

2 Peter

God's Promise Is Not Slack (2 Peter 3:1-9) (2/2)

Our approach each week will be REAP (read, explain, apply, personalize). We will do that for today's text, but today's text will require two lessons to teach through and today we finish up what we did not get to last week.

Read: God's Promise Is Not Slack (3:1-9)

Greeting the Faithful

1 Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, 3 as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

Fruitful Growth in the Faith

5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, 6 to knowledge self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love. 8 For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Peter's Approaching Death

12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. 13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, 14 knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me.

15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

The Trustworthy Prophetic Word

16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. 17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." 18 And we heard this voice which came from heaven when we were with Him on the holy mountain.

19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; 20 knowing this first, that no prophecy of Scripture is of any private interpretation, 21 for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

Destructive Doctrines

1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

Doom of False Teachers

4 For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment; 5 and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly; 6 and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly; 7 and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked 8 (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)— 9 *then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, 10 and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries, 11 whereas angels, who are

greater in power and might, do not bring a reviling accusation against them before the Lord.

Depravity of False Teachers

12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, **13** *and* will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you, **14** having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, *and are* accursed children. **15** They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; **16** but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

17 These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

Deceptions of False Teachers

18 For when they speak great swelling *words* of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. **19** While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. **20** For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. **21** For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. **22** But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

God's Promise Is Not Slack

1 Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder), **2** that you 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 Savior, **3** knowing this first: that scoffers will come in the last days, walking according to their own lusts, **4** 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 creation." **5** For this they

willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world *that* then existed perished, being flooded with water. 7 But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

Explain: God's Promise Is Not Slack (3:1-9)

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

(we covered this section last week)

What are the most repeated words in 2 Peter?

(we covered this section last week)

What are the most repeated words in this text?

(we covered this section last week)

What do the words mean?

5 For this they willfully [present active participle (**repeatedly** willfully); to determine (as an active option from subjective impulse), i.e., **choose** or prefer (literally or figuratively); by implication, to wish, i.e., be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly))] **forget** [present **active** indicative; to lie hid (literally or figuratively); often used adverbially, unwittingly: be hid, be ignorant of, unawares; used in **3:5, 8**: **that by the word** [*logos*; something **said** (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e., Christ): account, cause, communication, doctrine, fame, intent, matter, mouth, preaching, question, reason, reckon, remove, say(-ing), shew, speech, talk, thing, none of these things move me, tidings, treatise, utterance, word, work; used in **1:19; 2:3; 3:5, 7** **of God** [*theos*; a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward)]; used in **1:1, 2, 17, 21; 2:4; 3:5, 12** **the heavens** [the sky; by extension, heaven (as the

abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity): air, heaven(-ly), sky; used in **1:18; 3:5, 7, 10, 12, 13** **were** [imperfect indicative; I (thou, etc.) was (wast or were): agree, be, hold, use, was(-t), were; used in **2:21; 3:5** **of old** [long ago, for a long while: of a long time, of old; used in **2:3; 3:5**], **and the earth** [soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): country, earth(-ly), ground, land, world; used in **3:5, 7, 10, 13** **standing out** [perfect active participle; to set together, i.e., (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute: approve, commend, consist, make, stand (with)] **of water** [water (as if rainy) literally or figuratively: water; used in **3:5** (twice), **6**] **and in the water** [water (as if rainy) literally or figuratively: water; used in **3:5** (twice), **6**], **6 by which the world** [*kosmos*; orderly arrangement, i.e., decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)): adorning, world; used in **1:4; 2:5** (twice), **20; 3:6** **that then existed** [the when, i.e., at the time that (of the past or future, also in consecution): that time, then] **perished** [*apollymi*; second aorist middle indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **3:6, 9**], **being flooded** [*kataklyzo*; aorist passive participle; to dash (wash) **down**, i.e., (by implication) to deluge: overflow] **with water** [water (as if rainy) literally or figuratively: water; used in **3:5** (twice), **6**]. **7 But the heavens** [the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity): air, heaven(-ly), sky; used in **1:18; 3:5, 7, 10, 12, 13** **and the earth** [soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): country, earth(-ly), ground, land, world; used in **3:5, 7, 10, 13** **which are now** ["now" (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, of late, soon, present, this (time); used in **3:7, 18** **preserved** [perfect passive participle; to amass or reserve (literally or figuratively): lay up (treasure), (keep) in store, (heap) treasure (together, up)] **by the same word** [*logos*; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e., Christ): account, cause, communication, doctrine, fame, intent, matter, mouth, preaching, question, reason, reckon, remove, say(-ing), shew, speech, talk, thing, none of these things move me, tidings, treatise, utterance, word, work; used in **1:19; 2:3; 3:5, 7**], **are** [present indicative; they are: agree, are, be, dure, were; used in **2:17; 3:7** **reserved** [present passive participle (**repeatedly** reserved)]; to **guard** (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in

custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch; used in **2:4, 9, 17; 3:7** **for fire** [*pyr*; “fire” (literally or figuratively, specially, lightning): fiery, fire] **until the day** [day, i.e., (literally) the time space between dawn and dark, or the whole 24 hours; figuratively, a period (always defined more or less clearly by the context): age, alway, (mid-)day (by day, (-ly)), for ever, judgment, (day) time, while, years; used in **1:19; 2:8** (twice), **9, 13; 3:3, 7, 8** (twice), **10, 12, 18**] **of judgment** [**decision** (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **2:4, 9, 11; 3:7**] **and perdition** [*apoleia*; ruin or loss (physical, spiritual or eternal): damnable(-nation), **destruction**, die, perdition, pernicious ways, waste; used in **2:1** (twice), **2, 3; 3:7, 16**] **of ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **2:5, 3:7**] **men** [man-faced, i.e., a human being: certain, man; used in **1:21** (twice); **2:16; 3:7**].

8 But, beloved [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:17; 3:1, 8, 14, 15, 17**], **do not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:9; 2:21; 3:8**, twice in **9**] **forget** [present active **imperative**; to lie hid (literally or figuratively); often used adverbially, unwittingly: be hid, be ignorant of, unawares; used in **3:5, 8**] **this one** [a primary numeral; one: a(-n, -ny, certain), abundantly, man, one (another), only, other, some] **thing, that with the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:2, 8, 11, 14, 16; 2:9, 11, 20; 3:2, 8, 9, 10, 15, 18**] **one** [one or first: a (certain), agree, first, one; used twice in **3:8**] **day** [day, i.e., (literally) the time space between dawn and dark, or the whole 24 hours; figuratively, a period (always defined more or less clearly by the context): age, alway, (mid-)day (by day, (-ly)), for ever, judgment, (day) time, while, years; used in **1:19; 2:8** (twice), **9, 13; 3:3, 7, 8** (twice), **10, 12, 18**] **is as** [Jim’s note: not just “is” but “is as”] **a thousand** [a thousand: thousand; used twice in **3:8**] **years** [a year: year; used twice in **3:8**], **and a thousand** [a thousand: thousand; used twice in **3:8**] **years** [a year: year; used twice in **3:8**] **as** [Jim’s note: not just “is” but “is as;”] **Jen Wilkin: Helping people understand genre . . . What are the rules that the human author was abiding by? . . . Whereas many of us have been told, “Oh, we are supposed to read the Bible literally,”—like everything we read is supposed to just be obvious and apparent to us at a face value—that what we are actually called to do is read the Bible literately—so, according to the rules that the author of the book would have been abiding by as they**

wrote it and looking for the purpose that he had in mind.¹⁷; compare to the literal language used in **Revelation 20** **one** [one or first: a (certain), agree, first, one; used twice in **3:8**] **day** [day, i.e., (literally) the time space between dawn and dark, or the whole 24 hours; figuratively, a period (always defined more or less clearly by the context): age, alway, (mid-)day (by day, (-ly)), for ever, judgment, (day) time, while, years; used in **1:19; 2:8** (twice), **9, 13; 3:3, 7, 8** (twice), **10, 12, 18**]. **9 The Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:2, 8, 11, 14, 16; 2:9, 11, 20; 3:2, 8, 9, 10, 15, 18**] **is not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:9; 2:21; 3:8**, twice in **9**] **slack** [present active indicative; to **delay**: be slack, tarry] **concerning His promise** [an announcement (for information, assent or pledge; especially a divine assurance of good): message, promise; used in **3:4, 9**], **as some count** [present middle or passive deponent indicative; to lead, i.e., command (with official authority); figuratively, to deem, i.e., consider: account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think; used in **1:13; 2:13; 3:9, 15**] **slackness** [**tardiness**: slackness], **but is longsuffering** [present active indicative; to be long-spirited, i.e., (objectively) forbearing or (subjectively) **patient**: bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure] **toward us, not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:9; 2:21; 3:8**, twice in **9**] **willing** [present middle or passive deponent participle (**repeatedly** willing); to "will," i.e., (reflexively) be willing: be disposed, minded, intend, list, (be, of own) will (-ing)] **that any should perish** [*apollymi*; second aorist middle indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **3:6, 9**] **but that all should come** [aorist active infinitive; to be in (give) space, i.e., (intransitively) to pass, **enter**, or (transitively) to hold, admit (literally or figuratively): come, contain, go, have place, (can, be room to) **receive**] **to repentance** [*metanoia*; (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision): repentance].

¹⁷ Wilkin, Jen, and JT English and Kyle Worley hosts. "Blood, Names and Numbers." *Knowing Faith*, Overcast app, 27 September 2018.

Apply (What is the point?)

1. Comfort in the **present** about the **future** comes from the **past**
2. **Modern** false teachers teach **old** heresies (“new” truth is just “old” heresy)
3. The day of the Lord **is** coming

Personalize (What do we do with that?)

1. Look back at the **old** words
2. **Rejoice** (both that Scripture is true and that we have the answer—Scripture)
3. **Repent** and **believe** (oddy enough, the same as pagans)

Next week: God’s Promise Is Not Slack (3:1-9) (2/2)

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8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

Homework

1. Ask the Holy Spirit for help
2. Read next week’s text (multiple times in multiple ways) (**2 Peter 3:10-13**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member