

Exegetical Notes for 2 Peter 3:14-18

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ADAMS = An Exposition of 2 Peter (Thomas Adams)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Brown = Parting Counsels: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter with Four Additional Discourses. Edinburgh: William Oliphant and Sons. 1861 (John Brown).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

Clark = Clark's Commentary (Adam Clark).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Comfort = New Testament Text and Translation Commentary (Philip W. Comfort).

Dauids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green)

Grudem = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Lloyd-Jones = Expository Sermons on 2 Peter (D.M. Lloyd Jones).

MacArthur = MacArthur New Testament Commentary: 2 Peter (John MacArthur).

Maclaren = Expositions of Holy Scripture: 2 Peter (Alexander Maclaren).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament..

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Thomas = 1 & 2 Peter: The Crossway Classic Commentaries (Griffith Thomas).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Three Steps of Exegesis

- ❶ **Translation.** Do an initial translation of the passage.
- ❷ **Exegesis.** Detailed exegesis of the passage by way of a "shot-gun" approach, using various exegetical tools.
 - > Work from critical commentaries to practical.
 - > Word studies and cross-references (analogy of the faith).
 - > Applicational analysis - applicational issues arising from the text.
 - > Theological analysis - theological issues arising from the text.
- ❸ **Structural Analysis.** Diagram the passage developing a detailed outline and central proposition.
 - > Finalize the English translation of the text.
 - > Smooth away all of the wrinkles.
 - > The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

- Verbs: ποιμάνετε (ποιμαίνω = to tend, shepherd || Verb: Aorist Imperative Active, Second Person Plural).
ἀποκαλύπτεσθαι (ἀποκαλύπτω = to reveal, disclose || Verb: Infinitive, Present Passive).
- Nouns: παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural).
- Participles: μελλούσης (μελλω = to be about to || Participle: Feminine Genitive Singular, Present Active).
- Adjectives: (ἐπιεικής = gentle, kind || Adjective: Masculine Dative Plural).
- Pronouns: ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).
ὑμῖν (σύ = you || Second Person Independent Personal Pronoun: Dative Plural).
αὐτῷ (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).
(τοῦτο = this || Near Demonstrative Pronoun: Neuter Nominative Singular).

Basic English Diagram

- 14 **Therefore,**
beloved,
since you look
for **these things**,
be diligent
to be found by Him
spotless and blameless,
[and] in peace.
- 15 **And consider** the **patience** of our Lord
to be salvation,
just as also
our beloved brother Paul,
according to the wisdom given to him
wrote to you—
- 16 As also in all his letters,
speaking in them
concerning
these things,
in which are *some things hard to understand*,
which the unlearned and unstable twist,
as also the rest of the Scriptures,
to their own destruction.
- 17 You, therefore, beloved,
knowing this beforehand,
be on your guard
so that you are not carried away by the error of unprincipled men
[and] fall from your own steadfastness,
- 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.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὔρεθῆναι ἐν εἰρήνῃ **15** καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν, **16** ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. **17** Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ, **18** αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμην.]

ENGLISH TRANSLATION:

14 Therefore, beloved, since you look for these things, be diligent to be found by Him spotless and blameless, [and] in peace. **15** And consider the patience of our Lord to be salvation, just as also our beloved brother Paul, according to the wisdom given to him wrote to you– **16** As also in all his letters, speaking in them concerning these things, in which are some things hard to understand, which the unlearned and unstable twist, as also the rest of the Scriptures, to their own destruction. **17** You, therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men [and] fall from your own steadfastness, **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.

PASSAGE OUTLINE:

- I. Be diligent in moral conduct until Christ comes (14)
- II. Consider the delay in His coming to be salvation (15a)
- III. Remember that Paul wrote these same things to you (15b)
- IV. Some of these things have been twisted by the false teachers (16)
- V. Be on Guard that you not be carried away by their error and fall (17)
- VI. Grow in the grace and knowledge of Christ (18)

SERMON OUTLINE:

- I. A Day to Remember (14)
- II. A Delay to Consider (15)
- III. A Danger to Avoid (16)
- IV. A Discipline to Pursue (17-18)
 - A. Negatively: Stand Firm (17)

B. Positively: Move Forward (18a)
V. A Doxology to Cherish (18b)

PASSAGE SUBJECT/THEME (what is the passage talking about): A final reminder to be diligent in personal holiness, guarding and growing in the grace and knowledge of Christ as we await His return

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): so that they will not fall prey to the deceitful Scripture-twisting of the false teachers and fall from grace.

PASSAGE MAIN IDEA (central proposition of the text): We must be on our guard as we await Christ's return so that we do not fall prey to the Scripture-twisting of false teachers.

CENTRAL PROPOSITION OF THE SERMON: To be forewarned is to be forearmed.

SERMONIC IDEA/TITLE: Final Directions to the Last Stop (multiple parts)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Peter brings this letter to a close by exhorting his readers to be diligent, guarding their steadfastness by growing in the grace and knowledge of Christ. They are, therefore, to continue to make sure their calling and election, knowing that Christ will come again in judgment. They are warned about the false teachers who are adept at Scripture twisting, the object of which is Paul's letters as well as the rest of the Scriptures.

Verse 14 connects to the previous section, particular verse 13. The new heavens and earth are what believers hope for, when God will be "all in all" and righteousness will dwell unabated (cf. 1 Cor. 15:58).

There are echoes here at the close of the letter to earlier themes such as "diligence" (3:14 with 1:5,10).

3:14 EXEGESIS

GREEK TEXT:

Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ

Διό, ἀγαπητοί, (ἀγαπητος || Adjective: Masculine Vocative Plural).

ταῦτα (οὗτος || Near Demonstrative Pronoun: Neuter Accusative Plural).

προσδοκῶντες (προσδοκῶ = to await expectantly, to look forward to || Masculine Nominative Plural Present Active Participle). Adjectival-Causal Ptpc.

σπουδάσατε (σπουδαζω = to be zealous, diligent, make very effort, hasten || Verb: Second Person Plural Aorist Imperative Active). Imperative of command.

ἄσπιλοι (ἄσπιλος = spotless, pure || Adjective: Masculine Nominative Plural). Cf. James 1:27.

καὶ ἀμώμητοι (ἀμώμητος = blameless, unblemished || Adjective: Masculine Nominative Plural). Cf. on 2:13.

αὐτῷ (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).

εὑρεθῆναι (εὕρισκω || to be found, discovered || Verb: Aorist Passive Infinitive).

ἐν εἰρήνῃ (εἰρήνη || Noun: Masculine Dative Singular). Dative of Sphere. The state of reconciliation with God that the redeemed sinner experiences (Romans 5:1ff).

ENGLISH TRANSLATION:

Therefore, beloved, since you look for these things, be diligent to be found by Him spotless and blameless, [and] in peace.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Therefore, beloved, since you look for these things, (Διό, ἀγαπητοί, ταῦτα προσδοκῶντες)

ἀγαπητοί, (ἀγαπητος || Adjective: Masculine Vocative Plural). This is a word that Peter has liberally peppered t/o chapter 3 (1,8,14,15,17). Cf. previous notes where I developed the concept of God's love for the believer.

This connects to the previous section, particular verse 13. The new heavens and earth are what believers hope for, when God will be "all in all" and righteousness will dwell unabated (cf. 1 Cor. 15:58).

Q. How does Christ's return "to judge the living and the dead" comfort you?

A. In all my distress and persecution I turn my eyes to the heavens and confidently await as judge the very One who has already stood trial in my place before God and so has removed the whole curse from me. All his enemies and mine he will condemn to everlasting punishment: but me and all his chosen ones he will take along with him into the joy and glory of heaven. [Heidelberg Catechism]

We often joke about speculative eschatology. But there are some things that we ought to be sure about.

be diligent to be found by Him spotless and blameless, [and] in peace. (σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ)

σπουδάσατε (σπουδαζω = to be zealous, diligent, make very effort, hasten || Verb: Second Person Plural Aorist Imperative Active). Imperative of command.

There are echoes here at the close of the letter to earlier themes such as "diligence" (σπουδαζω) with 1:5,10. Same form is used in 1:10 as here.

ἄσπιλοι (ἄσπιλος = spotless, pure || Adjective: Masculine Nominative Plural). Cf. James 1:27.

καὶ ἀμώμητοι (ἀμώμητος = blameless, unblemished || Adjective: Masculine Nominative Plural).

Similar ideas are found in Eph. 1:4, 5:27; Phil. 2:15; Col. 1:22; Jude 24; Rev. 14:5. Jude 24 demonstrates the positional side, here the experiential.

Cf. the parallel to 2:13b:

2:13b . . . They are stains and blemishes, reveling in their deceptions . . .

σπίλοι καὶ μῶμοι

3:14b . . . be diligent to be found by Him spotless and blameless . . .

ἄσπιλοι καὶ ἀμώμητοι

Also note 1 Peter 1:19 where it's used of Christ. The false teachers were stains and blemishes; Christ was unblemished and spotless; those who follow Him are to be found the same. Which standard are you going to follow? Libertinism, which is a blot on the face of Christ, or true Christlikeness, which not only serves to make one's calling sure, but glorifies Him before men and the hosts of heaven? Nothing that stinks as much as a worldly man or woman who claims to know the other-worldly Savior; the man or woman who lives a life contrary to His purity and goodness.

εὐρεθῆναι (εὐρίσκω || to be found, discovered || Verb: Aorist Passive Infinitive). In other words, this is requisite for eternal life, in contrast to the libertines whose loose lives will testify against them on that day that they were not regenerate.

Schreiner claims that this word is "judicial, anticipating the judgment before God (see esp. 2 Pet 3:10; cf. 1 Cor 4:2; 15:15; Gal 2:17; Phil 3:9; 1 Pet 1:7; Rev 5:4)." [393]

He goes on to say:

Evangelicals are disposed to emphasize at this point the imputed righteousness of Christ as the basis of our righteousness, and, of course, Christ's righteousness is the basis for all our righteousness. We should simply observe, however, that this is not what Peter emphasized here. In this context spotless and blameless behavior of believers is required to inherit the eternal reward. Thereby we will "be found" to be "at peace with him." Peace (*eirene*) designates being right with God, entering into his presence with joy rather than experiencing his wrath. [Schreiner, 394]

ἐν εἰρήνῃ (εἰρήνη || Noun: Masculine Dative Singular). Dative of Sphere. The state of reconciliation with God that the redeemed sinner experiences (Romans 5:1ff).

Also back to the theme of making one's calling and election sure, 1:4-11 (cf. my notes there).

3:15 EXEGESIS

GREEK TEXT:

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

καὶ τὴν (ἡ || Definite Article: Feminine Accusative Singular).
τοῦ κυρίου (κυρίως || Noun: Masculine Genitive Singular). Genitive of possession.
ἡμῶν (ἐγώ || First Person Independent Personal Pronoun: Genitive Plural).
μακροθυμίαν (μακροθυμία || Noun: Feminine Accusative Singular).
σωτηρίαν (σωτηρία || Noun: Feminine Accusative Singular).
ἡγεῖσθε (ἡγεομαι || Verb: Second Person Plural Present Imperative Middle/Passive). Imperative of
command.
καθὼς καὶ ὁ ἀγαπητὸς (ἀγαπητὸς || Adjective: Nominative Masculine Singular).
ἡμῶν (ἐγώ || First Person Independent Personal Pronoun: Genitive Plural).
ἀδελφὸς (ἀδελφός || Noun: Masculine Nominative Singular).
Παῦλος (Παῦλος || Noun: Masculine Nominative Singular). Appellation.
κατὰ τὴν δοθεῖσαν (διδωμι || Feminine Accusative Singular Aorist Passive Participle). Divine
passive: "God gave to Him."
αὐτῷ (αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Singular).
σοφίαν (σοφία || Noun: Feminine Accusative Singular).
ἔγραψεν (γραφω || Third Person Singular Aorist Indicative Active).
ὑμῖν (συ || Second Person Singular Independent Personal Pronoun: Dative Plural).

ENGLISH TRANSLATION:

**And consider the patience of our Lord to be salvation, just as also our beloved brother Paul,
according to the wisdom given to him wrote to you—**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And consider the patience of our Lord to be salvation, (καὶ τὴν τοῦ κυρίου ἡμῶν
μακροθυμίαν σωτηρίαν ἡγεῖσθε.)

As in 3:9 (see my notes there). The end will come when the fulness of the elect has come (cf. v. 12).

So this is how one is to think about the long wait that the church has endured with respect to the Parousia. It is salvation, salvation for many of those whom Peter addresses who had recently come to repentance, salvation for the millions of followers of Jesus who have lived throughout the ages, and salvation for peoples around the world about whom our author is not even dimly aware, but whom we know have come to repentance and thus will not perish, people living from Tierra del Fuego to the Arctic Circle and from the east coast of China right around to the west coast of the United States. And especially in our age we remember the millions of believers in the global South since the average believer today is not Caucasian or Western but black or otherwise colored and probably living in the southern hemisphere, far beyond the worldview of our author. But this is what our Lord's patience has meant: it has meant that salvation has reached them, and it has meant that salvation has reached us.

[Davids, 297-98]

Our "even so come Lord Jesus" must be tempered w/the joy of knowing that the delay in Christ's coming means that there is still work for us to do. There is joy in our knowing that the church is being grown.

just as also our beloved brother Paul, according to the wisdom given to him wrote to you—
(καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,)

The "just as" seems to reflect not only the theme of God's patience being related to salvation, but also to the themes that run parallel through the entire book, namely, the danger of licentiousness and misrepresenting Christ's coming / denying judgment.

The logic of vv. 14-15 can be summed up as follows: "Because you are waiting for God to destroy the present world and to form a new one, you should do two things. First, be diligent to live godly lives so that you will receive your eternal reward. Second, consider the Lord's patience, or apparent delay in coming, as an opportunity for salvation. Both of these notions, that is, that we should live godly lives to receive salvation and that the Lord has exercised patience so that sinners can repent, are also taught by Paul." [Schreiner, 394-95]

The opponents had seized on Paul's writings to advance their own agenda:

Some scholars think they distorted Paul's writings (v. 16) by appealing to statements about a spiritual resurrection to support an over-realized eschatology (Eph 2:5-6; Col 2:12; 3:1; 2 Tim 2:17-18). . . . More likely the opponents latched on to Paul's statement about freedom from law to advance libertinism (cf. Rom 3:20,28; 4:15; 5:20; 7:5,7; 1 Cor 15:56; Gal 5:1). This fits with the licentiousness of the false teachers, which is amply attested in 2 Peter. [Schreiner, 395]

Peter demonstrates that Paul was not with the false teachers, but they were perverting what he had written.

He was Peter's "beloved brother." The "our" probably designates Paul as a fellow worker with the other apostles, not as a fellow believer with all other saints.

There have been those that have wrongly held that Peter and Paul were at odds with one another, reading too much into Gal. 2:11-21. However, Paul recognized Peter's ministry (Gal. 2:7-10) and Peter while defending his mission to the Gentiles during the Council at Jerusalem also affirmed Paul's ministry to the same (Acts 15:7-12). This also must not be interpreted (as does those who follow the Tubingen school) that this somehow "proves" a second c. date and pseudonymous author.

Calvin's comment:

Even as our beloved brother Paul. We may easily gather from the Epistle to the Galatians, as well as from other places, that unprincipled men, who went about everywhere to disturb the churches, in order to discredit Paul, made use of this pretense, that he did not well agree with the other Apostles. It is then probable that Peter referred to Paul in order to shew their consent; for it was very necessary to take away the occasion for such a calumny. And yet, when I examine all things more narrowly, it seems to me more probable that this Epistle was composed by another according to what Peter communicated, than that it was written by himself, for Peter himself would have never spoken thus. But it is enough for me that we have a witness of his doctrine and of his goodwill, who brought forward nothing contrary to what he would have himself said. [Calvin]

κατὰ τὴν δοθεῖσαν (δοῖμι || Feminine Accusative Singular Aorist Passive Participle). Divine passive (NIV - "God gave to him."). Paul's ability was not to be credited to him, but to God's gracious giftedness. This is a good lesson for all of us; we love to take the credit for our giftedness and we love to trumpet the giftedness of others, as if God had little to do with it. Cf. 1 Cor. 3:10 and Gal. 3:9. This isn't just wisdom, however, but divine wisdom, that of being a vehicle for prophetic inspiration (cf. 1:19-21).

Attributing divine inspiration Paul, parallel to that which he attributes to the prophets in 1:20-21, but referring to a gift of the Spirit rather than to the Spirit itself, that is, to how the inspiration was appropriated by Paul rather than to the agent of inspiration.

Paul's own references to "the grace given to me" - Rom. 12:3, 15:5; 1 Cor. 3:10; Gal. 2:9; Eph. 3:2,7,8.

Peter alludes to the fact that these Christians in Asia Minor were recipients of at least some of Paul's letters. The same geographic area as Ephesians and Colossians. Various scholars have suggested Romans; Ephesians; Colossians; 1-2 Thess.; and even Hebrews.

No evidence to think that all of Paul's canonical letters were collected together at this time. But some of his canonical letters had been. If the letters were written in Asia Minor, Ephesians and Colossians are possible. Paul did encourage that his letters be distributed to the other churches (cf. Col. 4:16).

What our author is doing is attributing divine inspiration to Paul, parallel to that which he attributes to the prophets in 1:20-21, but referring to a gift of the spirit rather than to the Spirit itself, that is, to how the inspiration was appropriated by Paul rather than to the agent of inspiration. Thus he is arguing that Paul, who had written to these addressees and who wrote under the inspiration of divine wisdom, confirms, at least in a general sense, the position that 2 Peter has just taken. [Davids, 301-02]

3:16 EXEGESIS

GREEK TEXT:

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

ὡς καὶ ἐν πάσαις ἐπιστολαῖς (ἐπιστολή || Noun: Feminine Dative Plural).

λαλῶν (λαλέω || Masculine Nominative Singular Present Active Participle).

ἐν αὐταῖς (αὐτός || Third Person Independent Personal Pronoun: Feminine Dative Plural).

περὶ τούτων (οὗτος || Demonstrative Pronoun: Neuter Genitive Plural).

ἐν αἷς (ὅς || Relative Pronoun: Feminine Dative Plural).

ἐστὶν (εἶμι || Verb: Third Person Singular Present Indicative Active).

δυσνόητά (δυσνόητος = hard to understand || Adjective: Neuter Nominative Plural). Word is used of matters that are hard to interpret [Schreiner, 396]. Word not found elsewhere in the NT and is rare in ancient Greek as well (we know of 14x from 5th c. BC to 3rd c. AD, according to Davids, 304). It is used in *Hermas, Sim. 9:14:4* where Hermas asks for an interpretation of a vision he had because the vision is "difficult for people to understand."

τινα (τις || Indefinite Pronoun).

ἃ (ὅς || Relative Pronoun: Neuter Accusative Plural).

οἱ ἀμαθεῖς (ἀμαθής = unlearned || Adjective: Masculine Nominative Plural).

καὶ ἀστήρικτοι (ἀστήρικτος = unstable || Adjective: Masculine Nominative Plural). Cf. on 2:14.

στρεβλοῦσιν (στρεβλω = twist, distort, torture || Verb: Third Person Plural Present Indicative Active). *Harax*. From στρεβλος (twisted) and στρέφω (to turn). As did Hymenaeus and Philetus (2 Tim. 2:17). Libertinism also in view here (Gal. 5:20)?

ὡς (ὡς = like, as || Adverbial Comparative Conjunction).

καὶ τὰς λοιπὰς (λοιπὰς || Adjective: Feminine Accusative Plural). Inspiration of the Scriptures.

"Note *loipas* (rest) here rather than *allas* (other). Peter thus puts Paul's Epistles on the same plane with the O.T., which was also misused (Matt. 5:21-44; 15:3-6; 19:3-10)." [ATR]

γραφὰς (γραφή || Noun: Feminine Accusative Plural). The Apostles spoke and wrote with the authority of the OT prophets. Cf. Col. 4:16; 1 Thess. 5:27; 2 Peter 1:20ff.

πρὸς τὴν ἰδίαν (ἰδίος || Adjective: Feminine Accusative Singular).

αὐτῶν (αὐτός || Third Person Independent Personal Pronoun: Masculine Genitive Plural).

ἀπώλειαν (ἀπώλεια = destruction || Noun: Feminine Accusative Singular). Typical word used of eschatological judgment.

ENGLISH TRANSLATION:

As also in all his letters, speaking in them concerning these things, in which are some things hard to understand, which the unlearned and unstable twist, as also the rest of the Scriptures, to their own destruction.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

As also in all his letters, speaking in them concerning these things, (ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων,)

All his letters = those that Peter was familiar with. Issue of the development of the canon.

These things = the themes of patience; Christ's return; and the dangers of libertinism.

in which are some things hard to understand, (ἐν αἷς ἐστὶν δυσνόητά τινα,)

δυσνόητά (δυσνόητος = hard to understand || Adjective: Neuter Nominative Plural). Word is used of matters that are hard to interpret [Schreiner, 396]. Word not found elsewhere in the NT and is rare in ancient Greek as well (we know of 14x from 5th c. BC to 3rd c. AD, according to Davids, 304). It is used in *Hermas, Sim.* 9:14:4 where Hermas asks for an interpretation of a vision he had because the vision is "difficult for people to understand."

Danger of misinterpretation. On the one hand, the Bible is simple enough that a child can learn from it. On the other hand, we are still dealing with many different words and concepts. It's easy for someone who is unlearned or unstable to twist these words. Examples. This is what the false teachers were guilty of doing. Largely centered around unholy living / judgment. These were the issues. James (chapter 2) also may have been dealing with a perversion of Paul's teaching regarding grace (cf. Corinth, "all things are lawful...").

One thing that there are concepts in Scripture that are difficult. Another thing to have those who are unlearned and unstable pervert those concepts.

which the unlearned and unstable twist, as also the rest of the Scriptures, (ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς)

οἱ ἀμαθεῖς (ἀμαθης = unlearned || Adjective: Masculine Nominative Plural).

The "ignorant" person (the term appears only here in the NT) is not the person who is stupid, but the person who is uninstructed. Philo uses the term eleven times, and Josephus, *Ant.* 12.191 (12.4.7) writes, "Joseph [son of Tobias, a.d. 200] had once a mind to know which of his sons had the best disposition to virtue; and when he sent them severally to those that had

then the best reputation for instructing youth, the rest of his children, by reason of their sloth and unwillingness to take pains, returned to him foolish and unlearned." [Davids, 304]

So the word doesn't mean that someone who is highly educated or intelligent can't be in view. The world is filled with those sorts who are ignorant when it comes to the Bible and theology.

καὶ ἀστήρικτοι (ἀστήρικτος = unstable || Adjective: Masculine Nominative Plural). Cf. 2:14.

May be that these two words describe two classes of men: 1) Unlearned (false teachers); 2) Unstable (their disciples, same word used in 2:14). If that's true then Jesus' words in Matt. 23:15 were a reality in Peter's day.

στρεβλοῦσιν (στρεβλοω = twist, distort, torture || Verb: Third Person Plural Present Indicative Active). Harpax. From στρεβλος (twisted) and στρεφω (to turn). As did Hymenaeus and Philetus (2 Tim. 2:17). Libertinism also in view here (Gal. 5:20)? Scripture torture.

A balance must be maintained between 1) the perspicuity of Scripture; 2) the exegetical demands of Scripture.

There are those who abuse Scripture out of ignorance (they are not taught; they don't have the ability to understand; or they refuse instruction). Or they may abuse Scripture because they are unstable personalities. Or because they stubbornly hold only a false teaching; Or they are deceived / unregenerate.

Pauline themes that were perverted include grace (Rom. 3:8), liberty (5:20-6:2). End/judgment (2 Thess. 2; 2 Tim. 2:17-18). Same things as these heretics. Later gnostics distorted Paul's teaching to justify their antinomianism. Cf. Rom. 4:15; 5:20; 8:1-2; 1 Cor. 6:12; 2 Cor. 3:17, with Rom. 3:8; 6:15; Gal. 5:13. (I'm mindful of the leader of a "metropolitan church" that I heard on the radio many years ago who had the reality of his salvation challenged by a caller replied: "The Bible says that there is 'no condemnation for those in Christ Jesus.'")

καὶ τὰς λοιπὰς (λοιπὰς || Adjective: Feminine Accusative Plural). Inspiration of the Scriptures.

"Note *loipas* (rest) here rather than *allas* (other). Peter thus puts Paul's Epistles on the same plane with the O.T., which was also misused (Matt. 5:21-44; 15:3-6; 19:3-10)." [ATR]

What is particularly interesting is that Paul's writings appear to have been identified as Scripture. This could be disputed if one argued that "other" (*loipos*) refers to writings that are in a different category from Paul's. But this view cannot be sustained, for the Greek word "other" refers to "other" of the same kind. This is evident where "other" (*loipos*) functions as an adjective. In each instance the "other" refers to others of the same kind: "other virgins" (Matt 25:11, NASB, ESV), "other apostles" (Acts 2:37), "other churches" (2 Cor 12:13), "other Jews" (Gal 2:13; cf. also Rom 1:13; 1 Cor 9:5; Phil 4:3). Peter clearly identified Paul's

writing as Scripture. And yet it may be objected that calling something "Scripture" does not necessarily place it on the same level of authority as the Old Testament Scriptures. But the term "scripture" (*graphe*) occurs fifty times in the New Testament and invariably refers to the Old Testament Scriptures, even in Jas 4:5. Hence, we have good grounds for concluding that Peter classed Paul's writings as Scripture, on the same level as the Old Testament Scriptures. [Schreiner, 397-98]

During the latter half of the first century the term "Scripture" was broadened from referring exclusively to the OT to also including the words of Jesus (1 Tim. 5:18; cf. Matt. 10:10; Luke 10:7). Here is another step further in the development of the NT canon.

See Michael J. Kruger, *Canon Revisited*, pp. 204-05 where he addresses this verse.

From the very earliest days, believers received Paul's letters as Scripture (1 Thess. 2:13), Paul clearly intended them to be received as Scripture (Gal. 1:1-24), and even other writers thought they were Scripture (2 Pet. 3:16). Thus, the Scriptures themselves never give the impression

Note (e.g., Rom 4:3; 9:17; 10:11; 1 Cor 15:3; Gal 3:8; 4:30; I Tim 5:18; Jas 2:8; cf. 2 Pet 1:20. Herodotus used the verb στρεβλω to convey the idea of to twist or wrench a dislocated limb, with a view to setting it. This verb is used only here in the NT (and once in the Septuagint =LXX in 2Sa 22:27 and 5 times in the Apocrypha).

A stréble was a winch, an instrument that produced torture by twisting or pulling one's limbs out of joint. Thus one meaning of the verb was to put to the rack. In one secular writing στρεβλω was used metaphorically to describe one who was "tortured by anxiety" and thus spoke of inward pain or torment. [Precept Austin]

‘twist, make taut’ of cables ("to draw the cables taut with windlasses", "to screw up the strings of an instrument"), then in various senses of wrenching dislocated limbs for the purpose of setting them, and of the use of tortuous devices in the course of inquiries (Arndt, W., Danker, F. W., & Bauer, W. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*)

Peter chose a graphic word to picture the perversion (torture) of the Scriptures.

Tortured like martyrs on the rack in an attempt to coerce them to say what they wanted.

Jesus himself viewed the Old Testament scriptures as fully authoritative and binding when properly interpreted and applied (Mt 5:17-). They were the word of God (cf. Mk 7:13). Peter taught in 2Pe 1:20,21 that prophetic scripture (and I think he would include all of the Old Testament) was inspired by God as men were moved by the Holy Spirit. Therefore, when he puts Paul's letters in this same category, he is, I believe, claiming an equal inspiration and

authority for Paul. He confirms what Paul claimed for himself. Paul said of his own teaching in 1Co 2:13 "We impart this in words not taught by human wisdom but taught by the Spirit." This is why the Bible stands at the center of Christian life. It is why this pulpit is at the center of the front and is lifted up. For we believe the Bible is the inspired word of God -- that it stands before us as our guide and over us as our judge, and under us as the rock of our hope. John Wesley wrote in the preface of his Standard Sermons: "I am a spirit come from God and returning to God; just hovering over a great gulf; 'til a few moments hence I am no more seen; I drop into an unchangeable eternity! I want to know one thing -- the way to heaven ... He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be homo unius libri (a man of one book)." O that we might be a people of the book. "Blessed is the man who walks not in the counsel of the ungodly, nor stands in the way of sinners nor sits in the seat of scoffers, but his delight is in the law of the Lord and on his law he meditates day and night (Ps 1). The apostles are united with each other and with the Old Testament in one great inspired book of God. The more you read it the more you will see with the eyes of God." [J. Piper, soundofgrace.com/piper82/062082m.htm]

to their own destruction. (πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.)

ἀπώλειαν (ἀπώλεια = destruction || Noun: Feminine Accusative Singular). Typical word used of eschatological judgment.

(apoleia from apo = away from + olethros = ruin, death but not annihilation <> from ollumi = to destroy). ἀπώλεια in one sense means the destruction that one causes as the result of disregard for the value of that which is destroyed or "wasted" (see apoleia used this way by the disciples -- Mt 26:8, Mark 14:4). The more common sense of apoleia is as a description of the destruction which one experiences, when man instead of becoming what he might have become by redemption through the blood of Christ (new creature/creation in Christ - 2Cor 5:17), is ruined ("spiritually bankrupt", in a state of "eternal disrepair") suffering loss of value or usefulness (ultimately usefulness to God - this is sad beyond words and even as I write this note tears well up in my eyes for the plight of these men and women, created in the image of God.) Think of the picture of a once beautiful edifice which has suffered the ravages of time and circumstances and all that one sees is the useless, collapsed, disintegrated remains. In short, apoleia speaks of the loss of everything that makes human existence (in time and eternity) worthwhile. The idea is not loss of being, but loss of well-being! [Precept Austin]

Used in ==> Mt 7:13; 26:8; Mk 14:4; Jn 17:12; Ac 8:20; Ro 9:22; Php 1:28; 3:19; 2Th 2:3; 1Ti 6:9; He 10:39; 2Pe 2:1, 3; 3:7, 16; Re 17:8, 11.

Principle of Acts 17:11. See my notes on Sola Scriptura.

Every Part of Scripture Corrupted by Heretics. Bede: "The heretics corrupt every part of Scripture. There is no book in either the Old or the New Testament which they have not perverted according to their own fantasies, by adding to it, subtracting from it or altering something which it says to make it mean something else. Those whom Peter calls unlearned and unstable are the people who have neither the light of knowledge nor the steadfastness of mind to stay in the company of the learned until they are properly instructed. For the only cure for the unlearned is to listen in all humility to the words of those who know better. The heretics do not have this humility, with the result that they are tossed about by the wind like chaff and are swept right out of the church. But those who try to corrupt the holy Scriptures and pervert the catholic faith do nothing other than condemn themselves." [ACC, 162]

3:17 EXEGESIS

GREEK TEXT:

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

Ἑμεῖς οὖν, (συ || Second Person Independent Personal Pronoun: Nominative Plural). Emphatic.
ἀγαπητοί, (ἀγαπητος || Adjective: Masculine Vocative Plural).
προγινώσκοντες (προγινώσκω || Masculine Nominative Plural Present Active Participle). Same as in 1 Peter 1:20.
φυλάσσεσθε (φυλάσσω = to watch, guard [middle: be on guard against, look out for] || Verb: Second Person Plural Present Imperative Middle).
ἵνα μὴ τῇ (ἡ || Definite Article: Feminine Dative Singular).
τῶν ἀθέσμων (ἀθέσμος = lawless, unprincipled || Adjective: Masculine Genitive Plural). Cf. 2:7.
πλάνῃ (πλάνη = wandering, error, delusion, deception || Noun: Feminine Dative Singular). Instrumental of Means.
συναπαχθέντες (συναπαγω = to lead away [passive: to be carried away] || Masculine Nominative Plural Aorist Passive Participle).
ἐκπέσητε (ἐκπιπτω = to lose, fall off, weaken || Verb: Second Person Plural Aorist Active Subjunctive).
τοῦ ἰδίου (ἴδιος || Adjective: Masculine Genitive Singular).
στηριγμοῦ, (στηριγμος = firmness).

ENGLISH TRANSLATION:

You, therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men [and] fall from your own steadfastness,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Verses 17 and 18 answer the "how to" of verse 14.

You, therefore, beloved, knowing this beforehand, (Ἑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες)

Ἑμεῖς οὖν, (συ || Second Person Independent Personal Pronoun: Nominative Plural). Emphatic. YOU therefore. Any translation that doesn't put the word "you" first misses this.

Note the emphatic "You" which stands in contrast to the "them" of the false teachers (note also how the NIV translation misses this emphasis).

The "therefore" marks a transition to the conclusion. The rest of the verse, first, and verse 18, second, form a nice two-part summary of the entire letter. Both are in the form of imperatives. Verse 17a is a negative followed by a positive in v. 18.

They had no excuse for ignorance. Peter had pointed out that the OT Scriptures were consistent with Apostolic teaching as well as the teaching of Paul (cf. chapter 1 with Peter's exhortations and mention of Paul in this paragraph).

Forewarned = Forearmed.

ἀγαπητοί, (ἀγαπητος || Adjective: Masculine Vocative Plural). This is a word that Peter has liberally peppered t/o chapter 3 (1,8,14,15,17). Cf. previous notes where I developed the concept of God's love for the believer.

be on your guard so that you are not carried away by the error of unprincipled men [and] fall from your own steadfastness, (φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,)

φυλάσσεσθε (φυλάσσω = to watch, guard [middle: be on guard against, look out for] || Verb: Second Person Plural Present Imperative Middle). Cf. uses of the word in Luke 12:15; 1 Tim. 6:20; 2 Tim. 4:15; 1 Jn. 5:21.

The solution isn't to look unto an authority structure o/s the Scriptures, such as a magisterium (Romanism, cults like Mormonism), but rather to heed the Scriptures, particularly as it relates to those things that the unlearned and untaught would twist. It's to be grounded in biblical doctrine as it relates to the teaching of the OT and the NT. You can have a magisterium, but who or what polices the magisterium? The plumb-line must be the word of God. Cf. Col. 2:7; Eph. 4; 2 Tim. 3:17.

We know that God will guard (φυλασσω) those who are truly His so that they do not fall away as to be eternally damned. That, however, doesn't mean that we are not responsible to "be on guard" so that we do not fall away. Cf. 2 Thess. 3:3; Jude 24.

ἐκπέσητε (ἐκπιπτω = to lose, fall off, weaken || Verb: Second Person Plural Aorist Active Subjunctive). This word refers to apostasy (Rom. 11:11,22; 14:4; 1 Cor. 10:12; Heb. 4:11; Rev. 2:5).

πλάνῃ (πλάνη = wandering, error, delusion, deception || Noun: Feminine Dative Singular). Instrumental of Means.

συναπαχθέντες (συναπαγω = to lead away [passive: to be carried away] || Masculine Nominative Plural Aorist Passive Participle).

Ironically, this verb is used in Gal. 2:13 to describe how Barnabas was carried away by Peter (irony) in hypocrisy and ceased to eat with the Gentile believers. Cf. 2:18.

τῶν ἀθέσμων (ἀθέσμος = lawless, unprincipled || Adjective: Masculine Genitive Plural). Cf. 2:7.

Note the contrast in how we ought to be secure in the faith so that we don't fall. The opposite idea of what is expressed in those that are "unstable" (1:10; 2:14; 3:16; cf. Matt. 24:24; Acts 20:30; Gal. 5:4; Eph. 4:14). Warning is against apostasy. But note Jude 24.

After having shewn to the faithful the dangers of which they were to beware, he now concludes by admonishing them to be wise. But he shews that there was need of being watchful, lest they should be overwhelmed. And, doubtless, the craft of our enemy, the many and various treacheries which he employs against us, the cavils of ungodly men, leave no place for security. Hence, vigilance must be exercised, lest the devices of Satan and of the wicked should succeed in circumventing us. It, however seems that we stand on slippery ground, and the certainty of our salvation is suspended, as it were, on a thread, since he declares to the faithful, that they ought to take heed lest they should fall from their own steadfastness. What, then, will become of us, if we are exposed to the danger of falling? To this I answer, that this exhortation, and those like it, are by no means intended to shake the firmness of that faith which recumbs on God, but to correct the sloth of our flesh. If any one wishes to see more on this subject, let him read what has been said on the tenth chapter of the First Epistle to the Corinthians. The meaning is this, that as long as we are in the flesh, our tardiness must be roused, and that this is fitly done by having our weakness, and the variety of dangers which surround us, placed before our eyes; but that the confidence which rests on God's promises ought not to be thereby shaken. [Calvin]

3:18 EXEGESIS

GREEK TEXT:

αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμην.]

αὐξάνετε δὲ (αὐξάνω = to increase, grow || Verb: Second Person Plural Present Imperative Active).

ἐν χάριτι (χάρις || Noun: Feminine Dative Singular).

καὶ γνώσει (γνοσις || Noun: Feminine Dative Singular).

τοῦ κυρίου (κύριος || Noun: Masculine Genitive Singular). τοῦ κυρίου introduces a clause in which Sharp's Rule applies (τοῦ κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ). ἡμῶν (ἐγώ || First Person Independent Personal Pronoun Genitive Plural).

καὶ σωτήρος (σωτήρ || Noun: Masculine Genitive Singular).

Ἰησοῦ (Ἰησοῦς || Noun: Masculine Genitive Singular). Objective or subjective Genitive?

Χριστοῦ (Χριστός || Noun: Masculine Genitive Singular).

αὐτῷ (αὐτός || Third Person Independent Personal Pronoun: Masculine Dative Singular).

ἢ δόξα (δόξα || Noun: Feminine Nominative Singular).

καὶ νῦν εἰς ἡμέραν (ἡμέρα || Noun: Feminine Accusative Singular).

αἰῶνος. (αἰών || Noun: Masculine Genitive Singular). εἰς ἡμέραν αἰῶνος => "One of the various ways of expressing eternity by the use of *aion*. So *eis ton aiona* in John 6:5; 12:34." [ATR] [ἀμην.] – Textual variant. Likely added later for liturgical use in the churches. Cf. Comfort.

ENGLISH TRANSLATION:

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.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

This verse forms an inclusio to 1:2.

But grow in the grace and knowledge of our Lord and Savior, Jesus Christ. (αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ.)

Translation issue: is αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ to be rendered "grow in the grace and knowledge of our Lord and Savior, Jesus Christ" or "grow in grace and the knowledge of our Lord and Savior, Jesus Christ"? There is no definite article.

You don't remain steadfast by standing still. Exhortation toward movement, to grow. Like riding a bicycle: You may be able to go backwards, but not very well. You have to move to stay upright.

ἐν χάριτι (χάρις || Noun: Feminine Dative Singular).

καὶ γνώσει (γνῶσις || Noun: Feminine Dative Singular).

τοῦ κυρίου (κύριος || Noun: Masculine Genitive Singular). u' introduces a clause in which Sharp's Rule applies (τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ).

Cf. Eph. 4:14-16. 1 Peter 2:2. No antidote against false teaching like a growing, mature Xn life.

Is this grace and knowledge that are parallel, both connected to Christ? Or is Christ the source of grace and the object of knowledge? Or is it to grow in grace, and in the knowledge of Christ? (cf. Schreiner, 401)

"Only those who progress in godly virtues reveal that their knowledge of Jesus Christ is fruitful (1:8). Conversely, those who renounce Christ after coming to know Him are worse off than those who never professed faith in Christ (2:20-21). Growing in the knowledge of Jesus Christ, then, is not optional." [Schreiner, 401]

To grow in grace there must be a growth in knowledge. To grow in both there must be holiness (practice). Cf. "No Holiness, no Heaven".

The specific wish . . . is that they continue to grow "in the grace and knowledge of our Lord and Savior Jesus Christ," which is similar to the wishes of 2 Cor 10:15; Eph 4:15; 1 Pet 2:2. Our author is wise and realizes that if they attempt to stand still, they will have a far greater tendency to fall than if they are moving forward. Commitment to Jesus works best as a center set, which means that we define the members of the set in relationship to the center (in this case, Jesus Christ) and their direction in relationship to the center (in this case toward) rather than as a bounded set, which would mean that we define the members of the set in relationship to the boundary. Often Christians have used the latter definition, focusing on such issues as whether the person is outside the boundary and thus in heresy or apostasy or whether the person has crossed the boundary and so is saved (after which we have often breathed a sigh of relief and relaxed in away that would seem rather stranger to 2 Peter). Our author's wisdom says that safety is found in moving toward Jesus Christ. Direction is critical; speed is almost immaterial. If one is moving in the right direction, one is far more secure than if one is simply trying to "hold your ground." [Davids, 315]

"The antidote to deception and destruction is growth in the grace and knowledge of Christ. The contrast between 2Pe 3:17 and 2Pe 3:18 is between, on the one hand, a tree which does not grow and so loses its stability in the earth and is blown over by a wind of false teaching and dies, and, on the other hand (v18), a tree which keeps its roots planted in God's grace and so grows and stays healthy and stable and does not get blown over by false teaching." [Piper]

"Grow in grace"—not in one grace only, but in all grace. Grow in that root-grace, faith. Believe the promises more firmly than you have done. Let faith increase in fulness, constancy, simplicity. Grow also in love. Ask that your love may become extended, more intense, more practical, influencing every thought, word, and deed. Grow likewise in humility. Seek to lie very low, and know more of your own nothingness. As you grow downward in humility, seek also to grow upward—having nearer approaches to God in prayer and more intimate fellowship with Jesus. May God the Holy Spirit enable you to “grow in the knowledge of our Lord and Saviour.” He who grows not in the knowledge of Jesus, refuses to be blessed. To know Him is “life eternal,” and to advance in the knowledge of Him is to increase in happiness. He who does not long to know more of Christ, knows nothing of Him yet. Whoever hath sipped this wine will thirst for more, for although Christ doth satisfy, yet it is such a satisfaction, that the appetite is not cloyed, but whetted. If you know the love of Jesus—as the deer pants for the water-brooks (Ps 42:2), so will you pant after deeper draughts of his love. If you do not desire to know Him better, then you love Him not, for love always cries, “Nearer, nearer.” Absence from Christ is hell; but the presence of Jesus is heaven. Rest not then content without an increasing acquaintance with Jesus. Seek to know more of Him in His divine nature, in His human relationship, in His finished work, in His death, in His resurrection, in His present glorious intercession, and in His future royal advent. Abide hard by the Cross, and search the mystery of his wounds. [C.H. Spurgeon - Morning and Evening]

To Him be the glory, both now and to the day of eternity. Amen. (αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. [ἀμην.])

This doxology (αὐτῷ ἡ δόξα) points to the deity of Christ. Cf. 2 Tim. 4:18; Rev. 1:5-6. This statement is bookend to 1:2 where Peter identifies Christ as God.

Cf. Psa. 95:1-6; 105:1-5; 113:1-6; 148; 150; Rom. 11:36; 1 Cor. 10:31; 2 Cor. 1:20; Eph. 1:12; 3:20-21; 1 Tim. 1:17; Jude 25).

Old Testament declares that divine glory belongs to God alone:

I am the Lord, that is My name; I will not give My glory to another, nor My praise to graven images. – Isa. 42:8 (Cf. 48:11; Deut. 5:24; 28:58; Neh. 9:5; Psa. 93:1-2; 104:31; 138:5; Ezek. 11:23)

Various places in the Gospels attribute that same glory to Jesus Christ

And the Word became flesh, and dwelt among us. And we beheld His glory, full of grace and truth. – John 1:14 (Cf. Matt. 16:27; 25:31; John 17:24)

Most similar doxologies are rendered to God the Father, but here (along with 2 Tim. 4:8 and Heb. 13:21) it is rendered to Christ, proof positive of His position as the 2d person of the Trinity.

αἰῶνος. (αἰῶν || Noun: Masculine Genitive Singular). εἰς ἡμέραν αἰῶνος => "One of the various ways of expressing eternity by the use of *aion*. So *eis ton aiona* in John 6:5; 12:34." [ATR] [ἀμην.] – Textual variant. Likely added later for liturgical use in the churches. Cf. Comfort.