

Abounding Grace Christian Church

A Study of the Second Epistle of Peter – Part 13

I. Exposition of Chapter Three – Christ’s Return (continued).

A. Verse 12 – “...looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?”

1. “...looking for and hastening the coming of the day of God...”

a. The words “looking for” mean; “to expect something to happen,”¹ This same word is found in verses 13 and 14. The word “hasten” means; “to urge on, impel, quicken; to quicken in idea, to be eager for the arrival of”². Concerning this, Dr. Thomas Constable writes:

“Most of the translators and commentators, however, took *speudontes* in its usual sense of ‘hastening.’ They assumed that Peter was thinking that believers can hasten the day of God by their prayers (cf. Matt. 6:10) and their preaching (cf. Matt. 24:14; Acts 3:19-20) Believers, according to this view, influence God’s timetable by their witnessing and their praying, and as they bring people to Christ (cf. Josh. 10:12-14; 2 Kings 20:1-6; et al.)”³

b. “...the day of God...” – There are different views as to exactly what this refers to. Most believe that it’s referring to the same as “the day of the Lord” which we defined as the second coming of Christ through to the Millennium and suggested that in verse 10, it’s probably referring to the end of the Millenium period. This same phrase occurs in only one other place in the New Testament referring to the time of the battle of Armageddon (Revelation 16:14).

2. “...because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?” As was mentioned in last weeks lesson, verses 7, 10 and 12 all speak of the future destruction of the world by fire.

B. Verse 13 – “Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.”

1. “...according to His promise...” – Scholars seem to agree that the “promise” spoken of here is found in Isaiah 65:17-25 and 66:22-24.

2. “...look for...” – Here we have the second time this wording is used (cf. verse 12). Again, it means; “to expect something to happen,”⁴

3. “...new heavens and a new earth in which righteousness dwells.” – This is something that all believers should be looking forward to! As paradise was lost in the garden, paradise will be restored! God’s plan will be carried out. Regarding this time, Dr. Wayne Grudem writes:

“After the final judgment, believers will enter into the full enjoyment of life in the presence of God forever. Jesus will say to us, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world’ (Matt. 25:34). We will enter a kingdom where ‘there shall no more be anything accursed, but the throne of God and of the Lamb shall be in it, and his servants shall worship him’ (Rev. 22:3). When referring to this place, Christians often talk about living with God ‘in heaven’ forever. But in fact the biblical teaching is richer than that: it tells us that there will be new heavens *and a new earth*—an entirely renewed creation—and we will live with God there.”⁵

C. Verse 14 – “Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;”

1. “Therefore, beloved...” – Kenneth Wuest asserts; “Peter is reminding the saints that they are loved ones of God, loved with a divine and infinite love.”⁶

2. “...looking forward to these things...” – This is the third time this wording is found (cf. verses 12, 13).

3. Peter is saying that, because we are expecting these things to happen, we should “...be diligent to be found by Him in peace, without spot and blameless.”

a. The word “diligent” means; “to do something with intense effort and motivation”⁷

b. “...to be found by Him in peace...” – The word “peace” means; “a set of favorable

¹ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 356.

² William D. Mounce, *Mounce’s Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 1273.

³ Thomas L. Constable, *Notes on 2 Peter* (<http://www.soniclight.com>: Sonic Light Publication, 2024), 73-74.

⁴ Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 356.

⁵ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004), 1158.

⁶ Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader*, vol. 12 (Grand Rapids: Eerdmans, 1997), 74.

⁷ Louw and Nida, 661.

circumstances involving peace and tranquility”⁸ There are three aspects of peace in the New Testament. First, and most importantly, there is “...**peace with God**...” which comes by being justified by faith (cf. **Romans 5:1**). Some scholars believe that this is the type of peace Peter is referring to here. The second is “...**the peace of God**...” (cf. **Philippians 4:6-7**) which speaks of peace of mind. The third and final is **peace with others** (cf. **Romans 12:18**). Some scholars believe that Peter is speaking of the believers being at peace with one another, i.e. unity.

- c. “...**without spot and blameless**.” – The words “**without spot**” are one Greek word meaning; “**spotless, without stain**”; “**pertaining to being without that which might mar one’s moral character**”⁹ The word “**blameless**” means; “**pertaining to not being subject to blame and hence morally irreproachable**”¹⁰ Kenneth Gangel writes:

“The false teachers, Peter said, ‘are blots (*spiloi*) and blemishes’ (*mōmoi*; 2 Peter 2:13), but believers are to make it their business to be morally clean (cf. 1:4) like Christ the spotless One (1 Peter 1:19). This is the practical result of the implantation of the divine nature (2 Peter 1:4) in the members of God’s family...”¹¹

- D. Verse 15 – “...and consider *that* the longsuffering of our Lord *is* salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,” – Once again, Peter mentions the “longsuffering” of God as it relates to salvation (cf. verse 9). Regarding Peter’s mention of Paul, he recognizes that the wisdom of Paul was “...given to him...”, obviously by God. This implies inspiration.

Kenneth Gangel comments pertaining to Peter and Paul:

“The Lord’s patience leads toward repentance, which is precisely the point Paul made in Romans 2:4, though this may or may not be the passage Peter had in mind... Interestingly Peter called Paul our dear (*agapētos*, “beloved”; cf. vv. 1, 8, 14, 17) brother. Years before Paul had severely rebuked Peter (Gal. 2:11–14), but this did not sever their love and respect for each other.”¹²

- E. Verse 16 – “...as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable *people* twist to their own destruction, as *they do* also the rest of the Scriptures.”

1. “...as also in all his epistles...” – Peter is saying that Paul spoke wisdom in all of his epistles or, letters (cf. I Corinthians 2:6-16).
2. “...in which some things hard to understand...” – If we find some writings of Paul to be difficult to understand, we’re in good company.
3. “...which untaught and unstable people twist to their own destruction...” – The word “untaught” means; “pertaining to one who has not acquired a formal education, and hence with the implication of being stupid and ignorant”¹³ The word “unstable” means; “pertaining to the tendency to change and waver in one’s views and attitudes”¹⁴ “Twist” means; “to distort the meaning of something”¹⁵ In context, Peter is referring to the false teachers he’s been dealing with.
4. “...as they do also the rest of the Scriptures.” – The word “Scriptures” is used to speak of inspired writings. The definition is; “doctrines, declarations, oracles, or promises contained in the sacred books”¹⁶ Here it is clear that Peter, and no doubt believers in general, considered Paul’s writings to be inspired Scripture.

- F. Verse 17 – “You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;” – Peter’s final warning to the believers to “beware” (“to guard closely”)¹⁷ so that they don’t fall from their “steadfastness” (*a fixing, settling; a state of firmness of belief*)¹⁸

- G. Verse 18 – “...but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.” – Peter’s final encouragement to continue to grow. This is the safeguard against deception.

⁸ Ibid., 246.

⁹ Ibid., 745.

¹⁰ Ibid.

¹¹ Kenneth O. Gangel, “2 Peter,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 877.

¹² Ibid., 878.

¹³ Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 328.

¹⁴ Ibid., 375.

¹⁵ Ibid., 405.

¹⁶ William D. Mounce, *Mounce’s Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 1114.

¹⁷ Louw and Nida, 486.

¹⁸ Mounce, 1275.