter indeed wrote this letter. The liberal attacks on Peter's authorship are not seriously considered by Bible-believing students.

Forgeries written in the name of apostles (especially Peter) were coming in the apostolic age so the churches had to take special care to ensure the genuineness of these books. The content of 2 Peter plus its similarities to Jude caused a longer period of deliberation and debate but the Church eventually accepted this epistle as inspired.

Date of writing: Mid-60s. This second epistle was written shortly after his first epistle (2 Peter 3:1) and a short while before his martyrdom (2 Peter 1:13, 14). Peter's reference to his imminent death (2 Peter 1:13-15) suggests that the time of writing may have been just before Peter suffered martyrdom. Second Peter bears some of the marks of a last will and testament (cf. 2 Peter 1:3-11; 2:1-3; 3:1-4).

Place Written From. Certainly not Rome as there was no reason for Peter to ever be at Rome. 1 Peter 5:13 makes it clear that Peter wrote his first epistle from Babylon, not Rome. And there is no good reason to believe that "Babylon" was any sort of "code name" for Rome. Paul went to the Gentiles, Peter to the Circumcision (Galatians 2:7-9). We know Paul was in Rome, but we have no record of Peter being in Rome. That is based on unreliable Roman Catholic tradition, which no Bible Believer would accept for a second. The Church of Rome is extremely desperate to get Peter in Rome, otherwise, their theory of the origins of the papacy collapse.

You have to wonder- if "Babylon" means "Rome" in 1 Peter 5:13, what does "Babylon" mean in Revelation 17 and 18? That would mean, to be consistent, the Church of Rome would be forced to admit that their church is the Harlot of Revelation 17 and 18.

Theme: This is the swan song of Peter, as 2 Timothy is the swan song of Paul. There is a striking similarity between both epistles. Both epistles put up a warning sign to identify the apostasy of the day. Peter warns of heresy among teachers as Paul warns of heresy among the people. Both Peter and Paul speak in a joyful manner of their approaching death (2 Peter 1:13, 14; 2 Timothy 4:6-8).

1 Peter deals with problems from outside the church, while 2 Peter deals with problems inside the church.

There are three major themes in 2 Peter, "glory," "knowledge," and "remembrance." The "glory" is connected with the glory of the Lord Jesus Christ at His first coming. The "knowledge" is the knowledge of God and Jesus Christ. Peter then urges his readers to remember certain things that will help them when he's dead and gone.

"One of the differences between Jude and II Peter seems to be that while Peter warned that "there shall be false teachers" (2 Peter 2:1), Jude states that "there are certain men crept in unawares" (Jude 4). One anticipates the problem, while the other realizes it as present.¹

¹ H. T. Spence, *The Canon of Scripture*, page 208.

Names and Titles of Christ

- | | |
|--------------------------|-------------------------|
| 1. Jesus Christ 1:1 | 5. Lord and Savior 1:11 |
| 2. Savior 1:1 | 6. Beloved Son 1:17 |
| 3. Jesus Our Lord 1:2 | 7. The Day Star 1:19 |
| 4. Lord Jesus Christ 1:8 | 8. Lord 2:1 |

Names and Titles of God

- | | |
|----------------|--------------|
| 1. Father 1:17 | 2. Lord 2:11 |
|----------------|--------------|

Names and Titles of the Holy Spirit

1. Holy Ghost 1:21

Outlines

From *The Open Bible*, page 1242:

- 1 Cultivation of Christian Character
- 2 Condemnation of False Teachers
- 3 Confidence in Christ's Return

- 1 Holiness
- 2 Heresy
- 3 Hope

From W. Graham Scroggie, *The Unfolding Drama of Redemption*, 3:319

The Knowledge of God and the Christian's Growth, Chapter 1	The Knowledge of God and the Christian's Peril, Chapter 2	The Knowledge of God and the Christian's Hope, Chapter 3
The True Testimony	False Teachers	The Advent Truth
Our Ample Provision 2-4	Their Doctrine Defined 1-3a	Assailed 1-4
Our Actual Progress 5-11	Their Destruction Declared 3b-9	Attested 5-10
Our Abiding Pledge 12-21	Their Doings Described 10-22	Applied 11-18

From J. Sidlow Baxter, *Explore the Book*, volume 6, page 310:

1. The True Knowledge- In Which to Grow 1
 1. How "these things" are to be abounded 1:2-11
 2. Why "these things" are to be remembered 1:12-21
2. The False Teachers- Who Were to Come 2
 1. Their havoc and their own destruction 2:1-9
 2. Their excesses and peril to believers 2:10-22
3. The Sure Promise- For Age-End Days 3
 1. The promise upheld against scoffers 3:1-9
 2. The promise a challenge to believers 3:10-18

2 Peter Chapter 1

1. Introduction 1:1-3

1:1 Simon Peter,^a a servant^{b-c} and an apostle of Jesus Christ,^d to them that have obtained^{aorist active participle} like precious faith^e with us^f through the righteousness of God and our Saviour Jesus Christ:^{ghi}

1a Peter uses both his “given” name of Simon, which tends to be identified with his old life, and his “new” name of Peter, which tends to be identified with his new nature. An older a wiser man at the time of this writing, he wanted to remind his readers that he fully knew the presence and the power of his indwelling old nature and was still in the battle against it. In his first epistle, Peter identified himself as “Peter”, the “rock” or “stone”. Here, he attached his birth name “Simon” to “Peter”. “Simon” has more of an idea of “shifting sand”.²

As Peter got older and wiser, he realized that he probably could never get away from “Simon”, his old name and nature. With age comes wisdom and the arrogance of youth fades away to the realities of our lives. Yes, we are born again and have received a new nature but we are still flesh, prone to failures and defeats. This still must be always recognized as there is not eradication of our sinful nature in this life. Peter will always acknowledge the grace and workings of God in his life while Simon will never forget that he is a sinner and anything he has accomplished for God is only because of that divine grace.

This is the only place in Scripture where the writer identifies himself with a double name. It is interesting that Paul never introduced himself as “Saul Paul”, nor was he ever referred to by that name.

1b Peter stresses the fact that he considered himself a servant before being an apostle. Servantship always goes before apostleship. Positions of great authority should be accompanied by great humility. Peter was the “unofficial” leader of the early church yet he never let that go to his head, as he maintained a humble attitude of a servant. The pope, who styles himself as the successor of Peter, likes to be known as “a servant of the servants of God” but he naturally believes no such thing nor does he possess any such attitude. But this attitude of servantship is absolutely vital to the preacher. Pride destroys many and leads to a multitude of sins. Plus it is a reprehensible sin (as one of the seven sins God especially hates in Proverbs 6) for anyone, especially for a preacher. Compare Romans 1:1 and Titus 1:1 to see a similar attitude in Paul.

Peter would also take a lowly term of “servant” and turn it into a high and noble spiritual title, one that any man of God would be glad to take for himself. It may be a shame to be a servant to a man but it is the greatest honor of all to be recognized as a servant of God. In his first epistle, Peter does not mention being a servant as he is speaking with his full apostolic authority. But Second Peter shows the attitude all preachers should have- a servant first, then the authority, never the authority without the humility.

“The “servant” here (*doulos* in the Greek) is one who serves another at the disregard of his own interests...nothing matters about me as long as the Lord Jesus is glorified.”³

² And thus, he would be a mighty poor foundation to build your church on, as the Church of Rome believes!

³ Kenneth Wuest, *In These Last Days*, page 15/

1c AV	ESV	LSV	Darby
1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:	1 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:	1 Simeon Peter, a slave and apostle of Jesus Christ, To those who have received the same kind of faith as ours, by the righteousness of our God and Savior, Jesus Christ:	1 Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through <i>the</i> righteousness of our God and Saviour Jesus Christ:

One annoying feature of the Legacy Standard Version⁴ is its mistranslation of “doulos” as “slave” 99% of the time. This is due to John MacArthur’s misunderstanding of the difference between a servant and a slave in a Christian context.^{5 6}

1d As one of the Original Twelve disciples.

1e The ESV completely mangles the verse with its “To those who have obtained a faith of equal standing with ours”. That is not the meaning at all. It is “like” faith in that it is the same kind of faith. Peter is saying the faith that the apostles have received is the same faith in kind as his readers have received. A “faith of equal standing” misses this idea.

“He addresses a wider range of readers (*all* believers) than in the First Epistle, 2 Peter 1:1, but means to include *especially* those addressed in the First Epistle, as 2 Peter 3:1 proves.”⁷

There are three precious things mentioned by Peter in both of his epistles:

1. “He is precious.” — 1 Peter 2:7.
2. “Precious promises.” — 2 Peter 1:4.
3. “Precious faith.” — 2 Peter 1:1.

1f Peter identifies himself with his readers. He is one of them, not above them, as the pope would imagine himself to be over his followers. Peter is exhibiting more humility in this one verse than all of his supposed “successors” (the popes) have. And these readers had received the same spiritual benefits that the Apostles had, showing that even the weakest and lowest saint can enter into the same spiritual privileges of even an apostle. There is no spiritual hierarchy in the Body of Christ.

1g “He addresses his brethren no longer as he did in his first Epistle as strangers and elect by the foreknowledge of God. His purpose is a different one. No longer does he mention their trials, sufferings and persecutions; this was done abundantly in the preceding document. He addresses them instead as those “that have obtained like precious faith,” that is, the faith in the

⁴ This translation is an unnecessary revision of the 2020 revision of the New American Standard Version, which apparently wasn’t good enough for MacArthur, so he had teachers at his Master’s Seminary further revise it to more of his liking.

⁵ I deal with this in my *Pilgrim Way Commentary on Romans*, pages 22-30.

⁶ “Bondman” as translated by John Nelson Darby and William Kelly is also not a good rendering of “doulos”. Christians are servants, not slaves or even bondman.

⁷ Jamieson, Fausset and Brown Commentary.

Lord Jesus Christ, the Son of God, Saviour and Lord. This faith is obtained "through the righteousness of God."⁸

One of the divine attributes of Jesus is that He is righteous. The faith we have received comes from His righteousness. He is righteous because He is God. It is a part of His divine nature, even as a man on earth.

1h The deity of Jesus is also seen here as He is equated with the Father.

1. He is God.
2. He is associated with the Father.
3. He is our Saviour.
4. He is the Christ, the Anointed One of God.

1i William Kelly dedicates a few pages (23-24 in his commentary) in dealing with his position (and the position of other Brethren writers) that "It may interest the reader that the most learned and able theologian among the Congregationalist Puritans did not understand "the righteousness of God" here to refer to Christ's obedience of the law, as so many moderns have argued." The Brethren were criticized for that position as it went contrary to Calvinistic/Puritan teaching. Kelly cites John Owen to support their position. I would side with the Brethren on this issue.

1:2^a Grace and peace be multiplied^{b-aorist passive optative} unto you through the knowledge of God, and of Jesus our Lord,^c

2a A standard Christian greeting used in epistles like this one. Paul's letters begin like this as well.

2b "This form of greeting using the word "multiplied" is confined to the two Epistles of Peter and the Epistle of Jude. It is not without significance. When believers suffer, as seen in the First Epistle of Peter, they can count on God to multiply grace and peace. But Second Peter and the Epistle of Jude look forward to the last days, the end of the age, with its predicted apostasy, and for those days God promises to multiply to His own grace, peace and mercy."⁹

2c The more knowledge of God and Jesus we have, the more grace and peace we receive. One reason why so many professing Christians are in such a miserable spiritual state is that they have little knowledge of God and Jesus, thus receive little grace and peace. This is one reason why the Christian is commanded to study in 2 Timothy 2:15.

1:3 According as his divine power^a hath given^{perfect passive participle} unto us all things that *pertain* unto life and godliness,^b through the knowledge^c of him that hath called^{aorist active participle} us to glory and virtue:^{def}

3a Not human power for it can accomplish nothing of any spiritual value.

3b We have been given everything we need to live the Christian life and to serve the Lord.

3c The Greek word here is Strong's #1922 "epignosko", the "epi" prefix is an intensifier, bringing out the fullest meaning of the word, a full and complete knowledge.

⁸ A. C. Gaebelein, *The Annotated Bible*.

⁹ Ibid.

3d God has called every Christian to both glory and virtue. “Glory” is yet future, looking ahead to our receiving our glorified bodies and going home to heaven. But “virtue” is present, the call to the development of Christian maturity and character, where we are to live holy, righteously and godly in this present world.

“**virtue**” is Strong’s #703 *aretê*; a virtuous course of thought, feeling and action, virtue, moral goodness, any particular moral excellence, as modesty, purity. Moral power, moral energy, vigor of soul

3e “Spiritual *life* must exist first before there can be true *godliness*. *Knowledge of God* experimentally is the first step to *life* (John 17:3). The child must have vital breath. first, and then cry to, and walk in the ways of, his father. It is not by *godliness* that we obtain *life*, but by *life*, godliness.”¹⁰

3f “We might ask, “What exactly are these ‘things’ that God has given to us?” The following list is by no means exhaustive:

1. Spiritual Capacity through New Birth — whereby we are able to appreciate and enjoy divine things (1 John 5:4-5).
2. The Word of God — to give us the knowledge of the truth and wisdom for the path (2 Tim. 3:15; Psa. 119:105, 130).
3. The Holy Spirit — to give us power to live a holy life (Rom. 8:2).
4. The Throne of Grace — to give us access by prayer into God’s presence to obtain mercy and grace to help in time of need (Heb. 4:16).
5. The High Priestly Intercession of Christ — to save us from spiritual dangers (Heb. 7:25).
6. The Advocacy of Christ — to restore us to communion if we fail (1 John 2:1-2).
7. The Whole Armour of God — to enable us to stand against the wiles of the devil (Eph. 6:10-18).
8. The Help of Angelic Agencies — to give us deliverance from temporal dangers (Heb. 1:13-14).
9. The Fellowship of Brethren — to give us encouragement in the path (2 Tim. 2:22; Acts 28:15).
10. The Gifts Given from the Ascended Christ — to give us “teaching, shepherding, and spiritual help” (Eph. 4:11).¹¹

2. Great and Precious Promises 1:4

1:4 Whereby are given^{perfect passive} unto us exceeding great and precious promises:^a that by these ye might be^{aorist middle deponent subjunctive} partakers of the divine nature,^b having escaped^{aorist active participle} the corruption that is in the world through lust.^c

4a I counted over 13,000 such promises in the Bible during one of my readings through the entire Scripture. These are promises of all kinds. And all of these divine promises are “great” and “precious”. They were all given to us by God for our use, benefit and encouragement.
n

¹⁰ Jamieson, Fausset and Brown Commentary.

¹¹ Stanley Bruce Anstey, *The Second Epistle of Peter*, pages 16,17.

4b These promises are designed to encourage us and to motivate us unto a godly, Christian walk and ministry.

All Christians possess the divine nature through the impartation of it at the new birth. We possess it right now and are partaking of it right now. We do not have to wait until we die to be partakers of it.

4c We made this escape at salvation, but now we must escape the corruption that is within us through sanctification.

3. Spiritual Additions 1:5-9

1:5^{a-b-c} And beside this, giving^{aorist active participle} all diligence,^d add^{e-aorist middle subjunctive} to your faith^f virtue; and to virtue^g knowledge;

5a We all start out with some measure of faith at salvation, for we were saved by faith and must have had some measure and degree of faith in order to be saved. Once we have that spiritual foundation for the life laid, we are then to add certain things to it:

1. **Virtue.** You could apply the concepts of Christian character and maturity to this. This includes high moral and spiritual standards and ethical principles. A “virtuous man” is one of character and morality, who will do what is right even if it demands a great cost from him. It is excellency in spirit. The opposite of virtue is vice.

2. **Knowledge.** Knowledge comes after virtue. Education without salvation is damnation. Knowledge without wisdom is a useless thing and usually makes salvation harder, as education without godliness tends to pride. Some of the lost wicked and most ungodly people in human history were also highly educated but without the knowledge of God. We do need knowledge, knowledge of the holy and of God first, then we can start attaining knowledge of secular and carnal things afterwards.

3. **Temperance.** Self-control and self-discipline. This is not limited to drinking alcohol but is to be applied to all compartments of life, spiritual and otherwise.

4. **Patience.** We must learn longsuffering, especially in dealing with the saints! This is a virtue which allows us to suffer wrongs as a Christian, without taking revenge on the one who is wronging us. But patience is also required in our dealings with God, waiting on Him to move according to His timing and not ours. This is a difficult spiritual characteristic to develop. Patience is developed in the life by going through trials and tribulations since “tribulation worketh patience” (Romans 5:3). You are forced to wait on God when you are in the crucible and are helpless to do anything to deliver yourself from such a situation.

5. **Godliness.** This is the state and quality of being God-like in all of the compartments of our life. We should bear the “family image and resemblance” of our heavenly Father in all compartments, physically, emotionally and spiritually.

6. **Brotherly kindness.** This is our “horizontal love” toward the brethren. We cannot love our brethren properly until we first love God properly.

7. **Charity.** This is the higher form of love, love put into action, which requires some degree of effort and sacrifice. This is the crown of these virtues and is the highest of them all (1 Corinthians 13). This is not merely love toward the brethren but love toward all men, saved and lost, good and bad, the lovely and the unlovely.

These are like a link in a chain. Once you have one laid, you then move on to the next. But we need all seven spiritual virtues to build a godly Christian walk. These are also known as the Seven Christian Graces that every believer should possess.

5b “The essential idea in the passage before us seems to be, that in our religion we are not to be satisfied with one virtue, or one class of virtues, but that there is to be
 (1.) a diligent CULTIVATION of our virtues, since the graces of religion are as susceptible of cultivation as any other virtues;
 (2.) that there is to be PROGRESS made from one virtue to another, seeking to reach the highest possible point in our religion; and,
 (3.) that there is to be an ACCUMULATION of virtues and graces-or we are not to be satisfied with one class, or with the attainments which we can make in one class. We are to endeavour to *add on* one after another until we have become possessed of all.”¹²

5c “Here the apostle begins his exhortation, that since God had done so much for them, 2 Peter 1:3,4, they would likewise do their duty; and that their care and diligence in improving the grace they had received, might be added to his bounty in giving it them.”¹³

5d Work at it! Emphasize this! Make this a priority in your life! This is a strong command. After you are saved, what do you do? What is next in your Christian life? You give all diligence to all these things to your Christian life to develop Christian character and maturity in your life.

5e AV	ESV	LSV	Darby
5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;	5 For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge,	5 Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in <i>your</i> moral excellence, knowledge,	5 But for this very reason also, using therewith all diligence, in your faith have also virtue, in virtue knowledge,

The Authorized Version uses the very simple word “add”. The ESV uses the much longer “supplement”. The LSV and Darby translations are no better. This is an example of modern translations using longer words with more syllables that make for harder reading. The Authorized Version can pack a lot of truth into fewer syllables and easier readings, something modern translations cannot do. This is another reason why the Authorized Version is superior to the modern versions.

“**add**” is Strong’s #2023 ἐπιχορεύω; from ἐπι (Strong’s #1909), at, upon, or an intensifier and χορεύω (Strong’s #5525) to be a chorus leader, to procure and supply all things necessary to fit out a chorus, to supply, furnish abundantly; to supply, furnish, present to be supplied, ministered to, assisted. “The verb ἐπιχορεύειν comes from the noun χοῖρος, which literally means “the leader of a chorus.” Perhaps the greatest gift that Greece, and especially Athens, gave to the world was the great works of men like Aeschylus, Sophocles and Euripides, which are still among its most cherished possessions. All these plays needed large choruses and were, therefore, very expensive to produce. In the great days of Athens there were public-spirited citizens who voluntarily took on the duty, at their own expense, of collecting, maintaining, training and equipping such choruses. It was at the great religious festivals that these plays were produced. For instance, at the city Dionysia there were produced three tragedies, five comedies and five dithyrambs. Men had to be found to provide the choruses for them all, a duty which could cost as much as 3,000 drachmae. The men who undertook these duties out of their own pocket and out of love for their city were called χοροῖ, and χορεύειν

¹² Albert Barnes.

¹³ Matthew Poole.

was the verb used for undertaking such a duty. The word has a certain lavishness in it. It never means to equip in any cheese-paring and miserly way; it means lavishly to pour out everything that is necessary for a noble performance. Epichoregein went out into a larger world and it grew to mean not only to equip a chorus but to be responsible for any kind of equipment. It can mean to equip an army with all necessary provisions; it can mean to equip the soul with all the necessary virtues for life. But always at the back of it there is this idea of a lavish generosity in the equipment.

So Peter urges his people to equip their lives with every virtue; and that equipment must not be simply a necessary minimum, but lavish and generous. The very word is an incitement to be content with nothing less than the loveliest and the most splendid life.”¹⁴

“Add” also carries the additional idea of “develop one virtue while you exercise another”.

5f Faith is the foundation of all spiritual virtues that the others are built on. Without faith, there can be no other spiritual graces present in the life.

1:6 And to knowledge temperance;^a and to temperance patience;^b and to patience^b godliness;^c

6a “**Temperance**” refers to the mastery over all our evil inclinations and appetites, the moderated use of earthly enjoyments without leading to sin or addiction to them. We are to allow none of them to obtain control over us.

6b “**Patience**” is the spiritual virtue that teaches us that in all we suffer, we should acknowledge God’s providence, and His promises of deliverance and recompence.

6c “**Godliness**” involves piety towards God; a deep, reverential, religious fear, adoring, loving, and magnifying him in the heart: an attitude of heart that should accompany salvation but that is exceedingly rare among professors.

1:7 And to godliness^{6c} brotherly kindness;^a and to brotherly kindness charity.^{bc}

7a This is love toward the brethren, the “horizontal” love of the believers.

7b AV	ESV	LSV	Darby
7 And to godliness brotherly kindness; and to brotherly kindness charity.	7 and godliness with brotherly affection, and brotherly affection with love.	7 and in <i>your</i> godliness, brotherly kindness, and in <i>your</i> brotherly kindness, love.	7 in godliness brotherly love, in brotherly love love:

“**charity**” All the translations (classical and modern) use “love” here.^{15 16} The Authorized Version alone uses the stronger, better and more specific “charity”. Charity is a higher and stronger form of love. Love is the emotion, but charity is when that emotion is put into action. We can all say that we love “Jerry’s Kids” or care about finding the cure for some disease. But it becomes charity when we take out our checkbooks and give money. That is the difference between love

¹⁴ William Barclay, *James and Peter, The Daily Study Bible*, pages 298- 299.

¹⁵ The only translations I could find that use “charity” is the translation by Daniel Webster and the Romanist Rheims- Douay. Even the so-called “New” King James Version abandons the King James reading and uses “love”.

¹⁶ The same thing happens in 1 Corinthians 13.

and charity. But expect the commentators to attack this rendering as much as the translations do.

7c This is the “ἀγάπη agapē” divine love. Only Christians have any access to charity and only Christians can manifest charity as we have the indwelling Holy Spirit Who makes it possible.

1:8 For if these things^a be^{present active participle} in you,^b and abound,^{c-present active participle} they make^{present} you that ye shall neither be barren nor unfruitful in the knowledge^d of our Lord Jesus Christ.^e

8a All of these seven virtues, not a few of them. In order to get to “charity”, you’ll need the other six preceding virtues as one builds on the others previous.

8b They may not be in some professing Christians!

8c These characteristics are not only present in the Christian but they are active, growing, intensifying and dominating the life, character and actions of the Christian.

8d “epignosis”, an intensive form of “knowledge”.

8e Not just a theological, academic knowledge of God, but a deep, personal, intimate knowledge of God that comes through study, prayer and meditation. This is where spiritual fruit comes from, the presence and application of these seven things. When they are present in the life, spiritual fruit and maturity will be manifested.

1:9 But he that lacketh^{present participle} these things is^{present} blind,^a and cannot see^{present active} afar off,^b and hath forgotten^{aorist active participle} that he was purged from his old sins.^c

9a Spiritually blindness is much worse than physical blindness. A man with physical blindness can still go to heaven, but not the spiritually blind man. A Christian cannot lose his salvation, but by apostasy, carnality and spiritual laziness, he could find himself in a spiritual state that is little better than he was saved from. For example, Christians can return to bondage (Galatians 5:1, **Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.**), and can be spiritually “dead” (or insensitive) despite having been born again (Ephesians 5:14, **Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.**; Revelation 3:1, **And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.**). All that is required to go into such a pitiful spiritual state is to backslide-leave off Bible reading, prayer and church attendance.

9b He has no vision, no insight, no discernment. “The Greek word is variously translated; the most probable account of it is either:

1. That it signifies to feel the way, or grope, as blind men do; and then the meaning is, he that lacketh these things is blind, and, as a blind man, gropes, not knowing which way to go; he is really destitute of the knowledge he pretends to: or:
2. To be purblind, or short-sighted, so as to see things near hand, but not *afar off*, as our translation hath it; and then the sense is, That such a one sees only the things of the

world, but cannot look so far as heaven to discern things there, which if he did, he would walk in the way that leads thither, viz. in the practice of the duties before prescribed.”¹⁷ How much do we need the spiritual “long look” in our lives, to not limit our thinking simply to the “now” or to today. Life is short and eternity is long. Our spiritual thinking must be “long term”, not focused on the present time.

This “short-sightedness” is not just limited to the “forward” look but also to the “backward look”. Don’t forget what God saved you from (Isaiah 51:1, **Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.**). Too many backsliders are guilty of this. They would not be as eager to return to the pit from which they were digged if they remember that they were delivered from it and how horrible it was to have been there in the first place.

9c They then are in danger of returning to those old ways and those old sins that they had been delivered from. How could anyone in his right spiritual mind forget something like this? But many Christians live in such a manner.

4. Make Your Calling and Election Sure 1:10-11

1:10 Wherefore the rather, brethren, give diligence middle infinitive **your calling and election sure:**^a **for if ye do** present active participle **these things, ye shall never fall:**^{b-c} present middle subjunctive **to make** present

10a This really should not be considered in a Calvinistic sense with the idea of election unto salvation. In the Calvinistic system, nobody has anything to do with his “election” (since it was done purely by the sovereignty of God) so you can’t do anything with it or improve upon it once you have it. You certainly couldn’t make it “sure”. Peter says that these saints have already been elected as they were already saved, so election is not the issue here as Peter’s readers were already sure of their election. Peter is saying here that we are to make sure that you know that we have been genuinely saved. Get that nailed down. It is the most important thing in your life that you need to deal with. Ask the Holy Spirit to remove the doubts. Get your life straighten out and cleaned up and seek the will of God for your life and a Christian walk. A good cross-reference to this would be 2 Corinthians 13:5, **Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?**

“**sure**, not in respect of God, whose counsel is in itself sure and stable (Romans 11:29; 2 Timothy 2:19); but in respect of yourselves, who may best discern the cause by its effects, and so your election by your good works to which you were chosen, Ephesians 1:4, and which prove your calling, (as being the proper genuine fruits of it, Ephesians 4:1,2, &c.), as that doth election, from whence it proceeds, Acts 13:48; Romans 8:30.)”¹⁸

So many Christians are sloppy and careless about their salvation. They make their profession but then leave their salvation behind, visiting it only occasionally and paying little attention to it. They spent little time, effort and money working on their salvation. They got saved, made their profession and prayed their prayer. They are going to heaven now (supposedly) so why worry about it any more? They are ignorant of communion with God, know nothing of a walk with God and have no interest in going unto perfection. God gives them the gift of salvation and they make no effort to make it sure in their lives.

¹⁷ Matthew Poole.

¹⁸ Matthew Poole.

10b How are we to understand this in the light of the truth of the security of the believer?

1. It is quite possible that some among Peter's audience may not have really been saved, as they had not made their calling and election sure. They could fall as they were never saved to begin with.

2. Even saints can fall from grace (Galatians 5:4, **Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.**).

Regarding Galatians 5:4, this verse has been misinterpreted (especially by Pentecostals, so-called Arminians and other groups that do not accept the doctrine of the security of the believer) as teaching that a Christian can lose his salvation but such is clearly not the case. The context clearly deals with our relationship to grace. A man who forsakes grace and goes back under the Law falls away from grace more than it does to salvation. The verse has nothing to do with a man's salvation but rather his relationship to Law and Grace. The Galatians had abandoned Grace for Law and thus had fallen from the Grace they once held to and professed. The Bible is very clear on the doctrine of the security of the believer in this dispensation. This verse deals with one's right relationship to grace in salvation and sanctification. It does not deal with that salvation itself. The verse simply relates the spiritual truth that you cannot be saved by law and grace together.

A. Other verses that deal with such "falling" would be:

i. Psalm 37:23,24, **The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.**

ii. Proverbs 24:16, **For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.**

3. There could be a dispensational element here. The General Epistles are not "Church Epistles" in the sense that we get church doctrine from them. Doctrinally, some of this material can be applied to the Tribulation period. There is no "eternal security" in the Tribulation period for it is possible to fall away from your profession. The Security of the Believer is a Church-Age doctrine but it does not extend beyond the rapture or into the Tribulation period. If this is the application, then Peter is writing to saints who dispensationally are not enjoying the safekeeping work of Jesus Christ. We must remember that while the entire Bible is written for us, it is not all written to us. There are saints yet unborn for future dispensations that must also have a word from God and there are portions of the Scripture that is written for them.

10c The Tyndale Bible has "err" for "fall", thinking of it as falling away into apostasy and not losing salvation.

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

11a Entrance into what?

1. The Christian life
2. Fellowship with God and the saints
3. Partaking of the divine nature through the new birth
4. Ultimately, the everlasting kingdom.¹⁸

And this is not simply an "entrance" into the Christian life and the Kingdom,¹⁹ but an "abundant" one, a magnificent entry, as a conquering hero returning to his home city after a great victory.

¹⁹ This "kingdom" is the Millennial kingdom. Heaven is not a "kingdom" Remember, this is a general epistle and there will be Tribulational and Millennial applications.

When a Christian has started out on the Christian life and a true Christian walk, he does so with the applause and the encouragement of heaven, although he may not know about it down here. When he does make it home and enters the heavenly Mount Zion, what a reception he will receive! It is like the reception that Christian and Hopeful got when they arrived at the Heavenly City at the end of *Pilgrim's Progress*. This verse does not deal who gets to heaven but how we are greeted when we arrive, if we are saved in grace in glory or "so as by fire".

"Some Christians will arrive in Heaven with nothing, having lost everything. Like the unfaithful servant of Luke 19:12–27, they will lose their "pound" and the reward of ruling in the Lord's kingdom, but they are not "slain" like the Lord's enemies (Luke 19:24–27). That's the lost inheritance of which Paul speaks in 1 Corinthians 6:9,10 and Ephesians 5:5."²⁰

This reminds me of the story of an old veteran missionary who was coming off the field after decades of faithful service. He was coming back to America to die. This was back in the days when the only way to cross the Atlantic was on a steamship. On that same ship was Teddy Roosevelt, coming back from one of his African safaris. The press was at the dock in New York City, making quite a fuss about Roosevelt. The missionary walked off the ship unnoticed and ignored. No one was at the dock to meet him. In his room that night, he prayed about it. "Lord, I don't do what I did for fame or applause, but it does bother me that Teddy Roosevelt got all that attention at the dock and I was ignored." The Lord reminded him "Son, you're not home yet".

11b This is the opposite of being "saved yet so as by fire" as in 1 Corinthians 3:15.

5. Putting You in Remembrance 1:12-15

1:12 Wherefore I will not be negligent^a to put you always in remembrance^{future} of these things,^b though ye know^{c-perfect active participle} them, and be established^{perfect passive participle} in the present truth.^d

12a AV

ESV

LSV

Darby

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know <i>them</i> , and be established in the present truth.	12 Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.	12 Therefore, I will always be ready to remind you of these things, even though you <i>already</i> know <i>them</i> , and have been strengthened in the truth which is present with <i>you</i> .	12 Wherefore I will be careful to put you always in mind of these things, although knowing <i>them</i> and established in the present truth.
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The modern versions omit the idea of not being negligent.

12b This is one job of the preacher, to continually remind his hearers of these great truths and doctrines, as we are all so apt to forget these things, no matter how many times we may hear them. Modern Christians (especially American Christians) tend to "live for the moment" (existentialism) too much. They forget things and lose their "bearings" in the Christian life. They forget what God has done for them and all the workings of God in their life, and they need a continual reminder of these things. The best way to remember these things is by constantly exposing yourself to Scripture, by reading Scripture, hearing Scripture, putting up Scripture

²⁰ Peter Ruckman, *Bible Believer's Commentary on the General Epistles*.

portions in the house or in the workplace, listening to sermons and Bible teachings continually...

Peter is so burdened God's people not forgetting and for the preachers to be continually reminding their congregations of these truths that he mentions this four times in three verses.

"So alas! how quickly we forget "the present truth". The devil cares little how much truth we know, if only he can prevent us being established in "the present truth" — the truth of our present position before God, and all things that have been given to us that pertain unto "life and godliness", together with the kingdom glories to which this life leads. In these things the apostle would have us established; and to the remembrance of these things he would stir us up. He knew that shortly the Lord's words, as to putting off his earthly tabernacle, would be fulfilled (John 21: 18, 19), and therefore commits "the present truth" to writing, so that after his decease we would have the truth in a form always accessible. It is noticeable that he appoints no apostolic successor to maintain the truth, nor does he throw the saints upon the church: he gives them the written word of God as the sole authority for their belief."²¹

12c This is in the Greek perfect tense, showing that they know in an absolute manner and had no doubts about any of this at all.

12d Another job of the preacher- to establish his hearers in these truths, to make sure they know them, understand them and are living in them.

1:13 Yea, I think^{present middle subjunctive} it meet,^a as long as I am^{present} in this tabernacle,^b to stir you up^{present middle/passive participle} by putting *you* in remembrance;^c

13a "I think it fitting or appropriate..."

13b **"In this tabernacle"** Peter viewed his physical body as just a temporary sojourning place. The tabernacle in the wilderness was an unsightly and temporary structure, designed to be portable and moved for a pilgrim people. This is a good picture of the life of a Christian in his physical body. Peter also had the knowledge that his remaining time on earth was short, as he soon would lay down his life as a martyr for the cause of Jesus Christ.

This ties in well with John 1:14, where the Word dwelt, or in a sense, "tabernacled" among us during His 33 years on earth. His stay was a short and temporary one and the figure of the tabernacle is fitting both there and in this passage. Life is short, we are pilgrims and we must always be ready to move out in a moment's notice and not allow ourselves to get "tied down" too deeply in this world system

AV	ESV	LSV	Darby
13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting <i>you</i> in remembrance;	13 I think it right, as long as I am in this body, to stir you up by way of reminder,	13 I consider it right, as long as I am in this <i>earthly</i> dwelling, to stir you up by way of reminder,	13 But I account it right, as long as I am in this tabernacle, to stir you up by putting <i>you</i> in remembrance,

Only the ESV uses "body" for "tabernacle", but "tabernacle" is the correct word, denoting the temporary, pilgrim character of the human body, especially as viewed by the Christian facing a soon demise.

²¹ Hamilton Smith, *Commentary on 2 Peter*.

13c Peter's readers already knew these spiritual truths but like all Christians, they needed to be reminded of them since we tend to be forgetful.

1:14 Knowing ^{perfect active participle} **that shortly I must** ^{present} **put off *this* my tabernacle,** ^{a-}
^b even as our Lord Jesus Christ hath shewed me. ^{c-aorist}

14a See notes under 1:13b.

14b Put it off as one would put off a suit of clothes.

14c The Lord showed this to Peter in John 21:18,19 (**Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.**). However, we have no reason to believe that Peter was crucified upside down in Rome, as Roman Catholic tradition states. Peter states in 1 Peter 5:13 that he was in Babylon and there is no reason to believe that "Babylon" was a "code word" for Rome as the Romanist apologists claim.²² We believe that after the Jerusalem Conference in Acts 15, Paul went west toward the Gentiles and Peter went east, as the apostle to the circumcision. Paul went to Rome and it was Paul who died there. Peter went east, into modern-day Iraq, to minister to the Jews who stayed in that area after the Babylonian exile.

1:15 Moreover I will endeavour ^{a -future} **that ye may be able** ^{present middle/passive participle}
after my decease ^b **to have** ^{present middle infinitive} **these things always in remembrance.** ^c

15a The Tyndale has "enforce", which may have been an archaic form of "endeavor".

15b "Decease" in the Greek is "exodos" or "a road leading out". Death would be the way Peter would follow out of this life into glory, which is what death is to all believers. Just as Moses led an "exodus" of Israel out of Egyptian bondage into the Promised Land, so does Death lead the believer from the lowland of sorrow, sin and slavery into the Promised Land of Glory.

15c Peter continues to stress the need to put his readers into remembrance (2 Peter 1:12,13,15- three times in 2 Peter 1 and also in 2 Peter 3:1).

6. Viewing the Glory the Second Time 1:16-18

1:16 For we have not followed cunningly devised ^{a- perfect passive participle} **fables,** ^b **when we made known** ^{aorist} **unto you the power and coming of our Lord Jesus Christ,**
but were ^{aorist passive participle} **eyewitnesses of his majesty.** ^c

16a The pre-King James translations render this with an idea of "deceitful".

16b Peter may have the Jewish traditions in mind, as he is a Jew and is working among Jews. And the Jews had many traditions and manmade doctrines, as related in books like the Mishna

²² The Romanists are understandable eager to get Peter to Rome so he can be the first pope. If it cannot be shown that Peter was ever in Rome, this foundation of Romanism collapses. See Appendix 1.

and Talmud. But one does not need Jewish traditionalism to have “cunningly devised fables”. Gentile false teachers are also very good at concocting all manner of bizarre theological errors (such as the Gnosticism of Peter’s and John’s day). There was a lot of mixtures of Judaism, Christianity and Eastern mystery religions. But this would apply to any religious “fables” that passes off as “truth”. Some examples would include (but would not be limited to):

1. Evolution (that’s a whopper! It is amazing how many people have a religious-like reverence for this “fairy tale for grown-ups).
2. Moses and the Children of Israel crossed the Reed Sea not the Red Sea.
3. Christ was crucified on a dogwood tree or on “Good Friday”.
4. The pope is the Vicar of Christ.
5. You ought to pray to Mary and the “saints”.
6. The weird association of lilies with the cross.

16c This will be the events on the Mount of Transfiguration, where Peter, James and John saw the glorified Lord along with Moses and Elijah. Peter says that they would have no need to devise or follow such fables as they saw the truth and heard the truth directly from the Lord Himself while He was on earth. When you have the truth, you have no need for fables! False teachers require them because they have no access to the truth but they need something to feed their followers.

Peter is also “viewing the glory the second time” here, remembering these events on the Mount of Transfiguration. It was an experience he would never forget. But as great as it was, Peter does not build his whole ministry on it. Some men do. We used to have a preacher in our area who claimed the Lord healed him of a certain disease, and now he has a ministry (mainly singing southern gospel music) and he calls his ministry “Walking Miracle”. His “hook” is that God healed him of a painful disease and he will build his ministry on that one event. But Peter would not do that. He would not emphasize his experience on the Mount and start a “Mount of Transfiguration” ministry, where he would go from church to church and give his testimony of what he saw on the Mount. As great as that experience was, Peter would not use it for a foundation for a larger ministry. That must be based on our salvation and what God has done for us over our entire lives, not just in one event. You can’t run on fumes very far, including the residue of a great spiritual experience. Peter goes on to say that he had something that he would place even greater confidence in than his experience on the Mount- the written Scriptures. If you base your ministry on that, you will have a much stronger ministry than if you based it on one experience. Experiences can be deceiving. The Scripture is not.

1:17^a For he received ^{aorist active participle} **from God the Father honour and glory, when**
there came ^{aorist passive participle} **such a voice to him from the excellent**^{3169-b} **glory,**^c
This is ^{present} **my beloved Son, in whom I am well pleased.** ^{aorist}

17a In verses 17 and 18, Peter is viewing the glory the second time, years later, from a more spiritual and mature view. See notes under verse 16 above.

1. The Gospels say this was a “high mount”. Peter calls it a “holy mount”
2. Peter does not mention Moses or Elijah, only Christ.
3. Peter emphasizes the voice, not the vision.

17b “**excellent**” Used only here in the New Testament.

AV	ESV	LSV	Darby
17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.	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,"	17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, "This is My beloved Son with whom I am well-pleased"—	17 For he received from God <i>the</i> Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom *I* have found my delight;

17c Both the ESV and LSV has "Majestic Glory" and it is capitalized for some reason. It makes you wonder how much the LSV translators copies from the ESV.

1:18 And this voice which came ^{aorist passive participle} **from heaven we heard,** ^{aorist} **when we were** ^{present participle} **with him in the holy mount.**^a

18a James and John (the "we" in this verse) would have given witness to this, to testify that Peter was not imagining this nor making it up. Two witnesses establish a thing and Peter would have been able to produce them if needed.

7. A More Sure Word of Prophecy 1:19-21

1:19 We have ^{present} **also a more sure word of prophecy;**^{a-b} **whereunto ye do** ^{present} **well that ye take heed,** ^{present active participle} **as unto a light that shineth** ^{present} ^{middle/passive participle} **in a dark place,**^c **until the day dawn, and the day star**^d **arise** ^{aorist} ^{active subjunctive} **in your hearts:**

19a The written Word of God is better than any vision or even hearing a voice from heaven and it is more "sure" than depending on some religious experience. Experiences come and go, but the Scripture abides forever and is absolutely trustworthy. Given the choice of participating on the events on the Mount of Transfiguration or having the Bible, Peter would choose the written revelation of God every time and we should as well. The light of the transfiguration no doubt dazzled Peter but it was the "more sure word" that grounded him. You can't live on an experience, although many try. Someone may testify "God healed me of cancer" and build an entire Christian testimony on that one event instead of upon the Scripture. Others will claim to have received a divine vision and will go on those vapors for the rest of their lives, elevating their experience above the Scripture. This never bodes well for it is impossible to build strong Christians in this manner (see remarks under verse 16).

The Written Word is to be preferred over a spoken word because:

1. The Written Word is more permanent. A Spoken Word is soon forgotten or can be misquoted over time. But you can read a Written Word at any time without any fear of forgetting it. The weakest ink is stronger than the most powerful memory.
2. The Written Word is a written contract, or testament, of what God will do in, through and for us. All legal contracts are written. Verbal agreements and contracts are not legally binding.

19b The ESV has "And we have something more sure, the prophetic word" which is very

clunky and is a much more inferior reading than the Authorized Version.

19c The Word is like a Lamp, shining in the dark generation of this world, as it provides light, direction and safety for the pilgrim.

AV	ESV	LSV	Darby
19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:	19 And we have the prophetic word more fully confirmed, 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,	19 And we have as more sure the prophetic word, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.	19 And we have the prophetic word <i>made</i> surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until <i>the</i> day dawn and <i>the</i> morning star arise in your hearts;

19d Christ is also the Day Star in Malachi 4:2. The modern translations have “morning star”. This reading makes us uncomfortable since Lucifer is called “**the son of the morning**” in Isaiah 14:12. The versions bring Christ too close to Lucifer with this association with “morning”. But we do notice that Christ does call Himself the “morning star” in Revelation 22:16 when it is safe to do so, as Satan is eternally bound by this time and can no longer influence human events (**I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.**)

The “day star” is indeed the “morning star”²³ that arises at the dawn of the day, announcing that the night is over and that the sun is about to rise. We are in a night season and it is only going to get darker. At the darkest time of human history (when Jerusalem is compassed with armies (Luke 21:20, **And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.**)) then the day star arise, bringing hope in the hearts of the tribulation remnant of the second coming and a glorious kingdom shortly to follow.

1:20 Knowing ^{present active participle} **this first, that no prophecy of the scripture is** ^{present middle subjunctive} **of any private interpretation.**^a

20a The Roman church loves to use this verse to claim that only The Church (them, of course) should be interpreting the Scripture and that individuals have no authority to interpret the Bible. No one is entitled to any “private interpretation” apart from the Church of Rome. Of course, the Church of Rome has its own myriad of private interpretations that are totally unscriptural, so they are as guilty of “private interpretations” as anyone else may be.²⁴ There is only one truth and one interpretation of Scripture. There may be several applications, but there is only one interpretation of truth and no one nor any denomination or church has a monopoly on that correct interpretation. It is given by the Holy Spirit. Interpretations of Scripture belong to God,

²³ The versions are technically correct in using “morning star” but knowing the occultic backgrounds of the modern versions (as documented by Gail Riplinger in *New Ave Bible Versions*), it is a good idea to avoid that term. It is odd the Darby used the term, except he was influenced by the critical opinions of the day, which were not orthodox then, just as they are not now.

²⁴ The Church of Rome grants to itself and to itself alone the right to interpret Scripture since it imagines itself to be the only true church and expression of Christianity on earth. No one else acknowledges that. It is a position it granted to itself. Rome crowned itself. God certainly had nothing to do with it!

Who gave the revelations in the first place (Genesis 40:8 **And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God?** and Daniel 2:28 **But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these.**). The “prophecy” and its interpretation are the sole province of the Holy Spirit, not of any man, church, theological system or denomination.

The “prophecy” need not be limited to future “foretellings” but can also refer to any preachings or declarations of truth, especially any Scriptural truth that has been written and preserved for us in the Bible.

This also has the idea that no prophecy explains itself, which means that you need other passages to explain a passage. You cannot interpret and apply any verse by itself, in an isolated context. That is how heresies start. This is why a concordance is an absolute must in studying Scripture.

1:21 For the prophecy came^{aorist passive} not in old time by the will of man:^a but holy^b men of God spake^{c- aorist} as they were moved^{present passive participle} by the Holy Ghost.^d

21a The Bible was not written by men who just decided to start writing Scripture on their own initiative. All of these men were moved to do so and moved to write what they wrote, not by their own will, but because the Holy Spirit moved them to do so. No one of the Old Testament writers decided of his own will that he was going to sit down and write Scripture or stand up and speak the word of the Lord. Jonah didn’t want to preach to Nineveh. Amos didn’t want to preach (Amos 7:14,15). Jeremiah quit the ministry in Jeremiah 20:9. Not even Moses wanted to speak God’s words (Exodus 3,4). If the writing of the Scriptures had been left up to its human authors, we would have no Bible today.

21b AV	ESV	LSV	Darby
21 For the prophecy came not in old time by the will of man: but holy men of God spake <i>as they were</i> moved by the Holy Ghost.	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.	21 For no prophecy was ever made by the will of man, but men being moved by the Holy Spirit spoke from God.	21 for prophecy was not ever uttered by <i>the</i> will of man, but holy men of God spake under the power of <i>the</i> Holy Spirit.

“**holy men**” is omitted in the ESV and LSV. Do they not think that the inspired writers of Scripture were “holy” men? Were they even inspired men?

21c What kind of men were these “holy men” who wrote the Scriptures?

1. Moses was a murderer
2. David was a murdered and an adulterer
3. Solomon was an apostate
4. Paul was a persecutor of the church and was consenting to the murder of Stephen
5. Peter cursed and denied the Lord three times

There is grace all over this list, to think that God would use such men to pen down His inspired Scripture!

21d This is the process of the giving of Scripture, by the moving of the Holy Spirit upon the human writers. God did not employ robots or use any sort of “mechanical dictation” but allowed

the personality and the styles of the writers to show forth in the material the Holy Spirit gave them to write. He “moved” these “holy men of God” to write what they did and the Holy Spirit protected them from error as they did.

The process of inspiration was in the “speaking” of these words. The inspired words were then written down, and were thus preserved. The inspiration occurred before the words were written down by these holy men.

The Darby translation omits this idea of the Holy Spirit carrying these men along as they wrote.

2 Peter Chapter 2

8. Peter's Descriptions of False Prophets 2:1-3

2:1^{a-b} But there were^{aorist middle} false prophets^c also among the people,^d even as there shall be^{future} false teachers^e among you,^f who privily^g shall bring in^{future} damnable heresies,^h even denying^{present middle/passive participle} the Lord that bought^{aorist active participle} them,ⁱ and bring^{present active participle} upon themselves swift destruction.^j

1a In contrast to the “holy men of old” of 2 Peter 1:21, Peter now turns to the “unholy men of the present” who do write or preserve Scripture but rather dedicate themselves to destroying it and corrupting it.

1b “In chapter 2 there are two classes of people discussed throughout the chapter. Those two classes are given in verse 1; they are “false prophets” and “false teachers.”... Historically, Peter is making a comparison between the false prophets that troubled the people of Israel in the Old Testament and false teachers that would trouble the churches.”²⁵

1c Strong's # 5578 pseudoprophetês, from Strong's #5571 pseudês, lying, false, deceit and Strong's #4396 prophêtês prophet; one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies, a false prophet

1d This goes all the way back to the Flood and before. If there was so much apostasy and sin before the Flood that God had to destroy that old world, there must have been many false prophets in those days that Noah had to do battle against. We can also look at Balaam, the prophets of Baal in the days of Elijah, the false prophets in Jeremiah's day that opposed his ministry, and so on. The presence of false prophets is not something unique to our day as God's people have had to wrestle with the problem from the beginning.

Why does God allow them to operate unchecked? If they do so much damage and damn so many to hell through their false teachings, why does the Lord tolerate it? For one reason, to prove His people, to see if they are zealous for truth, if they love Him and if they are willing to try the spirits. If a professing Christian accepts false doctrine, it reveals a serious heart defect and an improper love in that heart. But this question ultimately goes back to the larger question as to why God allows evil in the world instead of simply stamping it out. Exploring that question fully is beyond the scope of this commentary but we do know that although God allows such evil now, it does not mean He will forever as the promised day is coming when He shall judge such prophets once and for all and their activities shall come to a screeching halt.

1e Strong's #5572 pseudodidaskalos; from Strong's #5571 pseudês, lying, false, deceit, and Strong's #1320 didaskalos teacher; a false teacher. Peter shifts their description from “false prophets” to “false teachers”, showing that these people will style themselves to be teachers that know something and that you should listen to.

1f You have been warned! There is no excuse for ignorance or being naïve regarding the existence and activities for false prophets because we were told that as they were active in the days of our father, they shall be just as active (or worse) in our day and in the generation of our children.

²⁵ Peter Ruckman, *General Epistles Volume 1, James, 1,2 Peter*.

1g Quietly, secretly, under false pretense. You never see a Jehovah Witness show up in an orthodox church and announce “Hello, everyone! I’m a *Watchtower* peddler and I’m here to split your church!” Everyone’s guard would immediately go up and the pastor would throw him off of the property. No, he will come in, feigning to be a friend and try to work his way into the confidence of certain in the church whom he believes would be the easiest to “pick off”. He can thus work his evil and do his damage before he is detected.

“Privily” is how Westcott and Hort worked to undermine the Greek Received Text and introduce their perverted Greek text which became the foundation for the modern Bible version craze. Their meetings were in secret and the members who participated in the work were sworn to secrecy. Everything was done as secretly as a local meeting of the Masonic lodge.

1h Is there any other kind? If it is not truth then it only serves to damn the souls of the unwary. The heresies themselves come under the strongest condemnation and damnation of God as they are deliberate attacks against the truth of God and they can lead the unwary to hell if they follow them.

1i Are these people saved? Peter says the Lord “**bought them**”. The Lord purchased salvation for all (in the universal extent of the atonement) but that does not mean that all men are automatically saved. It means that their redemption was purchased by Christ on the cross and salvation is now possible and available to them if they wish to accept the gospel. In a Calvinistic sense, where Christ only died for the elect, then the answer would have to be that these heretics are saved. After all, Christ bought them at the cross through His redemptive work. Christ purchased nothing for the reprobate and they have no lot or part in the cross, so these heretics were “bought”. It’s a tough position for a Calvinist to take, having to defend these heretics as part of the elect. But a non-Calvinist (such as we are) are not boxed into this kind of a theological corner, as we can say that these men are not necessarily saved. The might be but it is not necessary to say that they are.

The Calvinist is in more trouble because Christ bought these reprobates. Scripture is clear that Christ paid the redemption price for all, sinner and saint, elect and non-elect, elect and reprobate. This is a deliberate slam against the theory of “limited atonement” in that Christ only died for a few and not for all. No such doctrine is taught in Scripture, even if you can find it in Calvin’s *Institutes*.²⁶

Peter’s two epistles are part of the “General Epistles”, which mean they are more Jewish and dispensational in context. Church truth is in the Pauline Epistles. James, Peter and John write more dispensationally and much of their doctrine must be applied to the tribulation period. Is there no portion of Scripture addressed to those who missed the rapture and who are “left behind”? Is all the New Testament written just for church age Christians? The General Epistles are doctrinally placed in the tribulation, although there is much church age application. One of these major tribulational doctrines is the lack of any eternal security. A tribulation believer may be saved but then lose his salvation if he does not “**endure to the end**” (Matthew 24:13) or if he apostatizes in the Tribulation period. Many of Peter’s references to these apostates sound like this, they were saved but then seemed to “lose it”. This causes major problems, doctrinally, in the church age but not in the Tribulation period.

1i The motivation for this destruction would include:

1. Denying the atonement
2. Promoting heresy
3. Damning souls to hell who follow them

²⁶ I read the *Institutes* twice while I was in seminary. I was not impressed with it.

But notice that they bring this swift destruction upon themselves. God sends the judgment but they write out their own death certificate. It is not necessary for them to be judged and I think God does what He can to discourage and prevent them from going down this road to perdition. But what will you do with those who refuse to listen to such divine admonitions? There is no other option but judgment and these false teachers would have no one to blame but themselves.

2:2 And many^a shall follow^{future} their pernicious ways^b by reason of whom the way of truth shall be evil spoken of. c- future passive

2a Apostasy has always been popular and has drawn a crowd while Bible-preaching churches sit half-empty. It is no wonder that the Charismatics, the Contemporary churches and the cults have such large numbers while Bible believing churches struggle in attendance. Error is more seductive than truth and the false prophet usually knows how to market and present his error for maximum acceptance and effectiveness. We are not to wonder at this or be discouraged by it as our Lord warned that "broad" is the way that leads to destruction but that only a "few" would find the way of truth.

2b Ways of destruction, or ways that lead to destruction. Such are the ways of sin, death and apostasy- they all end in the pit.

"pernicious" Strong's #684 apoleia; destroying, utter destruction, a perishing, ruin, destruction, the destruction which consists of eternal misery in hell. The English word has the idea of something having a very harmful effect or influence. The word "pernicious" comes from the Latin "perniciosus," meaning "destructive," which is derived from "perniciēs," meaning "ruin" or "destruction." The root "per-" conveys a sense of thoroughness, while "nex" relates to death or harm, emphasizing its harmful nature.

AV	ESV	LSV	Darby
2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.	2 And many will follow their sensuality, and because of them the way of truth will be blasphemed.	2 And many will follow their sensuality, and because of them the way of the truth will be maligned.	2 and many shall follow their dissolute ways, through whom the way of the truth shall be blasphemed.

"pernicious" The Tyndale, Coverdale and Bishops Bibles all use "damnable". The Geneva Bible has "destructions". The ESV and the LSV (which copies from the ESV) use "sensuality" which is not the thought here at all. The Greek word is used 20 times in the New Testament and not once does it even have a remote idea of "sensuality".

2c Or blasphemed. False teachers much attack the truth if they are to build up their error for they cannot hope to succeed in their designs if they leave the truth unmolested. They have no fear about actively opposing the Scripture or the God Who gave it. When the unsaved accuse Christians of being immoral, they are usually referring to the conduct of these false teachers and the genuine believers get tarred and feathered with the same brush. They are Satan's immoral "fifth column" within the church to give the enemies of the Lord great occasion to blaspheme.

2:3 And through covetousness^a shall they with feigned^b words make merchandise^{c-future middle} of you: whose judgment now of a long time lingereth^{present} not, and their damnation slumbereth^{present} not.^d

3a Greed and lust for gain is a driving factor behind the false teacher. He must have more money, more converts, more attention, more adulation. He is never satisfied with what he has but his covetous heart always burns for more. He does not have godliness with contentment but rather sin with covetousness.

3b Strong's #4112 plastos, moulded, formed, as from clay, wax, or stone. It is used only here in the New Testament. We get our word "plastic" from this. This would have the idea that the words and teachings used by these false teachers are fitted for whatever situation or whatever audience they have at the time. They will say one thing to one person, and then totally something different to another. They practice "situational ethics"- whatever such a congregation wants to hear is what the heretic will tell them. They speak out of both sides of their mouth and have the "forked tongue".

3c Strong's #1710 emporoumai, from epi (Strong's #1722), an intensifier, and poreuomai (Strong's #4198), lead over, carry over, to go a trading, to travel for business, to traffic, trade, to import for sale, to deal in, to use a person or a thing for gain. False teachers care nothing for their followers. They are nothing more than a source of money, something to be exploited for gain. Their god is lucre. Apostasy and heresy wouldn't be so popular if it didn't pay so well.

3d It certainly seems to be at times! We wonder "Where is God? Why doesn't He do something about these false teachers and their blasphemies and the great damage they are doing to souls and the cause of Christ?" But He certainly is not ignorant nor is He unaware of what is going on. The issue is that God is on His own timetable, which is usually quite different than ours. He WILL respond and bring judgment but in His own time and in His own way. It is our difficult lot to be patient until that day arrives, when God will settle accounts with these people. This judgment is vibrant, active, lively, working itself through the timetable of God to bring the condemnation upon the guilty.

9. The Certain Judgment on Apostates 2:4-11

2:4^a For if God spared^{aorist middle} not the angels that sinned,^{aorist active participle} but cast them down to hell^{b- aorist active participle} and delivered^{aorist} them into chains of darkness,^c to be reserved^{perfect passive participle} unto judgment;^d

4a Peter shows the certainty of God's judgment on sin and he uses several historical events to show it:

1. God's judgment on the angels that sinned- 2 Peter 2:4
2. The ante-diluvian world- 2 Peter 2:5
3. Sodom and Gomorrah- 2 Peter 2:6
4. The backslider, Lot- 2 Peter 2:7

So how can anyone (or any nation) think they will be spared judgment for the sins if these people above weren't? Colossians 3:25 also comes into play, as there is no respect of persons with God in terms of judgment on sin.

The similarities between this section and Jude make the destructive critics insist that either Peter or Jude copied from the other. Such an assertion cannot be proven. Cannot the Holy Spirit move upon two different men to write on a similar theme? And even if one did copy

from the other, how would that harm the inspiration of either epistle? What we have here is a divine double witness as to the activities and character of these last days apostates.

4b This reads in a similar way to Jude 6, although Jude does not mention the “hell”, or “Tartarus” as Peter does. God created the angels for a special purpose and gave them unique ministries and responsibilities. He also set boundaries around them, forbidding them certain acts. The class of angels who followed Lucifer in his rebellion transgressed those boundaries that God laid down and left the stations and positions that God had created them for. Some of these angels even went so far as to make the ultimate transgression of angelic being and cohabitated with human women (Genesis 6). They may have taken human form to commit this sin. It is interesting that Jesus also took on human form and a human nature but He did so to redeem mankind, not to corrupt it. And He certainly did not cohabit with any women during His time on earth. The number and magnitude of these sins could not be tolerated by God so severe judgment resulted. This was how the account of the “sons of God” in Genesis 6:1-4 was universally understood (so far as our evidence goes) until the mid- second century A. D.

This “sinning” took place when the angels rebelled with Lucifer and followed him. Here is where sin was created- in heaven by Lucifer. This is why God judged it so harshly. Angels were ultimately created to serve God. That was their initial habitation. But when they rebelled and cast in their lot with Lucifer, they left that for which they were created. Satan is said not to have abode in the truth in John 8:44. The truth was the original and intended habitation for both Lucifer and the angels who followed (and will yet follow) him. To abandon that is to leave your habitation. God allowed the angels (and Lucifer) free will to make such an eternal choice and did not prevent them from doing so. They were in heaven, were glorified beings, stood in the presence of God- and still sinned, Just as Adam did in the perfect environment of Eden.

“Notice that God gave the angels no respite. He did not wait for them to continue in sin for years; but when they sinned, they fell. The punishment followed hard on the crime. They cast God out of their hearts, and he cast them out of heaven. How different is his conduct to some of you! You have sinned through a series of years. How old are you? Twenty years? Thirty? Forty? Fifty? Sixty? Seventy? Is it eighty years that you have lived in rebellion against God? And yet he has not cut you down! Wonderful patience! The angels he banished from his presence at once. He spared not the angels, but he has spared you. Why is this? The Lord never entered into any parley with the angels — never invited them to repentance or to mercy. Oh, but what parleys God has had with some of you! I am not the only one who has entreated and persuaded you, but yet with some of you I have pleaded very earnestly that you would turn from the error of your ways and dive — that you would believe in Christ and find eternal life. But why should the Lord treat concerning peace with men and not with fallen angels?”²⁷

The idea here is that God will not spare any that sin, no matter how high, mighty or noble they may be. Angels are higher than man, yet their position with God did not protect them from judgment for their sin.

“**Hell**” here is Strong’s #5020 tartaroû, 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. The word is used only here. This has the idea of the lowest levels of hell. The sin of these angels was an eternal one and was judged by God in the most severe measure possible. We refer to it as “Tartarus”, a place of imprisonment for the worst angelic offenders.

4c The “**chains of darkness**” here is literal, as well as spiritual in the idea of separation from the presence God and His truth. But this physical darkness, that is worse and more intense than

²⁷ Charles Spurgeon, “Fallen Angels a Lesson to Fallen Man” in *Metropolitan Tabernacle Pulpit*, volume 31, sermon 1820.

anything seen on earth, is a part of their punishment, to be eternally blinded as a part of their judgment, never to experience any light ever again. Those who once saw the light of heaven and of the glory of the Lamb are condemned never to see any light ever again for eternity. They are to exist for eternity as a type of mole, blindly groping in the pit. Since they followed the Prince of Darkness, their punishment will fit the crime. Since they seemed to enjoy darkness so much, God will give it to them for eternity.

When did this happen? It can refer to two events:

1. The initial apostasy of the angels before the creation, who followed Lucifer in his apostasy and rebellion,
2. The events of Genesis 6, where angels cohabitated with women in an attempt to corrupt the human race and defeat the prophecy of a Redeemer in Genesis 3:15. This is the better interpretation of the two. Since angels are always presented in the masculine gender (never sexless), it is possible for angels to engage in sexual activities with human women. Everything this entails is not laid out in its entirety in Scripture, however. The fact that angels do not marry nor are given in marriage (Matthew 22:30) has no bearing to the discussion, because you do not need to be married to have sex or to produce children!

If the first interpretation was correct, then those angels who fell along with Lucifer would already be in the bottomless pit, based on the past tense of the judgment. Those angels would have already been judged. Yet it is obvious that many fallen angels are very active in the world even to this day. Since not all these angels have been judged, the first interpretation cannot be correct. But the angels who were responsible for the events of Genesis 6 were judged quickly at the time of the flood. These angels are now in the bottomless pit. Their sin was so severe that God punished it on the spot.

4d They are kept in the bottomless pit until their final and ultimate judgment. It may be at the Great White Throne Judgment (Revelation 20), where they are judged along with the wicked dead and with Satan for their final doom.

2:5 And spared^{aorist middle} not the old world,^a but saved^{aorist} Noah^b the eighth person,^c a preacher of righteousness,^d bringing in^{aorist active participle} the flood upon the world of the ungodly;^{ef}

5a The world before the Flood, the 1,656 years (approximately) between the Creation and the Flood. If God spared not the angels who sinned, He will not spare sinful man. If He did not spare the pre-Flood world of Noah, He will not spare this generation either.

Some commentators will push back this "old world" to the time between Genesis 1:1 and 1:2, especially with the reference to the angels falling in 2 Peter 2:4. But I would put it more to the antediluvian age between Adam and Noah with the mention of Noah and his flood. That was a distinct age, but not an "aion" as "kosmos" is used for "world" in this verse.

5b And his family, because he found grace in the eyes of the Lord and was a righteous man in a very unrighteous generation.

5c Eight generations, which would run (from Genesis 5):

1. Adam
2. Seth (Abel was cut off and had no children, as none are mentioned)
3. Enos
4. Cainan
5. Mahalaleel

6. Jared
7. Enoch
8. Methuselah
9. Lamech
10. Noah

So there would be 8 generations between Adam and Noah.

5d There are plenty of unrighteous preachers in every generation. We have to wonder what kind of theological opposition Noah received as he preached the warning regarding God's impending judgments. Were there many false prophets to oppose him? But what a grand title this is! To preach is one thing. To preach righteousness is even greater. But for the Holy Spirit to refer to you as a "preacher of righteousness" is the greatest title a preacher can have!

AV	ESV	LSV	Darby
5 And spared not the old world, but saved Noah the eighth <i>person</i> , a preacher of righteousness, bringing in the flood upon the world of the ungodly;	5 if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly;	5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly;	5 and spared not <i>the</i> old world, but preserved Noe, <i>the</i> eighth, a preacher of righteousness, having brought in <i>the</i> flood upon <i>the</i> world of <i>the</i> ungodly;

"preacher" The ESV weakens this by making Noah a "herald" rather than a preacher. The ESV does not like preaching or preachers.

5e That generation was uniquely ungodly, possibly more so than any other except the generation leading up to the Tribulation period. This was a universal judgment as all the ungodly perished.

5f This was a worldwide flood that totally destroyed the old world and that totally changed the landscape and climate of the earth.

2:6 And turning the cities of Sodom and Gomorrha into ashes ^{a- aorist active participle}
condemned ^{aorist} **them with an overthrow, making** ^{perfect active participle} **them an**
ensample unto those that after should ^{present active participle} **live ungodly;** ^{present middle/passive participle-b}

6a Peter considers this to be a historical event. God's judgment upon these cities was so devastating and complete that the archaeologist has yet to find any ruins. Some think they may be buried under the waters of the Dead Sea but that is not necessary. God did not just "overthrow" the cities but He turned them into ashes. It is hard to excavate ashes! This is about as close to annihilation as you get in the Bible.

6b But we wonder how many other sinners took this example to heart and reformed and repented. Probably not many. This is just like today. There are a multitude of examples of the judgment of God in our current day and in history, but few would take such examples to heart.

This is one purpose before the judgments of God in history, that later sinners will see it, consider it and repent.

2:7 And delivered just^a Lot,^b vexed^{present passive participle} with the filthy^c conversation of the wicked:^d

7a “Just” as in “righteous”, not “only”.

7b Lot was a righteous man. If Peter had not told us this under divine inspiration we would have never believed that Lot was righteous. His presentation in Genesis would give us no reason to believe that he was a righteous man. But the Holy Spirit clearly says he was. This shows us that we ultimately do not know who is saved or lost and it will be quite the surprise when we get to the judgment seat of Christ and see who is there and who is not there. A man can be backslidden and carnal and still be righteous in the eyes of God, if not in the eyes of man. I am glad that Peter tells us this under divine inspiration for if he didn't, I don't think any of us would have ever thought Lot was a saved man. This shows that even a saved man can fall so far that no one would know he was a Christian. This is not any kind of abuse of the doctrine of the security of the believer because Lot was saved, as though by fire. He lost it all- his family, his fortune, his reputation and his character. He will have much to answer for at the judgment seat. How much better is it to live an honorable Christian life!

7c Strong's #766 aselgeia; unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence.

7d The Sodomites and their sodomy in this context, but it would also include the additional characteristics of the residents of Sodom and the neighboring cities described in Ezekiel 16:49 (**Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.**). Ezekiel describes these additional sins as pride, fullness of bread, abundance of idleness and failure to help the poor. These sins, along with the homosexuality, are described as “filthy”.

2:8 (For that righteous man^a dwelling^{present active participle} among them, in seeing and hearing, vexed^{b-imperfect} his righteous soul^a from day to day with their unlawful deeds;)^{c-d}

8a Strong's #928 basanizō; to test (metals) by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the colour of the streak produced on it by rubbing it with either metal, to question by applying torture, to vex with grievous pains (of body or mind), to torment, to be harassed, distressed, of those who at sea are struggling with a head wind. Lot tortured himself with willingly and voluntarily subjecting himself to the various sins of Sodom instead of trying to separate himself from them. It is one thing to be unwillingly subjected to it as we all are as we move through the world daily. There are many things we cannot avoid. But we do not subject ourselves to more sin than we have to, nor does the godly believer put himself into a position where he must witness the bowels of hell spewed out on a continual basis. But Lot did. Why? His motivations could have been many. There was money to be made in Sodom. There were marriage opportunities for his daughters. His wife liked the shopping and the social scene in Sodom. If Lot had any sons, he could have been motivated by the schools and the educational opportunities that were in the city. But the cost of all this was submitting yourself and your family to the sins of Sodom on a continual basis. In this case, Lot tortured

himself spiritually as he was a righteous man and allowed the sins of Sodom to drag him down to backsliding and destroying his testimony. Why do that willingly? It is one thing if you are forced to eat garbage at gunpoint. Why do it voluntarily?

8b Repeating the fact that Lot was a righteous man, despite the fact that he willingly dwelt with the wicked and even referred to them as “brethren” in Genesis 19:7.

8c Lot willingly and voluntarily dwelt among the Sodomites and willingly subjected himself (and his family) to their sins. He did this for the money, because he was making a good living in Sodom. He sacrificed his family for financial greed and lost both his family and his fortune in the process. A man who tries to hang on to everything usually ends up losing everything.

8d It is “unlawful” in the sense of being morally and naturally “illegal”, as the human body was not designed for homosexual acts. That is why sodomy is a crime against nature.

2:9 The Lord knoweth^{perfect} how to deliver^{present middle/passive infinitive} the godly out of temptations,^a and to reserve^{present middle/passive participle} the unjust unto the day of judgment to be punished.^{b- present passive participle}

9a But this assumes that the godly want to be delivered out of their temptations! God certainly tried to get Lot out of Sodom numerous times but Lot had no interest in leaving. Even when the angels were trying their best to drag him and his family out of Sodom, he “lingered” (Genesis 19:16).

9b This is a certain and settled fact, that God will judge the ungodly and even the saints, as seen in 2 Peter 2:4-7.

2:10 But chiefly them that walk^{present middle/passive participle} after the flesh in the lust of uncleanness,^a and despise^{present active participle} government.^b Presumptuous are they,^{c-d} selfwilled,^e they are not afraid^{present} to speak evil^f of dignities.^{f-g}

10a The backslider, the carnal believer, the unsaved man. Lot certainly qualifies here as he had no respect to the angels as they told him they were about to destroy Sodom. Lot wasted time arguing with them about the rightness of this judgment of God.

10b “**government**” would be similar to the “dominion” of Jude 8. A false prophet respects and honors no one but himself. He fears no one in any position of authority. Such false teachers and apostates wouldn’t be caught dead citing other writers in their literature, believing they are the fount of all Christian knowledge and that God speaks only through them. One recent example of this was Harold Camping, president of Family Radio, who arrogantly predicted the rapture to be May 21, 2011. When his prediction failed, he refused to admit he was wrong and refused to apologize for leading so many of his followers astray. This lack of respect extends all the way to heaven, as he will not honor or glorify God.²⁸

This can apply politically and socially to those who hate their governments. Granted, human government is a farce today but it is still ordained by God and must still be honored and respected. Where this places some modern “anarcho-bertarians”, tax resisters and militia groups is hard to say. Romans 13 still applies even to sinful governments. Christians are to be

²⁸ Family Radio was gutted not long afterwards. It is still operating as of 2025 but it is a shadow of its former self and is nothing but yet another plain-vanilla mainline evangelical ministry.

in subjection to the human governments that God ordains as long as we do not have to sin in so doing. We should also be very careful in what we say about government officials as they are the civil magistrates that have also been ordained by God. To blaspheme them is to, by extension, blaspheme God.

10c Arrogance and pride are a common attitude of false teachers and apostates. They dare to actively set themselves against the truth of God and the God Who gave that truth.

10d Strong's #5113 tolmetês; presumptuous, a daring man. It is used only here.
The Geneva Bible has "stand in their own conceit" for "presumptuous".

10e Strong's #829 authadês; from autos autos (Strong's #846) him(her)self and hêdonê (Strong's #2237), pleasure, lust; desires for pleasure, self-willed, arrogant

10f Blaspheme.

10f This attitude is related to the despising dominion. Their lack of respect for others and for God results in speaking against them as well. They respect no one and fear no one, including God.

10g Strong's # 1391 doxa, opinion, judgment, view, splendour, brightness, a most glorious condition, most exalted state. This would have the idea of someone in a position of authority or prominence, either human or divine/angelic.

AV	ESV	LSV	Darby
10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous <i>are they</i> , selfwilled, they are not afraid to speak evil of dignities.	10 and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones,	10 and especially those who go after the flesh in <i>its</i> corrupt lust and despise authority. Daring, self-willed, they do not tremble when they blaspheme glorious ones,	10 and specially those who walk after the flesh in <i>the</i> lust of uncleanness, and despise lordship. Bold <i>are they</i> , self-willed; they do not fear speaking injuriously of dignities:

"dignities" The Tyndale and Coverdale Bibles have this as those "in authority". The Geneva Bible uses "dignity". The Bishops Bible has "excel in worship". The ESV and LSV uses "glorious ones", which fits the idea of "doxa".

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

11a No angel, not even Michael the Archangel would not rebuke the devil (Jude 9). Satan is more powerful than any angel, including Michael. Instead, Michael simply says "The Lord rebuke thee". If no angel, nor Michael, feels it within his authority to rebuke Satan, then what makes us think that we, fallen, puny man, may? Railing accusations do not belong in the mouths of Christians. Even Jesus, the Son of God, while on earth as the Son of Man, did not rebuke Satan during His three temptations, but He did as Michael did- they both turned Satan

over to the Father for a good and proper "rebuking". "The God of peace will not be served with a wrathful spirit, and Christ's warfare needeth no carnal weapons."²⁹

Is this not a frequent Charismatic practice, rebuking the devil? Charismatics do it frequently. But on what authority do they imagine themselves to possess to rebuke Satan? We are told to resist the devil in James 4:7 but nowhere are we commanded to rebuke him. Instead, we simply turn Satan over to the Lord and say "The Lord rebuke thee, Satan". Charismatics are guilty of gross presumption when they claim to "rebuke the devil" for they can do no such thing. We need to respect the power of the devil but we must also rest assured in the fact that Christ is more powerful than Satan and that we can overcome Satan only by the blood of the Lamb (Revelation 12:11), not by our puny "rebukes", which Satan probably just laughs at.

10. The Reward of the Apostates 2:12,13

2:12 But these, as natural brute beasts,^a made^{perfect passive participle} to be taken and destroyed,^b speak evil^{present active participle} of the things that they understand not; present-c and shall utterly perish^{future passive} in their own corruption;^d

12a They are foolish, stupid and without natural understanding. No intelligent person would knowingly and willingly teach false doctrine or go off into apostasy. It is a fool's errand, no matter what the IQ of that person is. These apostates have no more spiritual understanding than a beast feeding in the field.

Can such a description really be made of a truly born again Christian? It would be very difficult to apply these descriptions to one who truly is born again. We must conclude that these people Peter is describing are not born again.

Brute beasts are interested in three things (nothing greater, higher, better or more noble):

1. Self-preservation
2. Self-gratification
3. Self-propagation

In other words, self! "If all you accomplish on this earth is to stay alive and well, to live as comfortably as you can, to satisfy your hunger and thirst, and to get married and raise a family, you are no different than any dog, cat, rabbit, skunk or raccoon."³⁰

12b Beasts are usually raised to be taken and killed for food. They are raised to eventually be killed. These false prophets, as they are likened to natural brute beasts, are destined for a spiritual fate that would be no better than the beast in the field.

12c They blaspheme the truth of God because they do not understand it. They attack that which they do not understand or that which is of no use or profit to them. If they cannot use it to make a dollar or to ensnare a new convert, that truth must then be rendered harmless to them by blaspheming it. Many of these false teachers will blaspheme such precious Bible truths as the rapture or the truth that the church will not go through the tribulation or salvation by grace without the works of the law because they have no spiritual understanding of them since they are "natural brute beasts" and have no spiritual understanding to begin with.

12d Apostasy must always end in judgment. There is no remedy for it. Once a false teacher has started down the road to false doctrine, the chances are just about zero that he will be

²⁹ Thomas Manton, *Commentary on Jude*, page 259.

³⁰ Peter Ruckman, *The Books of the General Epistles*, volume 1, page 445.

recovered from his error and restored or even saved. Apostasy causes too much damage to the soul and infect the mind with too much spiritual pride for them to ever admit they were wrong. When Harold Camping failed in his prediction that the rapture would take place on May 21, 2011, he never apologized for it nor admitted that he had made a mistake or was wrong. He insisted that he was correct even in the face of his failure. How can you remedy that? How can you anything with such a man? Can you convince Binny Hinn, Joel Osteen or Jesse DuPlantis that they are in gross error and need to repent? How many examples can you cite of a man who taught false doctrine repenting of that sin? The examples are very few.

2:13 And shall receive ^{future middle participle} **the reward of unrighteousness,^a as they that count** ^{present middle/passive participle} **it pleasure to riot^b in the day time.^c Spots^{d-e} they are and blemishes,^f sporting themselves** ^{g--present active participle} **with their own deceivings while they feast** ^{present middle/passive participle} **with you;^h**

13a Just as the godly man and the preacher of truth has a reward and the bema seat of Christ, so does the apostate, although his “reward” will be at the Great White Throne judgment and it will be a reward of condemnation.

13b How they enjoy their sin, with no thoughts about their sin, the eternal consequences of it or how they continually offend God! They enjoy their sin in their spiritual insanity.

The Tyndale, Coverdale, Geneva and Bishops Bibles all have “live deliciously”. The Darby translation has “accounting ephemeral indulgence pleasure” which is a very clunky reading.

13c Most sinners will riot at night, as they love darkness rather than light. They also imagine that the nighttime will hide them from the eyes of both God and man. But these sinners are very bold and have absolutely no fear of God whatsoever, so they will commit their sins under the sun, in the sight of all, and will do so without blushing.

The daytime is the time for work. When night falls, the work stops for the day. Instead of working for the Lord and advancing the kingdom, they are busy partying and eating and drinking in their apostasy, wasting time on themselves and their bellies that they could have been using for the glory of God.

13d AV	ESV	LSV	Darby
13 And shall receive the reward of unrighteousness, <i>as</i> they that count it pleasure to riot in the day time. Spots <i>they are</i> and blemishes, sporting themselves with their own deceivings while they feast with you;	13 suffering wrong as the wage for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their deceptions, while they feast with you.	13 suffering unrighteousness as the wages of <i>their</i> unrighteousness, considering it a pleasure to revel in the daytime— <i>they are</i> stains and blemishes, reveling in their deceptions, as they feast with you,	13 receiving <i>the</i> reward of unrighteousness; accounting ephemeral indulgence pleasure; spots and blemishes, rioting in their own deceits, feasting with you;

“spots” Strong’s #4696 spilos, a stain or blemish, defect, disgrace, spot. Also used in Jude 12,23. The ESV has “blots” for “spots”. The LSV has “stains and blemishes”. Changing “spots” destroys the cross references below.

13e The Bible has much to say about “spots”:

1. Leprosy is associated with spots, and leprosy is a type of sin- Leviticus 13. How interesting that the most comprehensive chapter dealing with leprosy is in Leviticus chapter 13.
2. Leprosy can appear as a “bright spot” or white. Sin can appear to be “bright”, desirable, fun, even profitable, but it is still a fatal disease. Leviticus 13:2,4,19,24
3. The spot of leprosy appears on the skin- Leviticus 13:2,4
4. The spot of leprosy can also appear reddish. This red color is more typical of sin, when one considers the old phrase about “scarlet sins”. In these cases, sin appears in its more natural state, sin appearing as sin. Leviticus 13:19,24
5. When the spots appeared, the infected person had to present himself to the priest for examination. When we have the spots of sin appearing in us, we should also present ourselves to our Great High Priest for an examination! Leviticus 13.
6. A burning is associated with the spots of leprosy. This reminds us that sin will lead the sinner to the burnings of hell if left untreated. Leviticus 13:24.
7. Freckled spots are also mentioned in the examination of leprosy. Leviticus 13:39.
8. The animal used for the red heifer offering had to be without spot. Numbers 19:2
9. The animals used for the burnt offering had to be without spot. Numbers 28:3,9,11,17,26
10. Spots are associated with corruption, and a perverse and crooked generation. Deuteronomy 32:5.
11. Solomon said that the Shuamite had no spot in her. Song 4:7. This is how Christ sees the Christian, as spotless
12. A leopard cannot change his spots, showing that a man cannot change his sinful nature himself. Jeremiah 12:23.
13. The Church will be presented to Christ, not having any spots. Ephesians 5:27.
14. We should keep the commandments without spot. Spots would be associated with disobedience and rebellion here. 1 Timothy 6:14.
15. Christ offered Himself to the Father without spot. Hebrews 9:14.
16. Christ was as a lamb, without spot. This speaks of His sinlessness. 1 Peter 1:19.
17. False teachers and apostates are spots. 2 Peter 2:13; Jude 12.
18. We should strive that we be found in Him without spot. 2 Peter 3:14.
19. Our garments can be spotted by the flesh (old nature) and we should hate this if it should happen- Jude 23.

13f The blemish is the damage left behind by the staining of the spot. Dealing with spots is bad enough, but then the damage done by the spot must then be addressed.

13g Strong’s #1792 *entruphaô*; from *en* (Strong’s #1722) *in*; and *truphaô*, to live in pleasure; to live in luxury, live delicately or luxuriously, to revel in. This “sporting” can have two ideas:

1. They “sport” or “style” themselves as genuine Christians despite their extreme worldliness, carnalities and apostasies. They have deceived themselves that despite all their problems, they are Christians or that they are not under the judgment and condemnation of God.
2. They do know of their true spiritual state (in contrast to the first point above) and go about wallowing in their sin while outwardly pretending that they are Christians when they know full well they are not. They do this to deceive the unwary they are associating with to receive them as Christians and to convince their “victims” that they can live a similar lifestyle that they are without any spiritual damage or divine judgment.

They also live “high, wide and handsome” because sin and error pay so well. It must, else nowhere near as many false teachers would dedicate themselves to such a life.

13h These false teachers and apostates are right along with us, side by side, like the tares growing along with the wheat. They are in our churches, our fellowships, in our schools and in our mission agencies. Sometimes they are welcomed or tolerated by brethren with weak standards or with very broad standards of fellowship. In other situations, they are discovered to be in our midst and must be driven out if they will not repent before they can do any spiritual damage.

11. A Further Description of Apostates 2:14-22

2:14 Having ^{present active participle} **eyes full of adultery,^a and that cannot cease from sin;^b beguiling** ^{c--present active participle} **unstable souls:^d an heart they have** ^{present active participle} **exercised with covetous practices;^e cursed children:^f**

14a They are very lustful and sensual. Most false prophets tend to have moral issues somewhere in their lives, more than orthodox believers. This adultery can be physical (with the moral problems false teachers have) or spiritual, in their abandonment of Christ and His truth, in taking up with the strange woman of false doctrine and practice.

14b In that context, they would have to be unbelievers as sinners cannot cease from sin, but a believer can, with help from the Holy Spirit.

14c Strong's # 1185 delezô; to bait, catch by a bait, to beguile by blandishments, allure, entice, deceive. False teachers must resort to deception and "bait" to get followers. If they came right and told the truth about who and what they were, no rational person would follow them for three feet. This is why groups like Mormons, Jehovah Witnesses and Seventh Day Adventists strive to "mainline" their public image and presentations. The Mormons are currently involved with this with several high-profile politicians and media personalities trying to portray their Mormonism as "normal". Seventh Day Adventists do this all the time as they never identify themselves as such in their literature. You have to learn to spot the signs that the book you are reading is Seventh Day Adventists and that it will push the dietary laws and Sabbath observance at you.

14d Their victims are not settled, rooted or grounded in the faith, nor are they very mature spiritually. Since they are not well rooted and grounded, they may be easily uprooted by any wind of doctrine that blows their way. A man may be temporarily unsteady but being unstable is a more permanent condition

14e They are covetous in heart which makes them covetous in practice. False teachers are money-driven, doing and saying whatever is necessary to bring in the maximum amount of lucre. Preaching truth is seldom profitable in this life but preaching error pays off down here on the footstool, which is under the control of the god of this age.

14f They are under the curse and judgment of God for teaching error and leading these "unstable souls" astray and into the pit. They will be severely judged for that!

2:15 Which have forsaken ^{aorist active participle} **the right way, and are gone astray,** ^{a-aorist passive} **following** ^{aorist active participle} **the way of Balaam the son of Bosor, who loved** ^{aorist} **the wages of unrighteousness;^b**

15a The impression is that they did not do this in ignorance but did so with full knowledge and understanding of their error.

Strong's #4105 planaô; to cause to stray, to lead astray, lead aside from the right way, to be led into error. They have wandered out of their appointed course as a planet wanders through the night sky, unlike the fixed stars that have their appointed place and course. But false teachers will not place themselves under this sort of discipline.

15b Jude 11 refers to this as the **“error of Balaam”** but the **“way”** here is the way of his error, so they are very similar. Balaam was a prophet for hire, who would have cursed God's people if God had let him. Balaam rented himself out to the highest bidder as a prophet for hire. As he loved the wages of unrighteousness, so do they. Imagine, being willing to curse God's people for a dollar! But since he could not curse God's people, he did the next best thing, as he told Barak how to get them to curse themselves, by engaging in sexual practices with the women of Midian (Numbers 31:8. why was he among the Midianites? Was he a Midianite- Numbers 22:4,7?). It's the money that causes false prophets to go out of the way. If apostasy and teaching error wasn't so profitable, not as many people would be doing it. This is why fewer people teach truth- it simply doesn't pay as well. But God does pay wages of righteousness. Why not enter God's employ? God does not pay right away, in this life. You have to wait for full and final payment for God, which you will receive at the judgment seat. But Satan gives the good wine first, in this world. He will allow you to spend your wages now in fulfilling the lusts of the flesh. God has you wait until heaven for your payday. Many are simply too impatient to wait for God's payday. They want it now and want it all, like the Prodigal Son of Luke 15. So they sell out on the altar of the immediate.

Peter uses the phrase “way of Balaam” here. The “way” and “error” lead to the same dead end- the love of money. The “way” of Balaam is a road that leads you to compromise and treachery, all for love of a dollar. This is the sin of the Charismatic television evangelists, like Benny Hinn, Joel Osteen, Joyce Meyer, Kenneth Copeland, Oral Roberts and the lot. I once heard O. Talmadge Spence, who knew Oral Roberts personally back in the 1940s and 1950s tell the story of the night when his father finally broke fellowship with Roberts once and for all. When Roberts began claiming to hear audible voices from God and blather on about healing, Spence's father (H. T. Spence) threw Roberts out of his house. As Roberts left, he replied “Hubert, you are never going to be anything but a little preacher. And I'm not working for pennies anymore”. And Roberts didn't. He built a great empire and a great “Christian University” because he followed the way of Balaam, which was “follow the money” by preaching error.

Of course, Charismatics are not the only ones guilty of this. We do not know the motivations of the hearts of anyone, but we wonder the motivation and the methods used by the “big” fundamentalist schools, like Bob Jones University, Pensacola Christian College, Liberty University, Hyles Anderson College, Ambassador Bible College and Commonwealth Baptist College, in building their facilities and their empires. Could it have been accomplished solely by preaching and following the truth, without any compromise whatsoever? Is that possible?

So the differences between the **way** of Balaam and the **error** of Balaam are:

WAY- following after the money

ERROR- is where Balaam told Balak how to get the children of Israel to corrupt themselves in Numbers 25- mingle with the Midianites and turn the women loose on Israel!

2:16 But was ^{aorist} **rebuked for his iniquity:**^a **the dumb ass speaking** ^{aorist middle} **with man's voice** ^{participle} **forbad** ^{b-aorist} **the madness of the prophet .**^c

16a It wasn't just that Ballam “stepped over the line”, which is the thought of a “transgression”, but he blasted through it and erased the line!

16b It was a very sharp and stinging rebuke, where God even resorted to a miracle to make Balaam see his error. How much trouble do you need to be in to be rebuked by an ass!

16c Apostasy is madness! Sin is a form of insanity. When one is involved in it, the person involved will do things and say things no rational man would do, especially in offending God in so direct a manner. With Balaam, it was his hope for gain that messed up his thinking and got him into so much trouble.

2:17 These are ^{present} wells without water, clouds that are carried ^{present passive participle} with a tempest;^a to whom the mist of darkness is reserved ^{perfect passive} for ever.^{bc}

17a Compare Jude 12. They are dry spiritually as well as disappointing. When you are thirsty and go to a well, you expect the water to be there. But the dry well delivers only disappointment. To an area parched with drought, the clouds promise rain, but these clouds never deliver. They carry the same spiritual disappointment as does the empty well. False prophets also promise great things spiritually but are never able to deliver. This is because they have nothing to deliver in the first place. All their promises are empty. They promise exclusive spiritual knowledge if you follow them or a “sure ticket” to salvation, but their followers end up in hell. False teachers promise spiritual riches and prosperity if you send in a generous “seed faith offering” to their “vital last days ministry” but the promised raise or promotion at work never comes and their credit cards never get miraculously paid off. False teachers and apostates will also disappoint their followers because they will never be able to follow through on their promises.

17b Compare with Jude 13. This is the fate of these apostate angels as well as false teachers. The fallen angels are chained with eternal chains, reserved for their final judgment, which will probably take place at the Great White Throne judgment of Revelation 20. They are reserved so that they cannot escape their prison or judgment, nor do any more damage to those on earth. They were judged in the past as they were chained and cast down into hell, but their final and “official” judgment is still future. While some of these fallen angels are chained now, their current fate will be the same one to be shared by the false prophets who served their common master, Satan. This darkness is one of the more terrifying aspects of hell, the inability to see anything for eternity, blind forever as one suffers in the fires the damned. If you could see the terror, then you might be able to understand it better and prepare yourself for it. But when you are shrouded in eternal darkness, then you cannot see your situation and that fear only serves to add to the torment. This is why when you hear strange noises in your house at night, the first thing you do is turn on the lights so you can see the danger.

17d AV	ESV	LSV	Darby
17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.	17 These are waterless springs and mists driven by a storm. For them the gloom of utter darkness has been reserved.	17 These are springs without water and mists driven by a storm, for whom the black darkness has been kept.	17 These are springs without water, and mists driven by storm, to whom the gloom of darkness is reserved <i>for ever</i> .

The ESV and LSV omit “forever”. Darby puts it in brackets. Are the modern versions attacking the idea of the eternity of the lake of fire and bottomless pit?

2:18 For when they speak ^{present middle participle} **great swelling words of vanity,** ^{a-b} **they allure** ^{c-present} **through the lusts of the flesh, through much wantonness,** ^d **those that were clean escaped** ^{aorist active participle} **from them who live** ^{present passive participle} **in error.**

18a Compare this with Jude 16. False teachers are big talkers! They excel in "fifty cent words" and "tradesman terminology" to impress you and to make you think they are intelligent, or at least that they know what they are talking about. It dresses up their apostasy in nicer clothing. It is also very intimidating, especially with young converts and Christians who may not have much education. The apostate will try to "buffalo" them with a lot of verbiage, and brow-beat them into accepting their errors. But big swelling words are usually nothing more than cover for tiny, little ideas, or, in this case, apostasy. If a man has to dress his ideas into this kind of verbiage, it only shows that his ideas are too weak to stand on their own. Use plain speech and direct talk when preaching the truth. Don't try to impress us or to intimidate us with words that even you don't know what they mean. "Simplicity is truth's most becoming garb." The true teacher is plain spoken, easy to understand, is not forever quoting Greek, Hebrew and Latin to an English-speaking congregation. He speaks to be easily understood, no matter how deep he is preaching. Here is how you discern the false teacher from the true teacher- which one can you understand?

The same is true with regards to Bible versions. The simpler and easier to read is usually the better one. This is why the Authorized Version has the lowest grade-level index of any version out there. D. A. Waite Jr. did an exhaustive study of the readability of the various English versions in *The Comparative Readability of the Authorized Version* in 1996. His research found that the King James was the easiest to read. The average word in the King James was 1.31 syllables and had 3.968 letters per word. The New American Standard Version was generally the worst in readability. Of course, the ESV came out after Waite's study but its own advertising claims that it reads at an 8th grade level.

Strong's #5246 *huperogkos*; from *huper* (Strong's #5228) in behalf of; and *ogkos* (Strong's #3591) weight; overswollen, immoderate, extravagant, literally "heavy words".

18b AV	ESV	LSV	Darby
18 For when they speak great swelling <i>words</i> of vanity, they allure through the lusts of the flesh, <i>through much</i> wantonness, those that were clean escaped from them who live in error.	18 For, speaking loud boasts of folly, they entice by sensual passions of the flesh those who are barely escaping from those who live in error.	18 For speaking out arrogant <i>words</i> of vanity, they entice by sensual lusts of the flesh, those who barely escape from the ones who conducted themselves in error,	18 For <i>while</i> speaking great highflown words of vanity, they allure with <i>the</i> lusts of <i>the</i> flesh, by dissoluteness, those who have just fled those who walk in error,

"**great swelling words...**" The ESV just has "loud". What an unnecessary omission of the description of these words!

18c Strong's #1185 *deleazô*; to bait, catch by a bait, to beguile by blandishments, allure, entice, deceive. False teachers must resort to deception and "bait" to get followers. If they came right and told the truth about who and what they were, no rational person would follow them for three feet. This is why groups like Mormons, Jehovah Witnesses and Seventh Day Adventists strive to "mainline" their public image and presentations. The Mormons are currently involved with this with several high profile politicians and media personalities trying to

portray their Mormonism as “normal”. Seventh Day Adventists do this all the time as they never identify themselves as such in their literature. You have to learn to spot the signs that the book you are reading is Seventh Day Advistists and that it will push the dietary laws and Sabbath observance at you. In this case, they also use the pleasures of the flesh to allure their victims- freedom from the law, making of money and the gathering of materialism (through the prosperity gospel) and even allowances of immorality.

18d These false prophets and their doctrines, appeal to the flesh. False teachers are rarely spiritual in their offerings but always bait the hook with something carnal- money, healing, hidden ir secret knowledge, but seldom do they offer a deeper walk with God since they cannot offer that which they do not have themselves or that they are ignorant of themselves.

Strong’s #766 aselgeia, unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence.

2:19 While they promise present middle/passive participle **them liberty, they themselves are** present active participle **the servants of corruption:^a for of whom a man is overcome,** perfect middle/passive **of the same is he brought in bondage.** perfect passive

19a It is like a slave offering others freedom, or oene addicted to alcohol offering a “dry” lifestyle to others! It is like a faith-healer with a hospital, or one that wears glasses (Oral Roberts, both instances). They cannot offer others something that they do not have, in this case, liberty. Yet they offer freedom from something- ignorance, poverty, sickness, even from the law of God (antinomians). They always have to make that carnal appeal to attract a crowd. Yet these false teachers are in the greatest bondage of them all, although they do not know it or they do know it but will not and cannot admit it, else they will lose their followers and income stream. They will not be subject to any law but their own. They will not subject themselves to any law of God or man.

2:20 For if after they have escaped aorist active participle **the pollutions^a of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again** aorist passive participle **entangled^b therein,^b and overcome,** perfect/ present middle subjunctive-c **the latter end is worse with them than the beginning.**

20a Strong’s #3393 miasma, that which defiles, defilement, vices the foulness of which contaminates one in his intercourse with the ungodly mass of mankind. It is used only here in the New Testament

20b This again makes us wonder if these false teachers can be saved, for they did once escape these pollutions from the world (at salvation and the new birth) only to fall back into those same pollutions through apostasy. But even if they were saved, their latter end is worse than the first.

This could have a dispensational application to it as there is no eternal security in the Tribulation period. A believer (not a Christian as there are no Christians in the tribulation) can be “saved” (in a tribulation context) only to lose it through apostasy (such as believing the lies of the Antichrist). In that case, his latter end would be very bad, with a greater judgment than he would have received if he had never made any profession of faith at all.

20c They are not Overcomers (Revelation 2,3) but are overcome by the world and their own lusts and corruptions.

2:21 For it had been ^{imperfect} **better for them not to have known** ^{perfect active infinitive} **the way of righteousness, than, after they have known** ^{aoist active participle} **it, to turn** ^{aoist} ^{infinitive} **from the holy commandment delivered** ^{aoist passive participle} **unto them.**^a

21a Sinners go to hell anyway but there are degrees of punishment. To go to hell without ever hearing the name of Jesus is one thing, and that is bad enough. But to hear the gospel and the truth, and then turn from it with full knowledge will mean that sinner will be beaten with many stripes (Luke 12:47,48).

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

22a Again, it sounds like they were saved ("washed") and then went back into the mire, like the dog eating its own vomit or the cleaned pig going back to the mud. The tribulation application is the best one, else we have a church-age application that is going to be very difficult- a saved man lost his salvation because he went apostate.

2 Peter Chapter 3

12. Reminding and Stirring Up 3:1,2

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

1a First Peter would be the first epistle. This shows that Peter was writing to the same group of people in both letters and that this second epistles must not have been written too long after the first one.

1b Said of Christians, whose hearts and minds have been washed by the blood of Christ and who think the thoughts of God after Him. Even the purest of minds need an occasional stirring to keep even it from settling.

KJV	ESV	LSB	Darby
1 This second epistle, beloved, I now write unto you; in <i>both</i> which I stir up your pure minds by way of remembrance:	1 This is now the second letter that I am writing to you, beloved. In both of them I am stirring up your sincere mind by way of reminder,	1 This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder,	1 This, a second letter, beloved, I already write to you, in <i>both</i> which I stir up, in the way of putting you in remembrance, your pure mind,

“pure minds” The ESV and LSV have “sincere mind”, not liking the idea of a Christian having a “pure mind”.

3:2 That ye may be mindful^{aorist passive infinitive} of the words^a which were spoken before^{perfect passive participle} by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:^b

2a AV	ESV	LSV	Darby
2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:	2 that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles,	2 that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior <i>spoken</i> by your apostles,	2 to be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and Saviour by your apostles;

The ESV has “predictions” for “words”. Why limit the extent of these “words” to predictive prophecies? They would include any and all apostolic teachings as well. Prophecies are not “predictions” but are revelations given by God about the future. The ESV minimizes prophecy.

2b This is what Peter urges his readers to be mindful of and what preachers are to be reminding their hearers of:

1. The words spoken by the “holy prophets”, a reference to the Old Testament writings
2. The commandments given by the apostles (including those by Peter), a reference to the still-developing New Testament (as these words were written).

A remembrance of both Old and New Testament materials will be increasingly important in the light of the strengthening apostasy and multiplication of false teachers and false doctrines as we approach the rapture. We must be familiar with the true words of God so we may discern that which is false and know how to deal with it.

13. Attacks Upon the Second Coming 3:3-10

3:3 Knowing ^{present active participle} **this first, that there shall come** ^{future middle} **in the last days scoffers,**^a **walking** ^{present middle/passive participle} **after their own lusts,**^b

3a They scoff and mock at the doctrine of the second coming, especially the dispensation/pre-millennial understanding of prophecy, which they hate. They also scoff at and mock those who hold to these truths and promote them. That which they hate, cannot understand or goes against their checkbook will they attack, usually by demeaning the doctrine and belittling those who hold to it. I can think of how the “Christian Reconstructionists” would write reams of material mocking and attacking the premillennial understanding of prophecy. Most of their criticisms were easily answered. After the failed Y2K hysteria of the year 2000 (which many Reconstructionists like Gary North rode it as far as they could), you do not hear nearly as much from these men anymore.³¹

Strong’s # 1703 empaiktês, a mocker, a scoffer. Most of the traditional text translations use “mockers” as does the LSV and Darby translation.

3b **“lusts”** Compare with Jude 16. They suffer from terminal selfishness. What they want is what is important and their desires is what counts. If they have to kill you to get what they want or cast your soul into hell to fulfill their lusts, then so be it. They are even willing to sacrifice their own souls to the pit to fulfill their lusts. Do not sodomites and the immoral do this? The drunkard, the drug addict, the thief? Instant gratification now while sacrificing their soul for eternity. They sacrifice the eternal on the altar of the immediate. They seek to preserve and maintain that in their hearts that Jesus came to destroy on the cross, thus frustrating His redemptive and sanctifying work on their behalf. They walk in the way of Old Adam instead of being filled with the Spirit, as they are commanded. This is because they are carnal and their thinking is fleshly.

3:4 And saying, ^{present active participle} **Where is** ^{present} **the promise of his coming? for since the fathers fell asleep,** ^{a- aorist passive} **all things continue** ^{present} **as they were from the beginning of the creation.**^b

4a Died.

4b It sounds logical. For 2,000 years since the crucifixion, it seems as nothing is happening in the realm of the second coming. There are some obvious fulfillments of prophecy (such as the return of Israel to the land in 1948), but preachers have been saying for centuries that the Lord

³¹ Books like *Rapture Fever: Why Dispensationalism is Paralyzed* only demonstrated North’s mocking attitude toward a theological system that he seemed unable to properly understand.

is coming “soon” and He still has not come. Well, when is He finally going to show up? This is a standard line of attack against a premillennial understanding of Scripture, but the other schools of eschatology would fare no better in dealing with the theological problems that are inherent in those systems. We simply remind the critics that if a thousand years is as a day with the Lord, then Jesus only returned to heaven 2 days ago in God’s reckoning, and that certainly isn’t a long time! Other prophecies took even longer to be fulfilled (such as Genesis 3:15) and some have yet to be fulfilled. Daniel 10:1 is a necessary principle of prophecy in this context, that the thing is true but the time appointed is long.

“Only the modern scoffers have tried to improve upon their predecessors, for they say, “All things have developed by evolution from the beginning, which never had a beginning, but which somehow or other has always existed.” Thus the scoffers change their strain, but they never alter their spirit; it is always an attack upon revealed truth. Indeed, they scarcely seem to believe that there is any revealed truth, and they will only accept that which they might themselves have invented. Notwithstanding what these men say, all things have not continued as they were since the beginning of the creation, for there have been great interpositions of divine power in the past, as Peter goes on to show.”³²

3:5 For this they willingly ^{present active participle} **are ignorant of,** ^{a- present} **that by the word of God the heavens were** ^{imperfect} **of old, and the earth standing** ^{perfect active participle} **out of the water and in the water:**

5a They do know the truths they are attacking and denying, but they willingly and knowingly reject them and dismiss them from their minds. They are not ignorant of these truths, they simply block them out and will not acknowledge them.

Attitudes Towards The Second Coming 2 Peter 3:3

1. Scoffing

A. 2 Peter 3:3,4 **Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.**

B. Who mocks the premillennial dispensationalist who interprets prophecy literally?

- i. Covenant theologians
- ii. Non-dispensationalists
- iii. Preterists
- iv. Postmillennialists and amillennialists
- v. Unbelievers and atheists

2. Surfeiting

A. Luke 21:34 **And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.**

B. Partying and hedonism. These people are existentialists, living only for the moment and taking no thought for tomorrow and the consequences of their actions today.

3. Sleeping

A. Matthew 25:5 **While the bridegroom tarried, they all slumbered and slept.**

B. 1 Thessalonians 5:6-8 **Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are**

³² Charles Spurgeon.

drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

C. Too many people are literally sleeping through the age, not keeping up with the signs of the times (Matthew 16:3 **And in the morning, it will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?**)

4. Surprise

A. 1 Thessalonians 5:4 **But ye, brethren, are not in darkness, that that day should overtake you as a thief.**

5. Sore

A. There are some people who do not want the Lord to return:

i. They are having too much fun now

ii. They enjoy this world too much

iii. They enjoy their toys too much

iv. Some preachers have built an impressive new building and want to use it first

v. They want this present system to collapse so they can reconstruct it on

“Christian” principles.³³

5. Serving

A. 1 Thessalonians 1:10 **And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.**

B. Only a remnant are watching and waiting

i. Matthew 25:4 **But the wise took oil in their vessels with their lamps**

3:6 Whereby the world that then was, being overflowed with water, perished:^{a- aorist middle} ^{aorist passive participle} **with**

6a Verses 5b and 6 can refer to one of two things:

1. Noah's flood. While some deny the worldwide flood, most Christians will acknowledge the Flood to some degree. Even unsaved people acknowledge the possibility of the Flood.

2. The period between Genesis 1:1 and 1:2. The context would be the rebellion of Lucifer (Isaiah 14, Ezekiel 28). When God judged that rebellion, He did so with a flood that destroyed the world that then was and set the stage for its recreation in Genesis 1:2. If this is the correct interpretation, the idea is that God overthrew whatever “world” or sphere of dominion” that Lucifer may have had with a flood to the extent that it was much greater than Noah's flood. This was no ordinary flood for it had cosmic ramifications. The existence of these “heavenly waters” is something that is taught in Scripture (see Genesis 1:6,7; Psalm 148:4 for example).

a, If you want a scientific verification of this “heavenly water”, consider an article on Space.com, July 22, 2011, “Astronomers Find Largest, Oldest Mass of Water in Universe”. The article says “Astronomers have discovered the largest and oldest mass of water ever detected in the universe — a gigantic, 12-billion-year-old cloud harboring 140 trillion times more water than all of Earth's oceans combined. The cloud of water vapor surrounds a supermassive black hole called a quasar located 12 billion light-years from Earth. The discovery shows that water has been prevalent in the universe for nearly its entire existence, researchers said.” And that's just in one small area of the universe!

b. You have to be very patient with science, as it often lags far behind theology and revelation.

³³ Christian Reconstructionists and those who hold to Dominion Theology.

Whichever interpretation is correct, both worlds perished, either in Genesis 1:1-2 or Genesis 6-8. I have never been dogmatic for or against the so-called “gap theory” but I will not to dismiss it. I have no trouble believing “something” happened before the events in Genesis 1:2 as that would answer a great many questions. It is obvious that something happened to our solar system in its early days. Why does Venus rotate backward (slowly, where a day is longer than a year) and why is its day longer than its year? What happened to the water on Mars that scientists think was once there? What knocked Uranus on its side? It would seem that some great event tore through the solar system many years ago. If we can tie it in with the rebellion of Lucifer and the judgment of God upon it, then the “gap theory” would make a lot of sense. We do not use the “gap theory” as an excuse to try to reconcile evolution or “old earth creationism” with Genesis, but the theological and physical evidence of something great and cataclysmic taking place around the time of Genesis 1 is too great to ignore.³⁴

3:7 But the heavens and the earth, which are now, by the same word are ^{present} kept in store, ^{perfect passive participle} reserved ^{present passive participle} unto fire against the day of judgment and perdition of ungodly men. ^a

7a Every atom in creation is “held together” by a binding force that keeps the elections from flying away from the protons and electrons. But after the Millennium, God is going to “turn off” that binding force and every atom in creation will fly apart, releasing a tremendous amount of energy. This will be like an infinite number of nuclear bombs exploding simultaneously throughout all the universe. What a conflagration that will be! God will use this to completely renovate the universe to remove every trace of sin in anticipation of the eternal golden age. The first time, God did this with water. The next time, He will use fire. The first time, just the earth was destroyed with water. The next time, fire will renovate everything, not just the earth.

How would Peter know about nuclear physics like this? He was a fisherman, ignorant and unlearned (Acts 4:13). But it was not Peter that knew about the nature of atoms, it was the Holy Spirit Who revealed it to him through divine inspiration. It only took science 1900 years to catch up with this half-educated fisherman from Galilee! That’s the way it usually goes- it takes science hundreds, if not thousands of years, to catch up with the Bible. “Science” and liberal theologians used to mock at this, as they could understand how such a thing could be. But with the advent of the atomic age in the 1950s, “science” has finally come to understand how this could take place.

3:8 But, beloved, be not ignorant ^{a-present imperative} of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ^b

8a **“be not ignorant”** It is not just a matter of “overlooking” something as if you “overlook” something, you did so deliberately, you were not ignorant of it. The point here is that many Christians are ignorant of this and know nothing about it, for whatever reason. They are ignorant of the great truths of Scripture and it does not bother them. Study and attention to doctrine have been replaced by an over-emphasis on church growth and evangelism. Not only are Christians ignorant of truth but they also do not know how to live and have no discernment of truth and error.

8b This is an important verse about God’s relation to time. God exists outside of time and is not bound by it as we are. Time is so meaningless to him that a thousand years to us is as a day with Him.

³⁴ For a fuller treatment on the Gap, see my Pilgrim Way Commentary on Genesis under Genesis 1:1 and 1:2.

3:9 The Lord is not slack ^{present middle subjunctive} **concerning his promise, as some men count** ^{present middle/passive participle} **slackness;^a but is longsuffering** ^{present middle/passive subjunctive} **to us—ward, not willing** ^{present middle/passive subjunctive} **that any should perish,** ^{present middle/passive subjunctive} **but that all should come** ^{aorist infinitive} **to repentance.**^b

9a The Lord could make a promise in Genesis 3:15 about the promise of a Messiah that would not be fulfilled for 4,000 years. But in the light of verse 8, that would only be 4 days in God's timeframe. Four thousand years is a long time to man but not to God. This is a principle of prophecy. Just because God takes a long time to fulfill a prophecy does not damage the validity of the prophecy. Daniel 10:1 goes along with this, that **the thing is true but the time appointed was long.**

This delay is not due to any laxness on God's part but rather to His longsuffering.

9b Peter makes it clear that Christ died for all and that He desires the salvation for all and makes salvation available for all. So if a man goes to hell, he does so against the will of God. There is no doctrine as "reprobation" where God supposedly "elects" some (negatively) to go to hell and where He never gives them a chance to be saved. To suggest such a thing is to do great damage to the love of God.

Neither does this teach any sort of universalism. Simply because God desires all men to be saved and does not desire the damnation of any does not mean that all men will be saved. It does mean that God has done that is necessary through Christ's death on the cross to make salvation available to all men and that all may be saved and that none need perish.

3:10 But the day of the Lord^a will come ^{future middle} **as a thief in the night;^b in the which the heavens shall pass away** ^{future middle} **with a great noise,^c and the elements^d shall melt** ^{e-future passive} **with fervent heat,** ^{present passive participle} **the earth also and the works that are therein shall be burned up.** ^{f-g-future passive}

10a That series of prophetic events starting with the rapture and extending seven years to the Second Coming.

Biblical revelation regarding the "day of the LORD":

1. It is among those who are proud and lofty
 - A. Isaiah 2:12, For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:
2. It comes as a destruction from God
 - A. Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
 - B. Joel 1:15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
3. It is cruel, with wrath and fierce anger
 - A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
 - B. Zephaniah 2:2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.
4. It will lay the land desolate
 - A. Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

- B. Zephiniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
5. It is the day of the Lord's vengeance
- A. Isaiah 34:8 For it is the day of the LORD'S vengeance, and the year of recompences for the controversy of Zion.
- B. Jeremiah 46:10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.
- C. Zephiniah 2:3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.
6. None will escape it
- A. Lamentations 2:22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.
- B. Zephiniah 1:18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.
7. It is a cloudy day
- A. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.
8. It is a day of the heathen, when they will be judged
- A. Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.
- B. Obadiah 15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
9. It is "at hand"
- A. Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;
10. It is great and very terrible
- A. Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?
11. The sun will be darkened and the moon "turned to blood" before that day
- A. Joel 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
- B. Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come
12. It is a day of darkness
- A. Amos 5:18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.
- B. Amos 5:20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?
13. Some people were actually looking forward to it and are rebuked
- A. Amos 5:18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.
14. It is associated with a sacrifice

- A. Zephiniah 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.
15. The strong and mighty men will cry because of it
A. Zephiniah 1:14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.
16. Elijah will return before that day
A. Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
17. It is a great and dreadful day
A. Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
18. It comes as a thief in the night
A. 1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
B. 2 Peter 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
19. The heavens will pass away and the elements will melt in that day
A. 2 Peter 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

It covers an extended period of time, mainly through the tribulation period but also extending through the Battle of Armageddon and even beyond the millennium to the renovation of the heavens and the earth. It covers a broad period of time that cannot be limited to any single event. It refers to a series of related events, all dealing with the outworking of the long process of God's judgments.

10b Although these events are prophesied, the exact timing of them is not. We do not know the date of the rapture. When it does occur, we can date the Second Coming generally seven years (minus a few days) after, but the exact date would still be unrevealed. The events themselves will also occur suddenly, both rapture and Second Coming. The thief, when he breaks into a house, does so at night, unawares, silently and quickly, to get in the house, get the valuables and get out as soon as he can. You may expect him sometime during the night but he will not reveal the exact time of his arrival. We can know the times and the seasons of these prophetic events, but not the exact dates.

The Lord comes as a thief in the night season. The thief does not come in the day but secretly, in a night season, so that he will not be detected. The world is in a spiritual night season, as is the church. Apostasy, indifference and carnality abound. The world is in a bad way. The worse the world and church are, the better the atmosphere for the rapture.

The modern versions (see below) remove this revelation about the Lord coming in the night. This is a major teaching of premillennialism and dispensationalism, that the age will continue to decay up to the secret coming of the Lord in the rapture. Other prophetic systems reject this truth in their rejection of the rapture. For example, post-millennialism omits the rapture, teaching that after the Church has converted a majority of earth's population, then the Lord will return in a Second Coming context, not in a secret rapture preceding the Tribulation period. There is no "night season" return of Christ in such a system.

AV	ESV	LSV	Darby
10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.	10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.	10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be found <i>out</i> .	10 But the day of <i>the</i> Lord will come as a thief, in which the heavens will pass away with a rushing noise, and <i>the</i> elements, burning with heat, shall be dissolved, and <i>the</i> earth and the works in it shall be burnt up.

The versions omit “in the night”.

10c Strong’s #4500 rhoizêdon; with a loud noise. It is used only here.

10d Strong’s #4747 stoicheion; any first thing, from which the others belonging to some series or composite whole take their rise, an element, first principal e.g. the elements, rudiments, primary and fundamental principles of any art, science, or discipline, the elements of religious training, or the ceremonial precepts common alike to the worship of the Jews and of the Gentiles, the ceremonial requirements esp. of the Jewish tradition, minutely set forth by theophists and false teachers, and fortified by specious arguments, the principles and practices of the old covenant world order. This word can be used in a scientific and a theological and a ceremonial sense.

10e Strong’s #3089 luô; to loose any person (or thing) tied or fastened, of a husband and wife joined together by the bond of matrimony, of a single man, whether he has already had a wife or has not yet married, to loosen, undo, dissolve, anything bound, tied, or compacted together, to do away with, to deprive of authority, whether by precept or act, to loose what is compacted or built together, to break up, demolish, destroy, to dissolve something coherent into parts, to destroy.

Literally, the universe will be “unbound” or “unleashed” as every atom will have its binding attraction “turned off” that will allow the atomic particles (electrons, protons, neutrons and whatever else there is) to be unleashed, which will allow for the release of an unimaginable amount of energy that will be used to renovate the creation by fire. It is Christ who maintains the creation currently (Colossians 1:16,17, **For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; And he is before all things, and by him all things consist;** and Hebrews 1:3, **Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;**). But in this day, He will turn that binding force “off” and every atom in creation will fly apart, releasing tremendous amounts of energy in the process.

10f AV	ESV	LSV	Darby
10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.	10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.	10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be found <i>out</i> .	10 But the day of <i>the</i> Lord will come as a thief, in which the heavens will pass away with a rushing noise, and <i>the</i> elements, burning with heat, shall be dissolved, and <i>the</i> earth and the works in it shall be burnt up.

“burned up” The ESV uses “exposed” for “burned up” and I have no reason why. The LSV has an even worse rendering.

10g See Isaiah 34:4 and 51:6 for the Old Testament cross references.

14. Christian Conduct in Light of Prophecy 3:11-14

3:11 Seeing then that all these things shall be dissolved, ^{a- present passive participle} **what manner of persons ought** ^{present} **ye to be** ^{present middle/passive participle} **in all holy conversation and godliness,** ^{b-c}

11a This would be all creation, the earth and the universe, as they will be dissolved and reconstituted after the millennium.

This can also be applied to the foundations of our Western Civilization and our social order. Everything about our society is under attached by the age and contemporary philosophies. The institutions of the home, church, government and business are all being dissolved. Seeing that we are witnessing the collapse of our society, what manner of person ought we to be? How should we then live in this present, evil world (Galatians 1:4)?

In *Hamlet*, Shakespeare described his day as “the times are out of joint”. If he wrote this in the 17th century, how much worse are they today?

When Jonah preached impending judgment to Nineveh, everyone in that city, from the King down to lowest man, fasted and repented of the sins.

When Jeremiah warned Judah about the impending judgment of the Babylonian invasion, he was mocked, ignored and persecuted.

Strong’s #3089 *luô*; to loose any person (or thing) tied or fastened, of a husband and wife joined together by the bond of matrimony, of a single man, whether he has already had a wife or has not yet married, to loosen, undo, dissolve, anything bound, tied, or compacted together, to do away with, to deprive of authority, whether by precept or act, to loose what is compacted or built together, to break up, demolish, destroy, to dissolve something coherent into parts, to destroy. Literally, the universe will be “unbound” or “unleashed” as every atom will have its binding attraction “turned off” that will allow the atomic particles (electrons, protons, neutrons and whatever else there is) to be unleashed, which will allow for the release of an unimaginable amount of energy that will be used to renovate the creation by fire.

The Tyndale, Coverdale and Bishops Bibles use “perish”

11b The certainty of judgment should certainly motivate us to live in such a way so that we can avoid being judged along with the wicked! Our conversation, or lifestyle, should always be “holy” anyway, even without any threat of judgment, but in the light of these prophetic events, this should be an additional motivation. See Enoch in Genesis 5 for an example of how we should respond when he are informed of impending judgment.

11c Our walk in the days of the dissolution should be marked by two things (2 Peter 3:11-13):

1. Holy conversation
2. Godliness
3. Looking for the rapture/second coming (2 Peter 3:12)
4. Looking for the establishment of the millennial kingdom (2 Peter 3:13)

3:12 Looking^a for^{present active participle} and hasting^{present active participle} unto the coming of the day of God,^b wherein the heavens being on fire^{present passive participle} shall be dissolved,^{future passive} and the elements shall melt^{present passive} with fervent heat?^{c-d-present passive participle}

12a Things to look for:

1. The coming of the day of God- 2 Peter 3:12
2. A new heavens and a new earth- 2 Peter 3:13
3. Looking for “these things”- 2 Peter 3:14

12b Don’t we await this day with great anticipation? It all involves the final and ultimate defeat and banishment of Satan, and the renovation of creation to remove all traces of sin. This would also signal the start of the eternal golden age. Every saint of God should greatly desire this day!

The “day of God” is a unique phrase, referring to, by context, the renovation of the creation by fire after the Millennium.

12c This is the follow up from 2 Peter 3:10 when every atom is “loosed” and its energy is released. The energy from this will be so great as to melt everything in creation, so that it will be re-formed in anticipation of the upcoming eternal golden age.

12d The Tyndale and Coverdale Bibles, ESV and LSV phrase this as a statement where the other translations have it as a question.

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

13a We (eagerly) look for this new (recreated) heavens and earth because this old one has been tainted and ruined by sin. The next one will be pure and holy, with no such contamination, as Satan will be bound before this recreation takes place. This current creation is one where sin dwells, not righteousness. But after the millennium, there will be no sin but only righteousness from one end of the creation to the other.

3:14 Wherefore, beloved, seeing that ye look for^{present active participle} such things,^a be diligent^{aorist middle subjunctive} that ye may be found^{aorist passive infinitive} of him in peace, without spot,^b and blameless.^{c-d}

14a As they ought to be doing, as should we. This creation is in desperate need of a divine overhaul, and the sooner the better!

14b The false teachers were called “spots” in 2 Peter 2:13 (as well as in Jude 12), but we are to be freed from the stain of such spots in our Christian walk and character. Let us not fall into their sins and thus, share in their condemnation.

14c Not sinless, for no one can live that way, but we can live blameless. We can live in a way that no one can reproach us.

14d The second half of this verse is yet another exhortation to holy living in the light of these prophetic events. Several elements of this holy living are mentioned:

1. Be diligent to work on our walk and our sanctification
 - A. This will take much resolve and work, especially as the age gets worse and worse. It will get harder and harder to live godly as the age continues to decay.
2. Be found in Him in peace
3. Be found in Him without spot
4. Be found in Him blameless
 - A. This is not sinlessness for we cannot be sinless while we are in the fires. But we can be blameless, living in such a way that no one can bring a reproach upon us or upon the gospel and God.
 - B. 1 Corinthians 1:7,8, **So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.**

15. “Our Beloved Brother Paul” 3:15,16

3:15 And account present middle/passive imperative **that the longsuffering of our Lord is salvation;^a even as our beloved brother Paul also according to the wisdom given** aorist passive participle **unto him hath written** aorist **unto you;^{bc}**

15a How so? If God wiped us out at our first sin, when we’d all be in hell and no one would have any hope of heaven. He could have wiped out Adam and Eve in Genesis 3 or killed everyone (including Noah) in Genesis 6. But His grace, mercy and longsuffering moved God to provide means of salvation in spite of such gross sins by man. And what a longsuffering this is! God has been putting up with such sins and open rebellion for 6,000 years with more to come. You take 6,000 years multiplied by how many trillions of people that have lived and the millions of sins they committed through their lives and you being to really appreciate the longsuffering of God! He must be God to put up with this as long as He has!

But don’t take advantage of God’s longsuffering or presume upon it! The longer you put off salvation, the closer you come to God cutting off His longsuffering to you. God may give you another chance to be saved, and then again, He may not. This is why Paul wrote in 2 Corinthians 6:2. “Now is the accepted time; behold, now is the day of salvation.”

15b I love this. There was no rivalry between Peter and Paul. Both men loved each other and supported each other’s ministry. There was the time in Galatians 2 where Paul had to call Peter down “on the carpet” for his hypocritical conduct among the Gentiles but Peter never let that fester in his heart. He was wrong and he knew it and he appreciated Paul dealing with him about it as strongly as he did. Peter takes the opportunity to endorse Paul’s epistles and to encourage his readers to receive them.

Below are my notes from the Pilgrim Way Commentary on Galatians about the earlier relationship between Peter and Paul after the Jerusalem Conference in Acts 15:

"After the Jerusalem Conference was over, Paul had to face an unpleasant task of publicly dressing down Peter for his hypocrisy in dealings with the Gentile believers. Peter would fellowship with the Gentile believers as long as no Jewish believers were present. But as soon as any Jewish believers showed up, Peter would excuse himself and fellowship only with the Jewish believers. He was afraid of the criticism he would receive from the Jewish believers for associating with "those Gentiles", even if "those Gentiles" were believers. Peter was thus torn between both groups in trying to please both. Also, Peter's actions made it appear that Peter was favoring the Jewish believers and that he was treating the Gentile believers as second-class Christians. This had to stop. Paul took it upon himself to confront "the first pope" over his sin. Maybe no one else had the nerve to confront "the Prince of the Apostles" over this. Or maybe no one else had a problem with it except Paul, the Apostle to the Gentiles.

Galatians 2:11 But when Peter was come to Antioch, I withstood^d him to the face,^{a-b} because he was to be blamed.^c

11a "Paul goes on in his refutation of the false apostles by saying that in Antioch he withstood Peter in the presence of the whole congregation. As he stated before, Paul had no small matter in hand, but the chief article of the Christian religion. When this article is endangered, we must not hesitate to resist Peter, or an angel from heaven. Paul paid no regard to the dignity and position of Peter, when he saw this article in danger. It is written: "He that loveth father or mother or his own life, more than me, is not worthy of me." (Matthew 10:37) (Martin Luther)."

11b Paul did not confront Peter in Jerusalem. For some reason, Peter came to Antioch, the location of Paul's home church. Paul then used the "home field advantage" to confront Peter over his hypocrisy in his dealings with the Gentile believers.

Notice Paul refuted Peter "to his face", and not behind his back. The Judaizers were slandering Paul behind his back but Paul would confront his problems openly. Here is character. If you are going to criticize and talk about someone, have enough character to do it "to his face". Many excel at back-stabbing but few practice "plain speaking". This was an issue that one of my teachers, Dr. O. Talmadge Spence, late founder and president of Foundations Bible College in Dunn, North Carolina, stressed to his students. He told us "If I ever hear something bad about you, I will call you up and discuss it with you before I believe it". Good words. He made that covenant with us and we, his students, returned it back to him. And I did the same with my students when I was teaching in Bible College. It is a practice that all Christians should practice.

11c Peter was being a hypocrite. His practice of "separation" was not a Biblical separation on doctrine or practice but rather based on fear and prejudice, as well as an attempt to avoid criticism. The root problem? The god- Public Opinion- had reared its ugly head!

Galatians 2:12 For before that certain came from James, he did eat^a with the Gentiles: but when they were come he withdrew^b and separated himself,^b fearing them which were of the circumcision.^{d-e}

12a **"did eat"** At the love feasts in the early church, Peter would sit right down with the Gentile believers and eat right along with them, often eating ceremonially unclean foods with them. This naturally upset the Hebrew Christians, who accused him of abandoning the Law. Under intense opposition, Peter began excusing himself from the Gentile table during these fellowships and would sit only with the Jewish believers, and he would have nothing to do with the Gentile believers. This would upset the Gentiles, since it made them feel like second class believers.

Peter was continuing to acknowledge the rift between the Gentile and Hebrew Christians and was doing nothing to heal it and he was, in a sense, giving the impression that the Hebrews were a superior brand of Christian, since, when pressured, he spend his time with them instead of with the Gentiles. This was causing great contention within the church, yet it seemed that no one wanted to confront Peter about it, especially none of the Gentile Christians, who felt that none of them had the "stature" to do so.

12b **"withdrew"** Has a military connotation, like retreating troops, or furling the sails of a boat. Peter was literally trimming his sails in retreat in his dealings with the Gentile believers because of the criticism from the Jewish believers. Peter surrendered without a shot!

12c "We can well imagine how attractive Christianity must have been to the pagans of the first century. They were sickened by the utter godlessness of heathendom. They were weary to death with the theological inanities and the moral decadence of the pagan religions, and they looked longingly toward the lofty religious ideals of the Jews. They were repelled...by the self-righteous arrogance of many Jews, by their hypocrisy and by their contemptuous attitude toward all things Gentile. They were insulted by the Jewish dietary laws that closed the door on all ordinary social intercourse, and the idea of circumcision as the only way to acceptance into the Jewish faith repelled them. When the Christians offered them salvation by grace through faith in Christ, free from all hindrances of Judaism, they flocked into the church. Soon, the Gentiles far outnumbered the Jews in the Antioch church. Soon, Gentiles would far outnumber Jews in the church everywhere."

12d **"fearing them which were of the circumcision"** "The fear of man bringeth a snare (Proverbs 29:25)" and Peter was snared by the Judaizers into hypocrisy.

12e If anyone should have a problem with eating with Gentiles, it should have been Paul more than Peter. As a Pharisee, Paul would have really believed that the Gentiles were lower than dogs and would have had no dealings with them at all, more than a "layman" like Peter. Paul got over his prejudices against the Gentiles (Acts 10) better than Peter did. We never see Paul shying away from the Gentiles or having any problems fellowshiping with them. He was the Apostle to the Gentiles after all. Peter also had problems shaking off the "fear of the brethren", something that Paul had little problem with.

Galatians 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation^{a-b}

13a Peter's conduct confused the Gentile Christians because Peter seemed to be treating them as second-class believers, hence the danger and the need for Paul to take action. This was shown in Barnabas being carried away with Peter's conduct. If Peter was avoiding the Gentiles to keep the Jews happy, then Barnabas must have thought that it was alright too, so he started adopting Peter's conduct. Either this or it could mean Barnabas was upset with Peter's conduct and the entire controversy, got discouraged and was ready to quit the ministry. This problem with Barnabas may have set the stage for the separation of Paul and Barnabas in Acts 15. Barnabas had gone to Jerusalem with Paul and Titus to argue the case for the Gentile believers and now here he was getting carried away with Peter's hypocrisy. That would not sit too well with Paul.

The issue was could Gentiles have fellowship with Jewish believers without conforming themselves to the Jewish institutions? Paul said "yes". The Gentiles did not have to do any conforming to the Jews. The Jews would have discouraged any of this type of fellowship with

the Gentiles on the basis that it violated their law. But they forgot that those laws no longer applied to them after they had accepted Christ.

No doubt the Jewish leaders at the Jerusalem Church were viewing with alarm the rise of the Gentile leaders at the other churches, including at Antioch, and how Peter seemed to be gravitating more and more toward them. These “brethren from James” in 2:12 may have been sent from Jerusalem to try to pull Peter back to the Jewish party, and it seemed to work, much to the hurt and the confusion of the Gentile believers.

13b “**dissemble**” has the idea of “to conceal one’s real nature and motives” from the old French word “dissembler”, meaning “to be different”.

Galatians 2:14 But when I saw that they walked not uprightly^a according to the truth of the gospel, I said unto Peter before them all,^b If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?^c

14a “**walked not uprightly**” We like the older reading as it has the idea of “uprightness” in maintaining a faithful and consistent orthopraxy of life and doctrine.

14b Paul had to put a stop to this and confronted Peter in public and rebuked him for treating Jewish and Gentile believers differently instead of equally as being in one body. To keep the Jews happy (and to deflect their criticism), Peter was willing to revert back to the legalism that was condemned in the Jerusalem Conference. It was a good thing Paul was there to stop him, lest Peter and Barnabas apostatize. Paul publicly rebuked Peter and got away with it. So much for Peter being a “pope” for no missionary would have dared chew out the “Prince of the Apostles” if such an animal had existed. The only man who could go toe-to-toe with Paul for “plain speaking” would be John Wesley.

See what happens when you start bowing to special interest groups instead of to Scripture? This was a mistake Paul never made but that Peter had to be delivered from.

The lesson to be learned was that Jew and Gentile could fellowship together and were to be treated as equals. This was the big pill that Jewish Christians, including Peter and Barnabas, had a lot of trouble swallowing. Paul could have sympathized with that since as a Pharisee, he had to battle with those same prejudices. But Paul realized that he **MUST** get the victory over these old prejudices if he was going to have any ministry in the church and Peter had to come to that same realization as well. You cannot preach to only a certain, select group or race of people and hope to have any success. If you are too good to preach to people of other races or of lower economic and social classes, then your ministry will be a failure even before it begins. Prejudices will kill every ministry every time.

14c Or, to paraphrase, “Why do you live one way yet compel the Gentile believers to live another way?” Preachers and religious leaders do this all the time, imposing unscriptural requirements upon their congregations that no one, including themselves, could ever hope to keep. This is the kind of hypocrisy that Paul had to rebuke Peter about.

15c Peter was writing to a same audience that Paul wrote to, but we do not know which one. Was it to one of the churches where we have a record of Paul’s epistles? Or to a congregation where we have no preserved record of that epistle?

3:16 As also in all his epistles, speaking ^{present active participle} in them of these things; in which are ^{present} some things hard to be understood,^a which they that are

unlearned and unstable wrest,^{b-present} as they do also the other scriptures, unto their own destruction.^c

16a Every Bible student will give a hearty “amen” to this! Paul’s writings have kept the commenters busy for 2,000 years and the making of new commentaries on Paul’s epistles has yet to come to an end! Don’t feel bad if you struggle with your Bible studies, even the apostles had trouble at times!

16b Strong’s # 4761 strebloô; to twist, turn awry, to torture, put to the rack, to pervert, of one who wrests or tortures language in a false sense. Another way to spot a false teacher is that his teachings are seldom simple or straightforward. They must do great violence to the Scripture to make their teachings seem plausible and Biblical. They literally have “tortured” expositions that no one (but them) can follow. When Harold Camping, of Family Radio, came out with his prediction of the rapture of May 21, 2011, it was obvious that he did not have a single clue as what he was talking about. Neither did his followers. I tried to read Camping’s works where he laid out his theological system and how he came up with that date and the events surrounding it (which included a great earthquake and a rapture at 6:00 PM (local time) in every single time zone- 24 separate raptures, an hour apart, on that day, all day long! How on earth he came to this conclusion is anyone’s guess. He was making theological assertions I have never seen in 30 years of preaching and that I never read from anyone else, orthodox or not. And if trained theologians and teachers couldn’t follow Camping’s system, I can’t believe his followers could. When you have to write a thousand pages of material to lay out your position, something is probably wrong with it.

16c Another description of false teachers. Peter describes them as:

1. Unlearned. No matter how much human education they have (and some have doctorates), they are not taught of God and are unwilling to be taught of God, so they are qualified as “unlearned” by the Holy Spirit.
2. Unstable. They have no spiritual consistency. They change their teachings and doctrines to suit whatever situation they find themselves in and whatever audience they find themselves working among. These are the ones who are **“tossed to and fro, and carried about with every wind of doctrine, by the sleight of men”** (Ephesians 4:13–14).

Their activity- wresting the Scriptures to their own condemnation, judgment and destruction as they misinterpret and misapply the Scriptures (not just the writings of Paul) for their own profit and benefit and advantage. “When the “unlearned” and the “unstable” handle the Scriptures, they “wrest” it, i.e., they twist it, “unto their own destruction.” That Bible is like a “two-edged sword,” and when you don’t know how to handle it, you will cut yourself to pieces spiritually until you are a bloody mess. It’s like trying to six-foot long double-sided razor blades when you don’t know what you are doing.

16. Grow in Grace 3:17,18

3:17 Ye therefore, beloved, seeing ye know these things before,^{present active participle} beware^{present active participle} lest ye also, being led away^{aoist passive participle} with the error of the wicked,^a fall from^{aoist active subjunctive} your own steadfastness.^b

17a AV	ESV	LSV	Darby
17 Ye therefore, beloved, seeing ye know <i>these things</i> before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.	17 You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.	17 You therefore, beloved, knowing this beforehand, be on your guard lest you, having been carried away by the error of unprincipled men, fall from your own steadfastness,	17 *Ye* therefore, beloved, knowing <i>these</i> things before, take care lest, being led away along with the error of the wicked, ye should fall from your own steadfastness:

The ESV has “lawless people” and the LSV has the weaker “unprincipled men” but “wicked” has a broader and a stronger meaning than that.

17b This warning is for EVERYONE. No one is immune from being led astray, no matter how much education you have or how long you’ve been saved. Any of us, if we get spiritually sloppy and careless or if we backslide and revert to carnality can open ourselves up to being deceived (to some degree) into false doctrine or practice. The example of Lot back in chapter 2 is a prime example. Demas would be another one. Let us not deceive ourselves that we are so holy or education of that we “pastor the largest church in our state” or that we graduated from a certain Bible college or Christian university that we are somehow protected from being led astray. The only thing that will protect us from such a thing is a walk with God, and nothing else!

3:18 But grow ^{present imperative} **in grace, and in the knowledge of our Lord and Saviour Jesus Christ.^a To him be glory both now and for ever.^b Amen.**

18a Here is the antidote to falling into carnality, false doctrine, false practices or backslidings—an ever deepening walk and relationship with God. The backslider leaves off this and opens himself to all manner of spiritual dangers.

18b AV	ESV	LSV	Darby
18 But grow in grace, and <i>in</i> the knowledge of our Lord and Saviour Jesus Christ. To him <i>be</i> glory both now and for ever. Amen.	18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.	18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him <i>be</i> the glory, both now and to the day of eternity. Amen.	18 but grow in grace, and in <i>the</i> knowledge of our Lord and Saviour Jesus Christ. To him <i>be</i> glory both now and to <i>the</i> day of eternity. Amen.

“for ever” The versions have “and to the day of eternity” instead of “for ever”. How is that an improvement or clearer? Since John Nelson Darby’s version predates the ESV and the LSV, did they, and earlier translations, copy this from Darby?

Appendix 1: Was Peter Ever in Rome?

Scriptural reasons why we believe that Peter was never in Rome:

Romans 1:11, **For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.** Paul had a constant and burning desire to visit Rome. He wished to go to Rome to impart some spiritual gift unto them that they may be established. This would be a grave insult if Peter had been reigning as pope as this time (according to Roman legend). If Peter was Pope, why did Paul want to go and do for the Romans what Peter was supposed to do? Or was Peter not doing a very good job as Pope? Certainly, Paul didn't think that he was spiritually superior than the "first vicar of Christ, the Bishop of Rome!"

Peter had no business in Rome anyway as he was the apostle to the circumcision (Galatians 2:7,9, **But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter... And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.**) while Paul was the apostle to the Gentiles. Paul belonged in Rome, not Peter.

Romans 1:15, **"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."** If Peter was in Rome, reigning as the first pope, wasn't he preaching the gospel? If Peter was in Rome at this time (as the Roman Catholic Church insists that he was), then why did Paul feel that he had to go to Rome to preach? If Peter was there, reigning as the first pope, wasn't he preaching? Or did Paul believe Peter's preaching to be inferior or doctrinally incorrect that he had to go and correct Peter (which he did in Galatians 2:11-13)? The answer is clear- Peter never got within 500 miles of Rome, since he was the apostle to the circumcision and Rome was the center of Gentile world power in this day. The last time we see Peter, he is in Babylon, in the eastern part of the Empire (1 Peter 5:13, **The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.**), which is NOT a cryptic reference to the city of Rome as the Roman Catholic church and other apologists for Rome try to make it to be).

Romans 16. Notice throughout the entire chapter that Peter's name is not mentioned. Roman Catholic traditions state he was "reigning" as pope from A. D. 42-67 and thus should have been in Rome as Paul wrote this epistle. Why did then Paul not mention him unless Peter was not in Rome at the time of this writing. Imagine a missionary writing a letter to a local church and greeting 30 members by name and yet not mentioning the pastor! Any Bible believing Christian will reject the assertion by the Church of Rome that Peter was ever in Rome at all, and we certainly reject any idea that he was ruling as the first "pope" during these years. Scripture lends absolutely no support for this false teaching.

1 Peter 5:13, **The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.** This is from Peter's own mouth. He ministered to the Jews in the eastern part of the Empire, descendants of the Jews who stayed behind after the Babylonian exile.

The Scripture then concludes that there is no Biblical justification to put Peter at Rome.

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Listings with no notation are by the author, Dr. John Cereghin

Comments are that of the reviewer and not necessarily those of the author nor are such reviews automatically endorsed. Not all commentaries are that useful despite these reviews. As always, discernment in choosing commentaries is required. Recommended commentaries are in **bold**.

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& 899 pages. In 1633, Adams published an extensive commentary on the Second Epistle of Peter. It was never included in any edition of his works. The work is exegetically reliable and stylistically adept. Much useful theological knowledge is conveyed in striking phrases. Spurgeon commented that this book was the best Puritan commentary printed under James Sherman's editorship. It is "full of quaintness, holy wit, bright thought, and deep instruction; we know of no richer and racier reading," Spurgeon said. For example, on 2 Peter 3:9 ("The Lord is not slack concerning his promise"), Adams writes, "Another cause of the Lord's seeming slackness to deliver us for the present, is our slackness to praise him for deliverances past. Unthankfulness; this is the witch, the sorceress, whose drowsy enchantments have made us even forget God himself. If we forget him, can he be blamed for slackness to remember us?" (p. 688).

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Barnett, Albert E., and Elmer Homrighausen, *The Second Epistle of Peter and The Epistle of Jude* in volume 12 of *The Interpreter's Bible*, 1957, 44 pages. A thorough liberal exposition. Their chief complaint is that "the author of II Peter was an ardent advocate of orthodoxy" (163); they attack Petrine authorship (164-167); admit the author intended to call Christ "our god and Savior" (170); charge the author of II Peter with deliberately trying to sound like I Peter (197).

\$ Barnes, Albert, *Notes on the New Testament, Explanatory and Practical- James, Peter, John and Jude*. Valuable commentary that had a wide sale when first published by this Presbyterian pastor.

Bauckham, Richard J., *Jude, 2 Peter*, volume 50 of *Word Biblical Commentary*, 1983m 376 pages. A detailed critical commentary with lengthy introductory sections and exhaustive bibliography. The "Comment" sections feature meticulous treatment of Greek vocabulary and grammar. He regards II Peter as pseudonymous: "certainly Peter cannot be the real author of both letters" (159), but he argues that II Peter 1:1 intends to identify Christ as God (168ff).

? The first choice of Carson, Silva, Martin, and Childs. Simply put, this was once regarded as the best exegetical commentary on the Greek text of 2 Peter/Jude in any language. A revision is supposedly in the works; for this reason it might be best to hold off purchasing the 1983 edition. Readers should be apprised that Bauckham rejects Petrine authorship. (The order of books in his title indicates his conclusion that Jude came first and 2 Peter is literarily dependent.) For a conservative assessment of Bauckham's thesis that 2 Peter is testamentary writing and his arguments for pseudonymity, see Davids and G. Green. This vol. is very useful to students and to scholarly evangelical pastors, who will likely conclude that the author's theology is healthier fare than his historical criticism. (He belongs to the critically oriented wing of British evangelicalism.)

< Some will not think the work evangelical.³⁵ It has discussion looking at the Greek exegesis in some detail and with competence and showing a high familiarity with literature on the epistles as well as extra-biblical sources he feels pertains. In some cases he offers a spread of possibilities on views and arguments on problems. His bibliography is extensive. He will disturb many readers with his denial of authorship by Peter (he says the church at Rome produced it), and his view that the early readers

³⁵ If he denies Peter wrote 2 Peter then he is not evangelical!

would not disrespect it for being pseudonymous but take its message to heart as “a faithful mediator of the apostolic message” (pp. 161-62). Bauckham’s view of inspiration is hazy, and he leaves students unsure whether he feels that any of the predictions or statements in the two epistles are objectively, actually true. In his thinking II Peter is dependent on Jude. The work is flawed in some of its doctrinal content but impressive in its help on exegesis and highly regarded in the academic community.

@ Benson, George, *Epistles of Peter*, 1742. The author was an Arian. “Benson possessed considerable learning, but no great portion of genius.” This is a paraphrase with notes.

! Bigg, Carl, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, International Critical Commentary, 1901. The introductory material is helpful and informative. Second Peter is dated after the closing of the canon and, while looked upon as having practical value, is not regarded as authentic. The exposition of the Greek text has been well done.

A most thorough commentary on the Greek text. He defends Petrine authorship (242-247); urges the translation “our God and Savior” (250-252); teaches baptismal regeneration (260ff); holds it probable that Peter “received every one of St. Paul’s Epistles within a month or two of its publication (301); maintains that the “faith” was a “body of doctrine” (325).

! Blair, J. Allen, *Living Faithfully*, 1961. A devotional study of Second Peter.

Blum, Edwin A., *2 Peter and Jude* in volume 12 of *The Expositor’s Bible Commentary*, 1981, 33 pages. Based on the NIV and including excellent summaries of the arguments about apostolic authorship (257-261, 381f), these brief commentaries expound the text carefully, clearly and briefly. The comments are especially rich in cross references. Blum understands “private interpretations” in 2 Peter 1:20 to mean arbitrary personal interpretation by readers (275).

@ Brown, John, *Parting Counsels; an Exposition of 2 Peter 1*, 1856. We always think of Brown as a Puritan born out of due time. Everything he has left us is massive gold. He is both rich and, clear, profound and perspicuous.

! The material covering chapter 1 (more than 300 pages) is rich, clear and worthy attention.

Caffin, B.C., and S.D.F. Salmond, *II Peter and Jude* in *The Pulpit Commentary*, n.d., 107 pages. Homiletical expositions. They defend Petrine authorship and authenticity (i-xiii); favor the view that Christ is called God (2); stress universal redemption (43); argue that the phrase “other scriptures” shows Paul’s Epistles were ranked with the Old Testament (71).

< Clark, Gordon H., *II Peter: A Short Commentary*, 1972. This is a 78-page evangelical work that attempts to answer objections to the authenticity of II Peter (i.e., he believes that it was written indeed by the Apostle Peter) and to interpret the text according to the

Greek grammar and textual evidence. There is a pronounced Calvinistic strain. It is a worthwhile book, and offers fresh help on such details as “daystar arise in your hearts” (1:19), “denying the Lord that bought them” (2:1), and “not willing that any should perish” (3:9).

! Cramer, George H., *First and Second Peter*, 1967. Brief studies suitable for adult study groups.

* Davids, Peter H., *The Letters of 2 Peter and Jude*, Pillar New Testament Commentary, 2006. Until the publication of Gene Green's commentary, this volume by Peter Davids was the best commentary on these two neglected books. Like all of the other volumes in the Pillar series, it is accessible and insightful.

? In the absence of a NICNT, this fills a gap in the preacher's library. Davids has a well-established reputation as a commentator on the General Epistles; his works on James and 1 Peter have both exegetical merit and rich theological exposition. This volume includes a learned discussion of the relationship between the two epistles, concluding (with Bauckham) that Jude came first and 2 Peter shows signs of literary dependence. At the same time he says Bauckham's case for pseudonymity is not proven. Davids's exegesis is scholarly — more scholarly than some other Pillar works — and reliable, and his theological discussion is a great help to both students and preachers. Students will keep Bauckham and G. Green close at hand, but pastors will wisely make this their first pick (even if evangelicals were surprised to hear he joined the Catholic Church in 2014).

DeHaan, Richard W., *Studies in Second Peter*, 1977, 144 pages. Brief practical messages. He explains what being partakers of the “divine nature” means (15-16); warns of the coming Judgment Seat of Christ (37); defends the inspiration of the Bible (54-57); teaches the eternal security of the believer (96); gives the plan of salvation (98-99); teaches the Premillennial coming of the Lord (121-122).

! English, Eugene Schuyler, *The Life and Letters of St. Peter*, 1941. Consists of a series of messages on the high points in the life of Peter, together with an exposition of his epistles.

Erdman, Charles R., *The General Epistles*, 1918, 25 pages. Brief conservative comments. He defends Petrine authorship (109); holds that “the divine choice and call do not make human effort unnecessary” (117); teaches the premillennial coming of the Lord (127); thinks that the “elements melting” does not mean literal fire but judgment (132).

Fausset, A.R., *1 Corinthians-Revelation* in volume 6 of *A Commentary Critical, Experimental and Practical*, 1871, 15 pages. A conservative exposition. He defends Petrine authorship (xliff); argues for the deity of Christ (619); holds that assurance in Scripture is doubly sure (622); identifies the elements as “the world's component materials” (627); holds that Paul's Epistles were already known as “Scripture” (628).

Fronmuller, G. F. C., *The Epistles General of Peter and the Epistle General of Jude*, Lange's Commentary on the Holy Scriptures, 1867, 53 pages. Conservative Lutheran exposition. He defends Petrine authorship (4-7); explains the divine nature (12); stresses that inspired prophets were "borne along by the Holy Ghost" (21); does not think that the word "angels" refers to Genesis 6 (27); teaches that a lapse from the state of grace is possible (37); holds that the old heavens and earth shall be renovated into better (46).

Fuhrman, Eldon R., and Delbert Rose, *II Peter and Jude* in volume 10 of The Beacon Bible Commentary, 1967, 28 pages. An Arminian commentary. Fuhrman defends Petrine authorship (313); stresses the inspiration and "entire trustworthiness" of the Holy Scriptures (327); warns against the danger of sinning against light (332); notes that the "elements melting" fits "the atomic vocabulary" (336).

< Gangel, Kenneth. *2 Peter*, in Bible Knowledge Commentary, 1985. A brief but often substantial tracing of the message verse by verse, dealing with problems fairly well or at least giving views. Gangel uses Greek word study (1:5, *epichoregeo*), feels the blind in 1:9 are carnal but saved, apparently favors saying that "they" in 2:20 refers to unstable, unsaved people who were "listeners" in verse 18, but gives four views, etc. He is premillennial in his "day of the Lord" concept in 3:10-13.

< Gardner, Paul, *2 Peter and Jude*, Focus on the Bible, 1998. One can be impressed with this, among brief efforts, for some sensible, flowing exposition after convictions that the Apostle Peter wrote 2 Peter and Jude, the half-brother of Jesus, wrote the letter of Jude. The work can be frequently clear (2 Pet. 1:20-21), or nebulous (as on the status of those who need to make sure, 2 Pet. 1:9-10, or how or when the angels sinned in 2:4). Overall the commentary is mediocre in covering issues. But stimulating thoughts appear on how Jude, much neglected, is relevant today for preaching (145-46).

! Green, Edward Michael Bankes, *Second Epistle General of Peter and the General Epistle of Jude*, Tyndale New Testament Commentary, 1968, 192 pages. Written by a leading conservative theologian in England, this work is a valuable companion volume to Stibbs' fine treatment of First Peter. Green handles the matters of textual criticism and the problems of authorship with rare ability. His exposition of the text is based upon a detailed exegesis and he ably applies the teaching of these epistles to the needs of the present. Anglican.

* Green, Gene L., *Jude and 2 Peter*, Baker Exegetical Commentary on the New Testament, 2008. Until very recently, there were not a lot of choices for good commentaries on 2 Peter and Jude. The situation has changed dramatically in recent years with the publication of several very good works. If you are able to have only one commentary on 2 Peter and Jude, this recent commentary by Gene Green should be at the top of your wish list. At 450 pages, it is thorough without becoming inaccessible. It should be of use to both students and pastors. Highly recommended.

? Can be put alongside Davids as a dependably conservative work on two epistles for which we earlier had little in the way of evangelical exegesis besides E. M.

B. Green. This volume is especially strong in discussing the historical, cultural, and intellectual background. He helpfully reopens debate of the Bauckham thesis that 2 Peter is testamentary literature, suggesting that a testamentary section (1:12-15) does not make the whole letter such. This 420-page work is a boon for evangelical students, and studious pastors will buy this as a supplement to Davids and Moo.

Hiebert, D. Edmond, *Second Peter and Jude: An Expositional Commentary*, 1989, 324 pages. Blends thorough, conservative exegesis with a devotional spirit. He lists legitimate interpretations then reasons for one; defends Petrine authorship (1-20); argues that “interpretation” refers to origin rather than recipient in 2 Peter 1:20 (82ff); maintains the priority of II Peter (200).³⁶

Hillyer, Norman, *1 and 2 Peter, Jude*, New International Biblical Commentary, 1992, 79 pages. Comments on the NIV for lay persons. Non-technical guide to the text with Greek words transliterated. An introductory chapter covers background details. The exposition is verse by verse one section at a time followed by “Additional Notes” that include a much greater use of Greek.

Hole, Frank, *2 Peter Briefly Expounded*, 30 pages. Plymouth Brethren commentary after their usual style.

Ironside, Harry A., *Expository Notes on the Epistles of James and Peter*, 1947, 41 pages. Brief devotional exposition. He attacks hyper-Calvinism (68); denounces the error of “soul sleep” (73); suggests that angels may refer to Genesis 6 (82-83); teaches the Premillennial coming of Christ (98).

! Jowett, John Henry, *The Epistles of St. Peter*. A practical and devotional exposition. Reprinted from the 1904 edition.

! Kelly, John Norman Davidson, *A Commentary on the Epistles of Peter and of Jude*, Harper New Testament Commentaries, 1969, 153 pages. A scholarly, comprehensive treatment. Does not adhere to the Petrine authorship of the second epistle and lacks the dynamic conviction so evident in Kelly’s treatment of the Pastoral Epistles.

A critical commentary. He holds that both Jude and II Peter “are somewhat lacking in quality” (225); attacks the authenticity of both Jude and II Peter (234-237); identifies the faith once for all delivered as the “body of saving beliefs accepted as orthodox in the church” (247); thinks that “angels” refer to Genesis 6 (257).

Kelly, William, *2 Peter*, 194 pages. Written in the usual Plymouth Brethren style. This commentary is easier to use than most of Kelly’s (and other commentaries by Plymouth Brethren) works as it is divided into verse-by-verse sections instead of commenting on chapters as a whole. Kelly is not faithful to the Authorized Version, referring to textual criticism and citing his translations often, which he felt were more accurate than our received English text. Kelly also has an annoying tendency to keep referring to Peter as

³⁶ I have always found Hiebert’s commentaries to be orthodox but rather bland and not challenging. And I don’t like the idea of lumping 2 Peter and Jude together in this manner.

“the apostle” instead of using his name.³⁷ I have always struggled with Kelly but this is one of his easier commentaries to navigate.

Leaney, Alfred Robert Clare, *The Letters of Peter and Jude*, 1967, 67 pages. Brief liberal comments. He compares Jude and II Peter (77-80); denied that Peter wrote II Peter, claiming instead that it was written about A.D. 100, among the last New Testament books written (81,100,101).

Lenski, Richard Charles Henry, *The Interpretation of the Epistles of St. Peter, St. John and St. Jude*, 122 pages. A thorough Lutheran commentary. He defends Petrine authorship (242-49), calls election a conditioned certainty (276); urges believers to be eager for the Parousia (348).

@ Lillie, John, *Lectures on 1 and 2 Peter*, 1869, 187 pages. Dr. Schaff says: "Though very different from the immortal work of Archbishop Leighton on the First Epistle of Peter, these lectures breathe the same reverential spirit and devotional fervor, while they are much more full and thorough as an exposition."

He stresses election (348-86); attacks modern infidelity, the Mormons, etc. (402, 476); at times gives a variety of interpretations (425-428); denies Postmillennialism (491); teaches the Premillennial view of prophecy (504); stresses that Scripture is the authoritative standard of religious teaching (519).

? Lloyd-Jones, D. Martyn, *Sermons on 2 Peter*, 1983. There is probably nothing better to get a sense for the power of this epistle when preached by one with full confidence in the authority of the Holy Scriptures. These 25 sermons were originally delivered in London's Westminster Chapel in 1946 — 47, immediately after the apocalyptic horrors of World War II.

Lucas, Dick and Christopher Green, *The Message of 2 Peter & Jude: The Promise of His Coming*, 1995, 270 pages. A practical commentary based on the NIV. The aim is to be a “non-technical exposition” (10) and thus this work is especially helpful for preaching. Includes an appendix, discussing the issue of authorship (235-251) and a “Study Guide” (252-270).

< Lucas, a fine expository preacher, did the two introductions, Green the verse by verse comments. Little is done before 2 Peter to define in any substantial way who the false teachers are, but their characteristics are made clear both in 2 Peter and Jude. The Apostle Peter is assumed as the author (2 Pet.) and Jude the half brother of Jesus (Jude). The commentary expounds details in an eminently lucid way, clearly setting forth points and giving content that can foster growth along lines of productive godliness (2 Pet. 1:5-7 is worth the read, as are remarks about unorthodox teaching and life-style in 2 Pet. 2). Green does not view the corrupt teachers of 2:20-22 as ever having been truly saved (122), but only as having known in public confession, or claim. He gives six points of counsel on how to deal with such cases in the church (120-21). For both

³⁷ This was a common style of his day. It is distracting to continuously read “the apostle says this...” instead of saying “Paul says this...” or “Peter says this...” This habit made these commentaries wordier than they needed to be. Kelly is not the only offender in this.

books, the practical exposition is quite well-done, useful for pastors, students, and lay people.

! Lumby, Joseph Rawson, *The Epistles of St. Peter*, The Expositor's Bible, 1908. Like Lumby's other writings, is worth consulting.

@ Luther, Martin, *Commentarie upon the Two Epistles of St. Peter and that of St. Jude, gathered out of the lectures of Martin Luther*. Translated by Thomas Newton, 1581. In Luther's racy style. One of his best productions. Copies are scarce as white elephants, and consequently expensive.

MacDonald, William, *II Peter & Jude: The Christian & Apostasy*, 1972, 94 pages. A brief but helpful exposition. He defends Petrine authorship (5-6); defends the reality of the transfiguration (23-25); attacks the false doctrine of the Mormons, Seventh Day Adventists, Jehovah Witnesses, etc. (33); identifies the sinning angels with the sons of God in Genesis 6 (37.80); condemns homosexuality (38); commends the premillennial truth (52,58); includes brief bibliographies (62f, 94).

Mayor, Joseph B., *The Epistle of St. Jude and the Second Epistle of St. Peter: Greek Text with Introduction Notes and Comments*, 1907, 1965, 441 pages. Long introduction (over 200 pages), covering many issues on the two books, such as authenticity and use of apocryphal books. He gives technical notes on the Greek text, including many long Greek quotations of Scripture and ancient writers; has a few appendixes on important Greek words.

Moffat, James, *The General Epistles*, 1928, 41 pages. A liberal interpretation. He thinks that II Peter was a forgery written in the second century (173ff); admits the writer called Christ God (177); holds that cleansing comes through baptism (182).

* Moo, Douglas J., *2 Peter, Jude*, NIV Application Commentary, 1997. Although the commentaries in the NIVAC series vary in quality, any time you see a commentary by Douglas Moo, it will be well worth reading.

? Moves so well and wisely from exegesis of the ancient text to discerning the contemporary message that lazy pastors might be tempted to let Moo do all their work for them. I used to say this vol. should be the model for the whole NT series. Note that Moo also does Romans for this series.

Neyrey, Jerome H., *2 Peter, Jude*, volume 37C of The Anchor Bible, 1993, 287 pages. Written by a Jesuit priest who taught at Notre Dame. Includes extensive bibliographies of English, German and French works. The notes focus on words or phrases. He provides his translation of each section, followed by critical discussions of form, structure and argument. He argues against identifying Jesus Christ as God in II Peter 1:1 (147f).

\$ Nieboer, J., *Practical Exposition of II Peter Verse by Verse*, 1952. By an American Plymouth Brethren. Practical, heart-warming devotional expositions. They abound in apt illustrations and applications.

@ Nisbet, Alexander, *Exposition of 1 and 2 Peter*, 1658. A judicious and gracious Scotch commentary, after the style of Dickson and Hutcheson.

Phillips, John, *Exploring the Epistles of Peter, An Expository Commentary*, 2005, 104 pages for 2 Peter. Solid, practical comments, based on the King James Version. Phillips outlines are worth the price of the book in themselves. Recommended.

Plummer, Alfred, *Ellicott's Commentary on the Whole Bible*, 1901, 1959, 27 pages. A critical but reverent commentary. He carefully weighs the question of Petrine authorship, concluding that Peter is the "best working hypothesis" (437-441); admits that grammar calls Christ "God and Savior" (443); thinks that the reference to angels refers to Genesis 6 (452); denies that the phrase "other scriptures" refers to the Old Testament (462); attacks Calvinistic interpretations (509); gives parallels between the Book of Enoch, II Peter and Jude (518-519).

\$ Plumptre, E. H., *The General Epistles of St Peter and St Jude*, Cambridge Bible for Schools, 1895. An excellent commentary for the lay student by a conservative British scholar. Has valuable introductions and concise comments.

Reicke, Bo, *The Epistles of James, Peter and Jude*, volume 37 of the Anchor Bible, 1964, 43 pages. A liberal interpretation. He denies Petrine authorship (143-144), dates the Epistle about A.D. 90 (144); thinks that "God and Savior Christ Jesus" is a Hellenistic title (150-151); maintains that believers receive the spirit of sonship "through baptism" (173); comments that the author believed in the "imminent dissolution of the whole present system" (181).

Ruckman, Peter, *The Books of the General Epistles, volume 2: 1 John-Jude*, 2005, 74 pages for 2 Peter. A strong commentary, based on the Authorized Version. Generally good material, with his usual attacks on commentaries that alter the Authorized Version text. Dispensational, Ruckman mainly applies these epistles to the tribulation doctrinally.

* Schreiner, Thomas, *1, 2 Peter, Jude*, New American Commentary, 2003. Schreiner's work is always worth consulting. His strengths in the field of biblical theology shine through in this helpful commentary.

Strachan, R. H., and J. B. Mayor, *The Second Epistle General of Peter and The General Epistle of Jude* in volume 5 of The Expositor's Greek Testament, 1907, 1961, 66 pages. Technical commentary on the Greek text. He denies the authenticity of II Peter (83-105); admits Christ is called God (123); gives background of the Greek words and phrases; holds that the Parousia is both a judgment on the wicked and a triumph for the kingdom (146); admits that Paul's Epistles are classed with the Old Testament as

Scripture (147), holds that II Peter borrowed from Jude (225); thinks that the reference to “angels” goes back to Genesis 6 through the Book of Enoch (239ff).

@ Symson, Archibald, *Exposition upon the Second Epistle Generall of St. Peter*, 1632. Abundance of matter, pithily expressed. *Symson* is among the oldest and rarest of the English divines.

\$ Williams, Nathaniel Marshman, *Commentary on the Epistles of Peter, An American Commentary*, 1888. Quite full but concisely written; a rewarding exposition by a conservative Baptist scholar.

@ Wilson, William, *Second Epistle of Peter*. "Thoughtful and fresh in its matter, fine and polished in its style, laying hold of us at once, and tightening its grasp on our sympathies the longer we read."—B, *and For. Evan. Review*. [Too laudatory.]

% Wolson, W. T. P., *Simon Peter and His Letters*, 1895. A warm exposition. The author, though a medical doctor, was a flaming evangelist. His comments are dynamic.

\$ Wood, Guy N., *A Commentary on the New Testament Epistles of Peter, John and Jude*, 1954. An accurate, readable interpretations. Conservative in its viewpoint. Uses the American Standard Version, but based on an independent study of the original.

\$ Wuest, Kenneth, *In These Last Days, II Peter, I, II, III John and Jude in the Greek New Testament for the English Reader*, 1954. A simplified commentary on the Greek text for the benefit of the English reader by means of exegetical comments, word studies and an expanded translation.

About the Author

Dr. John Cereghin was saved on February 9, 1978 at the age of 13 after being raised in the Roman Catholic church. He was saved after listening to a program on missionary shortwave radio station HCJB from Quito, Ecuador. He left the Catholic church in 1983 and joined Maranatha Baptist Church in Elkton, Maryland in 1985. In 1986, she transferred from the University of Maryland to Maryland Baptist Bible College, earning their first doctor's degree in 1995. Dr. Cereghin also earned his Master of Theology degree from Foundations Theological Seminary in 1994.

Dr. Cereghin's ministry background includes working at Radio Station WOEL in Elkton, Maryland (1986-1998), teaching in various capacities at Maryland Baptist Bible College in Elkton, Maryland from 1988-1998, also serving as Dean of Men, Registrar and Academic Dean, and pastoring Queen Anne's Baptist Church, Centreville, Maryland (1989-1990), Charity Baptist Church, Mebane, North Carolina (1994-1995) and Grace Baptist Church in Smyrna, Delaware (1998-present). He and his wife Teresa have four children and four grandchildren.