

## 2 Peter

Be Steadfast (2 Peter 3:14-18)

Our approach each week has been to REAP (read, explain, apply, personalize).

### Read: Be Steadfast (3:14-18)

#### 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.

### The Day of the Lord

**10** But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. **11** Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, **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? **13** Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

### Be Steadfast

**14** Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; **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, **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.

**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; **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.

### Explain: Be Steadfast (3:14-18)

#### Are there any literary/structural observations?

Obviously, today is the end of our series in **2 Peter** but notice how Peter doesn't go out with a whimper—he goes out with a bang. He doubles down on the confidence

he has in the Scriptures. He began his letter focused on Christ and he ends his letter focused on Christ. And, he saves his imperatives for the end.

### What are the most repeated words in 2 Peter?

Their/them/themselves/they (42), you/your (28), he/his/him (22), our/us/we (21), **will** (21), Lord (15), I/me/my (12), day (9), Jesus (9), **know**/knowing/known/knows (9), Christ (8), God (7), knowledge (7), righteous/righteousness (7), beloved (6), destruction/destructive (6), holy (6), own (6), heavens (5), Savior (5), speak/speaking (5), way (5), world (5), earth (4), glory (4), godliness (4), judgment (4), promise (4), water (4), lust/lusts (4)

### What are the most repeated words in this text?

**You**/your (5), beloved (3), our (3), their/them/they (3), things (3), know/knowledge (2), lord (2), therefore (2)

### What do the words mean?

**14 Therefore, beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:17; 3:1, 8, 14, 15, 17**], **looking forward to** [present active participle (**repeatedly** looking forward to); to anticipate (in thought, hope or fear); by implication, to await: (be in) expect(-ation), look (for), when looked, tarry, wait for; used in **3:12, 13, 14**], **these things, be diligent** [aorist active **imperative**; to use speed, i.e., to make effort, be prompt or earnest: do (give) diligence, be diligent (forward), endeavor, labor, study; used in **1:10, 15; 3:14**], **to be found** [*heurisko*; aorist passive infinitive; to find (literally or figuratively): find, get, obtain, perceive, see] **by Him in peace** [peace (literally or figuratively); by implication, prosperity: one, peace, quietness, rest, set at one again; used in **1:2; 3:14**], **without spot** [unblemished (physically or morally): without spot, unspotted] **and blameless** [unblamable: blameless]; **15 and consider** [present middle or passive deponent **imperative**; 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**], **that the longsuffering** [longanimity, i.e., (objectively) forbearance or (subjectively) fortitude: longsuffering, patience] **of our 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 salvation** [*soteria*; rescue or safety (physically or morally): deliver, health, salvation, save, saving] **—as also our beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:17; 3:1, 8, 14, 15, 17**], **brother** [*adelphos*; a brother (literally or figuratively) near or remote: brother; used in **1:10; 3:15**], **Paul** [“little;” Paulus, the name of a Roman and of an apostle: Paul, Paulus], **according to the wisdom** [*sophia*; wisdom]

(higher or lower, worldly or spiritual): wisdom] **given** [aorist passive participle; to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection): adventure, bestow, bring forth, commit, deliver (up), give, grant, hinder, make, minister, number, offer, have power, put, receive, set, shew, smite (with the hand), strike (with the palm of the hand), suffer, take, utter, yield] **to him, has written** [aorist active indicative; to "grave," especially to write; figuratively, to describe: describe, write(-ing, -ten); used in **3:1, 15**] **to you, 16 as also in all his epistles** [*epistole*; a written message: "epistle," letter; used in **3:1, 16**], **speaking** [present active participle (repeatedly speaking); to talk, i.e., utter words: preach, say, speak (after), talk, tell, utter; used in **1:21; 3:16**] **in them of these things, in which are** [present indicative; he (she or it) is; also (with neuter plural) they are: are, be(-long), call, come, consists, follow, (that) is (to say), make, means, profit, remains, wrestle; used in **1:9, 14, 17; 3:4, 16**] **some things hard to understand** [difficult of perception: hard to be understood], **which untaught** [**ignorant**: unlearned] **and unstable** [**unfixed**, i.e., (figuratively) vacillating: unstable; used in **2:14; 3:16**] **people twist** [present active indicative; to wrench, i.e., (specially), to torture (by the rack), but only figuratively, to pervert: wrest] **to their own** [pertaining to self, i.e., one's own; by implication, private or separate: when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private(-ly), proper, severally, their (own); used in **1:20; 2:16, 22; 3:3, 16, 17**] **destruction** [*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**], **as they do also the rest** [remaining ones: other, which remain, remnant, residue, rest] **of the Scriptures** [*graphe*; a document, i.e., holy Writ (or its contents or a statement in it): scripture; used in **1:20; 3:16**].

**17 You therefore, beloved** [*agapetos*; beloved: (dearly, well) beloved, dear; used in **1:17; 3:1, 8, 14, 15, 17**], **since you know this beforehand** [*proginosko*; present active participle (**repeatedly** know this beforehand); to know beforehand, i.e., foresee: foreknow (ordain), know (before)], **beware** [present middle **imperative**; to watch, i.e., be on guard (literally or figuratively); by implication, to preserve, obey, avoid: beware, keep (self), observe, save; used in **2:5; 3:17**] **lest you also fall from** [second aorist active subjunctive; to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient: be cast, fail, fall (away, off), take none effect] **your own** [pertaining to self, i.e., one's own; by implication, private or separate: when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private(-ly), proper, severally, their (own); used in **1:20; 2:16, 22; 3:3, 16, 17**] **steadfastness** [stability (figuratively): steadfastness], **being led away** [aorist passive participle; to take off together, i.e.,

transport with (seduce, passively, yield): carry (lead) away with, condescend] **with the error** [objectively, fraudulence; subjectively, a straying from orthodoxy or piety: deceit, to deceive, delusion, error; used in **2:18; 3:17**] **of the wicked** [lawless, i.e., (by implication) criminal: wicked; used in **2:7; 3:17**]; **18 but grow** [present active **imperative**; to grow (“wax”), i.e., enlarge (literal or figurative, active or passive): grow (up), (give the) increase] **in the grace** [*charis*; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): acceptable, benefit, favor, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy); used in **1:2; 3:18**] **and knowledge** [*gnosis*; knowing (the act), i.e., (by implication) knowledge: knowledge, science; used in **1:5, 6; 3:18**] **of our 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**] **and Savior** [*soter*; a deliverer, i.e., God or Christ: savior; used in **1:1, 11; 2:20; 3:2, 18**] **Jesus** [“Jehovah is salvation;” used in **1:1** (twice), **2, 8, 11, 14, 16; 2:20; 3:18**] **Christ** [“anointed;” used in **1:1** (twice), **8, 11, 14, 16; 2:20; 3:18**].

**To Him be the glory** [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honor, praise, worship; used in **1:3, 17** (twice); **2:10; 3:18**] **both 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**] **and forever** [not translated in the NKJV; 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**]. **Amen** [properly, firm, i.e., (figuratively) trustworthy; adverbially, surely (often as interjection, so be it): amen, verily].

## Apply (What is the point?)

1. God’s word is trustworthy (it is stable and provides a foundation for peace)
2. God is good and right and holy in **all** that He does (including His timing)
3. The **future** is certain (as we view the past as certain, the future is as well: Jesus will be the focal point)

## Personalize (What do we do with that?)

1. **Be diligent to be found by Him in peace**
2. **Consider that the longsuffering of our Lord is salvation**
3. **Grow in the grace and knowledge of our Lord and Savior Jesus Christ**