

## The Second Letter of Peter

This document follows the First Letter where a brief Introduction is included as pertaining to both.

### **II.1.1: Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained a faith of equal standing with ours in the righteousness of our God and Savior Jesus Christ:**

Compare the opening of this letter with the first, “Peter (no Simon), an apostle of Jesus Christ.” In the verse at hand, Peter adds *doulos* (cf. 1Pt 2.18) along with *apostolos*. It’s not coincidence that he uses *doulos* first, very much aware of his role of servant but more so of his triple denial of Jesus Christ. Those to whom he is writing are well aware of this fact which makes him all the more credible by reason of his straight-forward admission.

As for *doulos* and *apostolos*, Peter is such to person who have attained faith, the verb *lagchano* also as to obtain by the casting of lots. As for the persons involved, they are the “exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia” of 1Pt 1.1. However, it means more or something along the lines of a gift of God bestowed freely and without constraints. “According to the custom of the priesthood, it fell to him by lot to enter the temple of the Lord” [Lk 1.9].

As for *lagchano*, it pertains not just to faith (*pistis*, cf. 1Pt 1.21) but one which enjoys an equal standing or *isotimos*, literally as “the same honor” and the only use in the NT. Such *isotimos* = “our” which most likely means Peter along with the apostles who had been with Jesus Christ. In other words, this is a laying down of the apostolic faith that springs from the twelve and will continue into the future. At the heart of the grand scheme of things which is just getting off the ground is *dikaiosune* (cf. 1Pt 3.14) or righteousness belonging to God and Jesus as Savior. It’s ultimate foundation is Abraham who “believed in the Lord; and he reckoned it to him as righteousness” [Gn 15.6].

### **II.2.2: May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.**

As proper to the beginning of a letter, this verse mirrors the similar one of 1Pt 1-2, “May grace and peace be multiplied to you,” *charis* and *eirene* along with the verb *plethuno*. However, the verse at hand has both in the *epignosis* (literally, knowledge-upon, *epi-*) both of God and Jesus, this noun implying having a more comprehensive

knowledge. *Epignosis* is found in the next verse as well as vs. 8 and 2.20. Employing all four words, we can say that *charis* and *eirene* become *plethuno*, the result being *epignosis*.

**II.1.3: His divine power has granted to us all things that pertain to life and godliness through the knowledge of him who called us to his own glory and excellence,**

*Dunamis* (cf. 1Pt 3.22) or power, the capacity to do something is behind the bestowal of all things as they pertain to life and godliness. Note the use of the preposition *pros* (direction towards-which) with regard to *zoe* (cf. 1Pt 3.18) and *eusebeia*, the latter found next in vs. 6 and commonly as reverence to the gods as well as to one's family and country.

Both *zoe* and *eusebeia* come through that *epignosis*—knowledge-upon (*epi*-) of the previous verse—as it pertains to Jesus Christ. It is related closely to his personal glory and excellence, *doxa* and *arete* (cf. 1Pt 5.4 and 1.29 respectively). The latter also translates as virtue and means the best quality of anything.

**II.1.4: by which he has granted to us his precious and very great promises that through these you may escape from the corruption that is in the world because of passion and become partakers of the divine nature.**

“By which” refers to *doxa* and *arete* of the previous verse as rooted in divine *dunamis*. The promises or *epaggelma* are noted in 3.13: “But according to his promise we wait for new heavens and a new earth in which righteousness dwells.” In the verse at hand they are precious and very great, *timios* (cf. 1Pt 1.19) and *meGas*.

The promises offer a means of escape or *apopheugo* where the preposition *apo*- (from) suggests a full and complete breaking loose. “Men who have barely escaped from those who live in error” [2.18]. In the verse at hand, this escape is with respect to the world's corruption, *phthora* which connotes an inner decay and rot. “But these...will be destroyed in the same destruction with them” [2.11]. As for the *phthora* at hand, it results from passion, *epithumia* (cf. 1Pt 4.3), a desire-upon, *epi*- and *thumos* (cf. 1Pt 5.2).

The goal which *apophugeo* has in mind is to become partakers of the divine nature (*phusis*) where the adjective *koinonos* (having in common) in 1Pt 5.1 is used with respect to divine glory. That is to say, it's ecclesiastical, not individualistic. Compare this use of *phusis* with that of Eph 2.3: “And so we were by nature children of wrath like the rest of mankind.”

**II.1.5: For this very reason make every effort to supplement your faith with virtue and virtue with knowledge,**

*Kai auto touto* or “for this very reason” ties in with the importance of being *koinonos* with respect to God’s nature instead being *koinonos* with corruption in the world noted in the previous verse. The verb *pareisago* or literally to bring into alongside of and into (*para-* plus *eis-*) is more than supplementing one’s faith. It suggests keeping this faith beside (*para-*) oneself at all times as well as bringing it into (*eis-*) oneself.

*Pareisago* sets in motion a chain reaction where the first element affects directly the second. Then this second affects the next one and so forth down the line or through vs. 7 with seven pairs in total. With this sequence in mind, we can begin with the first two, *pistis* and *arete* (cf. vs. 1 and vs. 4) leading to (i.e., ->) *arete* and *gnosis* (cf. 1Pt 3.7) or knowledge.

**II.1.6: and knowledge with self-control and self-control with steadfastness and steadfastness with godliness,**

*Pareisago* continues with the following three pairs: *gnosis* and *egrateia* -> *hupomone* -> *eusebeia*, references being vs. 5, Gal 5.23, Lk 8.15 and 1.3. As for *hupomone*, literally it means a remaining behind (*hupo-*).

**II.1.7: and godliness with brotherly affection, and brotherly affection with love.**

In this verse *paraisago* comes to a conclusion with the following two pairs: *philadelphia* -> *eusebeia* and *philadelphia* -> *agape*. References: 1Pt 1.22 and 1Pt 5.14.

**II.1.8: For if these things are yours and abound, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ.**

“These things” or the seven pairs delineated in vss. 5-7 are presented conditionally (“if”) meaning the possibility exists that *pareisago* noted above doesn’t take effect. That is to say, all the pairs must belong to as well as abound among those whom Peter is addressing, *huparcho* and *pleonazo*. The first means literally to begin-under (*hupo-*) and thus to come into existence. “Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness” [3.11]? As for the latter, commonly it means going to excess. “But where sin increased, grace abounded all the more” [Rom 5.20].

Two adjective as alpha privative: *argos* and *akarpōs*, ineffective and unfruitful. References: “On the day of judgment men will render account for every careless word they utter” [Mt 12.36]. “The delight in riches choke the word, and it proves unfruitful” [Mt 13.22]. In the verse at hand, *argos* and *akarpōs* have a positive role, not unlike guardians. They are used with the verb *kathistemi* and the preposition *eis* or into, to establish in accord with (*kata-*). “For every high priest chosen from among men is appointed to act on behalf of men” [Heb 5.1]. In the verse at hand, this verb and preposition pertain to *epignōsis* (cf. vs. 3) of Christ, a knowing-upon (*epi-*) him.

**II.1.9: For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins.**

*Paristemi* is the verb to be present or near, *para-* suggestive of being beside, here used as negative with regard to “these things” or the seven pairs delineated in vss. 5-7 and mentioned in vs. 8.

Not to have or be *para-* with regard to *histemi* (cf. 1Pt 5.12) is equivalent to the following three:

*Tuphlos* or blind as in Rom 2.19: “If you are sure that you are a guide to the blind.”

*Muopazo* (only NT use) or to be short-sighted and hence just a little better off than being *tuphlos*.

*Lethe* (only NT use) or forgetfulness with the verb *lambano* or to take, to receive. The idea is actively assuming such forgetfulness or being responsible for it.

All three have bearing upon having been cleansed from old sins, *katharismos* being a noun as in Heb 1.3: “When he had made purification for sins, he sat down at the right hand of the Majesty on high.”

**II.1.10: Therefore, brethren, be the more zealous to confirm your call and election, for if you do this you will never fall;**

*Dio mallon* or “therefore” has the admonition of vs. 9 in mind where Peter bids his audience to *spoudazo* or be eager, the verb connoting to be in a hurry. “And I will see to it that after my departure you may be able at any time to recall these things” [vs. 15]. It’s re-enforced with the adjective *bebaios* (to be firm, secure) along with the common verb *poieo* (to do, to make, cf. 1Pt 4.19). “Our hope for you is unshaken” [2Cor 1.7].

In the verse at hand the object is *klesis* and *ekloge*, call and election. References: “For the gifts and the call of God are irrevocable” [Rom 11.29]. “For we know, brethren beloved by God, that he has chosen you” [1Ths 1.4].

*Spoudazo* with regard to *klesis* and *ekloge* guarantees not failing, *ptaio*, also as to stumble. “For whoever keeps the whole law but fails in one point have become guilty of all of it” [Jms 2.10]. *Pote* or “ever” along with the negative serves to re-enforce this security.

### **II.1.11: so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ.**

*Houtos* or “so” balances off *dio mallon* or “therefore” of the previous verse, showing the result of being more zealous as noted there. The root *choregeo* is found in 1Pt 4.11 as originally as to be part of a chorus and later to supply a chorus. Here has the preposition *epi-* prefaced to it for emphasis. “So there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ” [vs. 11]. In the verse at hand, the *epi-* is intensified even further by the adverb *plousios* or richly as in Col 3.16: “Let the word of Christ dwell in you richly.”

The object of *epichoregeo* is *eisodos* or entrance (*eis-*, into) followed by the preposition *eis* with regard to the *basileia* or kingdom which is eternal (*aionios*) and belonging to Jesus Christ. References: “Remember me when you come into your kingdom” [Lk 23.42]. “And after you have suffered a little while, the God of all grace who has called you to his eternal glory in Christ, will himself restore, establish and strengthen you” [1Pt 5.10].

### **II.1.12: Therefore I intend always to remind you of these things though you know them and are established in the truth that you have.**

Two verbs used as one in reference to the letter at hand, *mello* and *hupomimnesko*. The first involves about to do something or intending to do it as in 1Pt 5.1. The second is an intensification of the verbal root by the preposition *hupo-*, from under; i.e., a more focused calling to mind. “Remind them of this, and charge them before the Lord to avoid disputing about words which does no good” [2Tm 2.14].

As for the object of *huomimnesko*, “these things” refer to what Peter has said thus far in his second letter which his audience presumably knows already, *eido* (cf. 1Pt 5.10). Such knowledge, ushered along with *hupomimnesko*, assists with being established in the truth already in possession. *Sterizo* means to set up, to establish in a formal sense

while *paristemi* means literally to stand beside or *para-*. References: 1Pt 5.10 for the former and 1.9 for the latter. Thus it becomes a matter of recognizing truth (*aletheia*, cf. 1Pt 1.23) which is present and activated by *hupomimnesko*.

**II.1.13: I think it right, as long as I am in this body, to arouse you by way of reminder,**

In this verse Peter pauses for consideration, if you will, signified by the verb *hegeomai*, to think or to estimate along with the adjective *dikaios* or right (cf. 1Pt 4.18). “They count it pleasure to revel in the daytime” [2.13].

Peter realizes the importance of reminding his audience, the noun *hupomnesis* (cf. *hupomimnesko* of the previous verse) along with the verb *diegeiro*, to awake. References: “I am reminded of your sincere faith” [2Tm 1.5]. “In both of them (letters) I have aroused your sincere mind by way of reminder” [3.1]. Note the two prepositions at work here: *hupo-* as from under with regard to (i.e., *en* or *in*) the memory and *dia-* or through with regard to arousing.

Peter says expressly that he is offering this arousal of memory for his audience while literally “in this tent or *skenoma*,” found in the next verse as well as in Acts 7.46: “(David) asked leave to find a habitation for the God of Jacob.”

**II.1.14: since I know that the putting off of my body will be soon as our Lord Jesus Christ showed me.**

This somewhat cryptic verse intimates that Peter had a foreshadowing (*eido*, cf. vs. 12) of his death, possibly in reference to what Christ had told him after the resurrection: “When you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go” [Jn 21.19].

Peter uses the word *apothesis* or a putting off with regard to the body (*skenoma* or tent, previous verse) as intimating this future which is *tachinos* or soon (cf 2.1), this adjective connoting rapidity. It’s found in 1Pt 3.21 (not noted there) with regard to the removal of dirt. The verb *deloo* (cf. 1Pt 1.11) means to make clear as well as to inform.

**II.1.15: And I will see to it that after my departure you may be able at any time to recall these things.**

Peter speaks here almost casually and confidently that even after death he will take care of those whom he’s addressing, this indicated by the verb *spoudazo* as in vs. 10

which connotes being in a hurry. *Exodos* is the noun for death, literally a going out from the way (*ex-* and *hodos*). “(Moses and Elijah) who appeared in glory and spoke of his departure which he was to accomplish at Jerusalem” [Lk 9.21].

Closely linked to Peter’s departure is the ability of his flock to recall “these things” or his guiding words, the phrase literally as “to make memory,” *poieo* and *mnemis*.  
References: vs. 10 and the only NT use.

**II.1.16: For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.**

Now Peter makes a shift marked by self-confidence and humble authority to being part of a group responsible for spreading the Christian message which, of course, consists of the apostles. He uses the first person plural both here as well as in vs. 18 as to direct relationship with Jesus Christ.

*Muthos* or myth as used here pertains to divinities common at the time to explain the world, etc. “Nor to occupy themselves with myths and endless genealogies which promote speculations rather than the divine training that is in faith” [1Tm 1.4]. In the verse at hand, such myths are described as cleverly devised, *sophizo* being the verbal root for *sophos* (wisdom, skill) but taken here in the negative sense. For a positive sense, cf. 2Tm 3.15: “acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.” All in all, Peter stresses the fact that “we” or the group of apostles did not follow such stories, *exakoloutheo*, the preposition *ex-* or from stressing the notion of (not) following. “And many will follow their licentiousness” [2.2].

In contrast, Peter says that “we” (again, this stresses the importance of the apostles as collective witnesses to Jesus Christ) made known (*gignosko*, cf. 2.20) two things pertinent to Jesus Christ: his power and his coming, *dunamis* (cf. 1.4) and *parousia* or a being-about or beside, *para-*. “Where is the promise of his coming” [3.4]?

Peter ends this verse with *alla* or “but” as a kind of footnote...a reminder...that “we” were eyewitnesses of Jesus’ majesty. References: *epoptes* (only NT use) also as overseer or watcher, the preposition *epi-* or upon indicative of close attention. *Megaleiotes* as in Lk 9.43: “And all were astonished at the majesty of God.”

**II.1.17: For when he received honor and glory from God the Father and the voice was borne to him by the Majestic Glory, "This is my beloved Son with whom I am well pleased,"**

*Time* and *doxa* (cf. 1Pt 3.7 and vs. 4) or honor and glory are from or beside, near (*para*) God the Father. Here he is called Majestic Glory which consists of *doxa* and *megaloprepes*, the latter similar to *megaleiotes* of vs. 16, the only NT use. This was borne to him through a voice, *phero* being the common verb to carry and referring to the Transfiguration. The voice quotes what was said there in various forms by the three synoptic Gospel writers (cf. Mt 17.1-5, Mk 9.2-7 and Lk 9.28-35).

*Agapetos* = *eudokeo* or beloved = well pleased. Cf. 1Pt 2.11 and the Transfiguration reference of Mt 17.5. Also refer to Mt 3.17 where the same words apply to Jesus after his baptism.

**II.1.18: we heard this voice borne from heaven, for we were with him on the holy mountain.**

Peter states in a straight-forward, almost authoritative manner that “we” (again, in the context of the apostles) were with Jesus on the holy mountain. This mountain of the Transfiguration goes unidentified but can be associated with Mount Sinai. Note that Peter stresses the voice as opposed to the vision of Christ’s Transfiguration.

**II.1.19: And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts.**

In the last verse Peter stresses the voice of the Majestic Glory as carried over to the prophetic *logos* (cf. 1Pt 4.5) which is made firm or *bebaios* (comparative, cf. vs. 10). In other words, his listeners can consult the scriptures to verify his testimony regarding Christ’s Transfiguration. Most likely that refers to the presence of Moses and Elijah conversing with Jesus and all that had been written by and about these two.

In the second sentence Peter bids his audience to be attentive which reads literally as “to put well,” the verb *prosecho* (to put towards-which, *pros-*) with *kalos* or the adverb well, beautifully. References: “Yet it was kind of you to share my trouble” [Phl 4.14]. “Therefore we must pay the closer attention to what we have heard lest we drift away from it” [Heb 2.1]. As to this *prosecho/kalos* referring to Moses and Elijah, both may be likened to a lamp (*luchnos*) shining in a dark place: “No one after lighting a lamp covers it with a vessel...that those who enter may see the light” [Lk 8.16].

As for the dark place described by the adjective *auchmeros*, it refers more to what is dingy and dirty compared with full darkness (only NT use). The lamp (i.e., Moses and Elijah) continues shining (*phaino* as to appear, cf. 1Pt 4.18) until day dawns and the

morning star rises. Note the verb and adjective *diaugazo* and *phosphoros* similarly referring to light. The former has the preposition *dia-* or through suggestive of rays of light prior to dawn itself; the latter means literally bearing light. Both are the only NT uses.

As for the lamp itself which again is representative of Moses and Elijah, it will be superseded in the person of Christ who is *diaugazo* and *phosphoros* shining in the heart or *kardia* (cf. 1Pt 3.15). The verb *anatello* is used as in Mt 4.15: “And for those who sat in the region and shadow of death light has dawned.”

**II.1.20: First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation,**

Peter brings to conclusion this chapter on a cautionary note, of the need to understand (*gignosko*, cf. vs. 16) the veracity of what he has just said about prophecy a pertaining to Christ's Transfiguration and converse with Moses and Elijah. In other words, it's not a matter of personal interpretation or *epilysis*, a releasing or solving with *epi-* (upon) as a preface (only NT use).

**II.1.21: because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.**

With regard to prophecy, there's a contrast between human *thelema* vs. divine *Pneuma* (cf. 1Pt 4.19 and 1Pt 4.14). The verb *phero* (cf. vs. 17 as to bear, to carry) is used with regard to the second and as associated with God. Perhaps Peter had in mind recollection of what Jesus had said about false prophets as in Mt 24.5: “For many will come in my name saying ‘I am the Christ,’ and they will lead many astray.”

## Chapter Two

**II.2.1: But false prophets also arose among the people just as there will be false teachers among you who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.**

A footnote in the RSV relative to this verse: “The language follows closely the Letter of Jude (vss. 4-16) in the denunciation of heretics.” Similarly the NIV observes: “Numerous NT passages warn of false teachers who are already present or yet to come.” Because of this close association vss. 4-16 of Jude's letter are cited in full (italics) at the end of this section. Chapter Two sets the tone for the rest of the second

letter, strong condemnatory words about evil-doers who seek not just to harm but to destroy those whom Peter is addressing. It's a preparation for the contents of Chapter Three, the day of the Lord.

*Pseudoprophetes* and *pseudodidaskalos*: both are prefaced with the adjective *pseudos* or false, also as sham, counterfeit. The latter is the only NT use whereas the former has a number of such references, some by Jesus himself, indicative that prophecy is considered more important and thus can be subject to manipulation. As for both, they will be “among (literally in or *en*) the people.”

Both groups in their pseudo-ness will engage in smuggling tactics, the verb being *pareisago* (cf. 1.5), literally to bring into alongside of and into (*para-* plus *eis-*). Compare the insidious effect signified by these two prepositions with “*en* the people” just noted. The object of this *para-* plus *eis-*: heresies which are destructive or *hairesis* and *apoleia* (noun; cf. later in this verse). The former means literally a taking or choosing and in Gal 5.20 translates as “party spirit.” As for the latter, cf. 3.7: “The heavens and earth...being kept until the day of judgment and destruction of ungodly men.”

In sum, this combination of *hairesis* and *apoleia* results in denying Christ as Master or *Despotes*, the verb being *arneomai* as in 1Jn 2.22: “Who is the liar but he who denies that Jesus is the Christ?” As for the title, it suggests having authority over others as in 1Pt 2.18. This Master had bought those two groups which are *pseudos*, *agorazo* suggestive of purchase in a market place. “You were bought with a price. So glorify God in your body” [2Cor 6.20]. Despite this which suggests that Christ had died for them, they are personally responsible for their destruction (*apoleia* again) which is swift, *tachinos* (cf. 1.14).

Jude, vss. 4-16: 4) *For admission has been secretly gained by some who long ago were designated for this condemnation, ungodly persons who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.* 5) *Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe.* 6) *And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day;* 7) *just as Sodom and Gomorrah and the surrounding cities, which likewise acted immorally and indulged in unnatural lust, serve as an example by undergoing a punishment of eternal fire.* 8) *Yet in like manner these men in their dreamings defile the flesh, reject authority, and revile the glorious ones.* 9) *But when the archangel Michael, contending with the devil, disputed about the body of Moses, he did not presume to pronounce a reviling judgment upon him,*

but said, "The Lord rebuke you." 10) But these men revile whatever they do not understand, and by those things that they know by instinct as irrational animals do, they are destroyed. 11) Woe to them! For they walk in the way of Cain, and abandon themselves for the sake of gain to Balaam's error, and perish in Korah's rebellion. 12) These are blemishes on your love feasts, as they boldly carouse together, looking after themselves; waterless clouds, carried along by winds; fruitless trees in late autumn, twice dead, uprooted; 13) wild waves of the sea, casting up the foam of their own shame; wandering stars for whom the nether gloom of darkness has been reserved for ever. 14) It was of these also that Enoch in the seventh generation from Adam prophesied, saying, "Behold, the Lord came with his holy myriads, 15) to execute judgment on all, and to convict all the ungodly of all their deeds of ungodliness which they have committed in such an ungodly way, and of all the harsh things which ungodly sinners have spoken against him." 16) These are grumblers, malcontents, following their own passions, loud-mouthed boasters, flattering people to gain advantage.

**II.2.2: And many will follow their licentiousness, and because of them the way of truth will be reviled.**

*Exakoloutheo* with the preposition *ex-* (from) suggests following away from and has the same sense as in 1.16: "For we did not follow cleverly devised myths." With regard to the verse at hand, this *ex-*ness, if you will, ends up in licentiousness or *aselgeia* (cf. 1Pt 4.3) which connotes repeated acts of such behavior.

*Hodos* coupled with *aletheia*: way of truth (cf. 1.15 and 1.12). *Aselgeia* causes it to be reviled or *blasphemeo* (cf. 1Pt 4.4), alternately as to injure one's reputation.

**II.2.3: And in their greed they will exploit you with false words; from of old their condemnation has not been idle, and their destruction has not been asleep.**

*Pleonexia* (which is *plastos*, adjective as greed) -> *emporeuomai* -> *logos* (cf. 1.19) leads to words which are false. *Pleonexia* connotes that which is insatiable as in vs. 14: "They have eyes full of adultery, insatiable for sin." The second or the adjective alternatively means forged or molded (only NT use). The verb connecting them implies a merchant going from place to place selling wares as in Jms 4.13: "And spend a year there and trade and get gain."

*Ekpalai* (*ek-* or from) also suggests the indefinite past. For an example similar to the one at hand, cf. 3.5: "that by the word of God heavens existed long ago." Way back or during an indefinitely long time ago the greed of those in their licentiousness noted in vs. 2 had their condemnation and destruction (*krima* and *apoleia*: cf. 1Pt 4.17 and vs. 1) already in place. As for the former, the verb is *argeo*, only NT use. As for the latter,

it's the verb *nustazo* as in Mt 25.5: "As the bridegroom was delayed, they all slumbered and slept."

**II.2.4: For if God did not spare the angels when they sinned but cast them into hell and committed them to pits of nether gloom to be kept until the judgment;**

This is the first of four verses with a conditional clause (*ei* or if), that is, running through vs. 8. It's resolved in vs. 9 with *de* (then). And so Peter speaks in a dramatic way in order to build up suspense as well as to warn his audience.

To show the seriousness with which Peter thinks of all this, he refers to those angels who had sinned and weren't spared by God, *pheidomai* also as to refrain from and found in the next verse.

Two words essentially referring to the same reality: *siros* and *tartarosis* or hell and pits, the only NT uses. The former is an underground storage area for grain and roots whereas latter refers to the subterranean abyss for holding rebellious (Greek) gods. *Tartarosis* is all the more depressing by having gloom of *zophos*. "For them the nether gloom of darkness has been reserved" [vs. 17]. The two verbs for each are *paradidomai* and *tereo* (cf. 1Pt 2.23 and vs. 17) and are connected with *krisis* (cf. vs. 11) or judgment, literally "into (*eis*) judgment."

Perhaps Peter had in mind something his fellow apostle John saw differently as recounted in Rev 20.11-15 as pertaining to final judgment.

**II.2.5: if he did not spare the ancient world but preserved Noah, a herald of righteousness, with seven other persons when he brought a flood upon the world of the ungodly;**

This second of four conditional sentences sets up what appears to be a hugely unbalanced contrast between one person and his family vis-a-vis the entire world.

*Pheidomai* or to spare is found in the previous verse with respect to angels and pertains here to Noah and his family. Note that *pheidomai* includes the ancient world or *kosmos* (cf. 1Pt 5.9) which is *archaios*. This suggests that all creation had become corrupt or *archaios* in a negative fashion. For another use relative to time, cf. Acts 15.7: "In the early days God made choice among you."

*Phulasso* is the verb to guard or to keep watch, defend as in 3.17: "Beware lest you be carried away with the error of lawless men and lose your own stability." Noah and his

family are the object of this *phulasso* by reason of him being a herald of righteousness, *kerux* also a preacher. Actually Noah wasn't a preacher as commonly understood. "For I was appointed a preacher and apostle" [ITm 2.7]. As for *dikaiousune*, cf. 2.1.

Note the second use of *kosmos* as world, that is, as pertaining to those who are ungodly or *asebes* (cf. 1Pt 4.18). In a sense, this *asebes* is akin to the adjective *archaios*, old as being worn out.

### **II.2.6: if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction and made them an example to those who were to be ungodly;**

The third of four conditional sentences concerning a disaster though not as universal as the last one. God had condemned the two cities, *katakrino* or the verbal root *krino* (cf. 1Pt 4.6) prefaced with the preposition *kata-* which here is indicative of downward motion. "The men of Nineveh will arise at the judgment with this generation and condemn it" [Mt 12.41].

Such *katakrino* is an example or *hupodeigma*, also as pattern. "For I have given and example that you also should do as I say to you" [Jn 13.15]. In the verse at hand, this applies to ungodly persons, the verb *asebeo* with *mello* (cf. 1.12), indicative of being that way in the future. "To convict all the ungodly of all their deeds of ungodliness" [Jude 15].

### **II.2.7: and if he rescued righteous Lot greatly distressed by the licentiousness of the wicked**

The fourth and final conditional sentence pertains to Lot called righteous or *dikaious* (cf. 1.13) which follows from the previous verse of Sodom and Gomorrah, he having lived in the former. With regard to these two cities, the Lord became greatly distressed or *kataponeo* which means to wear down (*kata-*) by exhaustive work. "And seeing one of them being wronged, he defended the oppressed man and avenged him by striking the Egyptian" [Acts 7.24].

Despite his distress, the Lord decided to rescue Lot, *rhuomai*. This verb signals the culmination of the conditional sentences followed by "then" of vs. 9 where *rhuomai* is found once again. This delivery took place within the context of *aselgeia* (cf. 2.2) or licentiousness belonging to the wicked or *athesmos* (only NT use) which means without law, law here meaning natural law. The noun *anastrophe* as behavior in 1Pt 3.16 isn't translated in the verse at hand.

**II.2.8: (for by what that righteous man saw and heard as he lived among them, he was vexed in his righteous soul day after day with their lawless deeds),**

Both the RSV and NIV have this verse in parentheses showing it's a kind of footnote Peter is making. It refers to Lot living among the immoral behavior of Sodom and Gomorrah, he being *dikaios* as in the previous verse. The verb *egkatoikeo* suggestive of dwelling in a specific place (only NT use).

While among the city's inhabitants, Lot saw and heard terrible things, *blemma* and *akoe* being nouns, sight and hearing, suggestive of a long or sustained period of time where such abominable behavior took place. The phrase "day after day" reads literally "day from day," the constancy of which ties in with the fact that nouns (i.e., *blemma* and *akoe*) are used, not verbs.

*Basanizo* or to be vexed is more than that, this verb being associated with torture. "Beaten by the waves" [Mt 14.24]. In the verse at hand, such striking is against Lot's soul (*psuche*, cf. 1Pt 4.19) which is righteous, the second occasion of *dikaios* in this verse. More specifically, the lawless deeds are doing this *basanizo*, the adjective being *anomos*. "And he was reckoned with transgressors" [Lk 22.37].

**II.2.9: then the Lord knows how to rescue the godly from trial and to keep the unrighteous under punishment until the day of judgment**

"Then" signifies the end of the four conditional sentences begun in vs. 4.

A second use of the verb *rhuomai* (cf. vs. 7) which is in the same context of Lot and Sodom and Gomorrah. The way *eido* (cf. 1.14) or knowing associated with the Lord as presented here suggests that he had done this before and can do it again. Refer, for example, to Noah in vs. 5. Instead of the adjective *dikaios*, we have *eusebes* or God-fearing, the opposite of *asebes* in vs. 5. "A devout man who feared God with all his household" [Acts 2.10]. As for *rhuomai*, it pertains to preserving from trial or *peirasmos* (cf. 1Pt 4.12).

Also the Lord knows how to keep (*tereo*, cf. vs. 4) those who are *adikos* (cf. 1Pt 3.18) under punishment, the verb *kolazo* which also means to prune as a tree. "They let them go, finding no way to punish them because of the people" [Acts 4.21]. In the verse at hand, such *kolazo* is reserved literally "into (*eis*) the day of judgment (*krisis*, cf. 2.4)."

**II.2.10: and especially those who indulge in the lust of defiling passion and despise authority. Bold and wilful, they are not afraid to revile the glorious ones,**

Starting with this and running through vs. 19, Peter comes off with a whole slew of condemnatory practices which can be traced to his mention of Sodom and Gomorrah and Lot as the single righteous person found there.

Singled out (*malista*, especially) from among the unrighteous of vs. 9 are persons subject to lust, again with Sodom and Gomorrah in mind. First the verb *poreuomai* means to go in the sense of taking a journey. Then we have the preposition *opiso* (after) with the noun *sarx* (flesh, cf. 1Pt 4.1) together with the preposition *en* (in) before *epithumia* (cf. 1Pt 1.4).

*Kataphroneo* (to despise) literally means to think down upon (*kata-*). “Despising the shame” [Heb 12.2]. In the verse at hand, the object of this verb is *kuriotes* or authority, that which is proper to a *kurios* or lord. “Yet in like manner these men in their dreamings defile the flesh, reject authority and revile the glorious ones” [Jude 8].

The second sentence of this verse continues describing the inferred inhabitants of Sodom and Gomorrah or those similar to them as *tolmetes* and *authades*: alternately as brazen and determined to follow one’s own inclinations. The former is the only NT use while the latter is found in Tit 1.7: “For a bishop...must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain.” In the verse at hand, reviling or *blasphemeo* (cf. vs. 2) is done to the glorious ones, the noun *doxa* (cf. 1.17). In other words, they do not tremble at the prospect, *tremo* also as to shake. “But the woman...came in fear and trembling” [Mk 5.33].

**II.2.11: whereas angels, though greater in might and power, do not pronounce a reviling judgment upon them before the Lord.**

*Hopou* translates here as “whereas” signaling a contrast between the inferred inhabitants of the two cities and angels (cf. 1Pt 3.22). Despite their superiority, they refrain from passing judgment with regard to those described in the previous verse. As for their name, *aggelos* means messenger. They are endowed with *ischus* and *dunamis* (cf. 1Pt 4.11 and 1.16 or indwelling strength and the capacity to do something).

Since the function of angels is to deliver a message and no more, they refrain from passing (*phero*: to bear, to carry; cf. 1.21) a judgment against (*para*, also beside) the Lord. This consists of *blasphemos* or blaspheming, reviling with regard to the basest of

humanity. As for the latter, cf. 1Tm 1.13: “Though I formerly blasphemed and persecuted and insulted him.”

**II.2.12: But these, like irrational animals, creatures of instinct, born to be caught and killed, reviling in matters of which they are ignorant, will be destroyed in the same destruction with them,**

*De* or “but” is a small but strong condemnatory word signaling a continuation of the fate of those essentially like the inhabitants of Sodom and Gomorrah. Their destiny is to face the same destruction as befits two types of creatures, animals and creatures or *zoon* and *phusikos*, the latter suggestive of only obeying instinct. Both are found in Jude 10: “By those things that they know by instinct as irrational animals do, they are destroyed” [Jude 10].

Such base human beings are described as destined from birth to be caught and killed, as though they lack freedom of will or most likely, lost it early on. Thus for most of their lives their chief activity is *blasphemeo* or reviling as in vs. 10 yet do so in ignorance, the verb being *agnoeo*, also as to lack perception. “But they did not understand the saying, and they were afraid to ask him” [Mk 9.32]. Such ignorance is reminiscent of Jesus on the cross with regard to those who reviled him: “Father, forgive them; for they know not what they do” [Lk 23.34].

Those who are described as lacking freedom of will are destined to suffer destruction, the noun *phthora* (cf. 1.4) and its verbal root *phtheiro*. As for the latter, cf. 1Cor 3.17: “If anyone destroys God’s temple, God will destroy him.”

**II.2.13: suffering wrong for their wrongdoing. They count it pleasure to revel in the daytime. They are blots and blemishes, reveling in their dissipation, carousing with you.**

The first part of this verse is almost an understatement after the strong words of the previous verse, the verb *adikeo* and the noun derived from it, *adikia*. References: “Friend, I am doing you no wrong” [Mt 20.13]. “Depart from me, all you workers of iniquity” [Lk 13.27]!

The first full short sentence of this verse has three similar sounding words, lending a deeper feel to the text’s meaning: *hedone* (cf. Lk 8.14), *hegeomai* (1.13) and *hemera* (pleasure, to count and daytime).

*Spilos* and *moros* or spots and blemishes connote disfigurement and lead to reveling and carousing or *entruphao* (only NT use) and *suneuocheomai*. Note the prepositions

prefaced before the verbal roots for emphasis: *en-* or in and *sun-* or with. As for the latter, cf. Jude 12: “These are blemishes on your love feasts as they boldly carouse together.”

**II.2.14: They have eyes full of adultery, insatiable for sin. They entice unsteady souls. They have hearts trained in greed. Accursed children!**

*Moichalis* is a noun for adulterous, also as a loose-living woman. “An evil and adulterous generation seeks for a sign” [Mt 12.39]. In the verse at hand emphasis is upon the eyes of such a woman which are insatiable for sin, *akatapaustos* (only NT use) literally as not having the ability to pause, the preposition *kata-* suggesting of both down-ness and being in accord.

Note use of *psuche* and *kardia* (soul and heart, vs. 8 and 1.19). The former entices or *deleazo* or to trap using bait those souls which are unsteady, *asteriktos* also as to lack a foundation. References: “They entice with licentious passions of the flesh men who have barely escaped from those who live in error” [vs. 18]. “There are some things in them hard to understand which the ignorant and unstable twist to their own destruction” [3.16].

*Gumnazo* or to train suggests a substantial amount of time given over to being greedy, the noun *pleonexia* (cf. 2.3). Peter sums up his attitude by calling such persons accursed, the noun *katara*. “For all who rely on works of the law are under a curse” [Gal 3.10].

**II.2.15: Forsaking the right way, they have gone astray; they have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing,**

*Kataleipo* comes first followed by *planao* (cf. 1Pt 2.25) or forsaking and gone astray, the former as in Eph 5.31: “For this reason a man shall leave his father and mother and be joined to his wife.” Next comes *exakoloutheo* (cf. 2.2), literally as following from (*ex-*).

The noun *hodos* (cf. 2.2) or way is used twice, the first with the adjective *euthus* or straight as in Mt 3.3: “Make his paths straight.” The second pertains to Balaam described in Numbers 22-24 who was intent upon cursing Israel but ended up prophesying in her favor. The verse at hand pertains to his initial attitude or loving (*agapao*, cf. 1Pt 2.17) gain acquired from doing wrong, *adikia* (cf. vs. 13).

**II.2.16: but was rebuked for his own transgression; a dumb ass spoke with human voice and restrained the prophet's madness.**

Reference is to Num 22.28 when the ass which Balaam was riding had its mouth opened and said “What have I done to you that you have struck me these three times?” The verb *phtheggomai* (cf. vs. 18) as to speak here is in a prophetic manner, unlike the way Balaam is conducting himself.

*Elegxis* (only NT use) is the noun for rebuke used with the verb *echo* (to have), literally as “to have rebuke.” The object is *paranomia* (only NT use) or transgression, literally as beside (*para-*) the *nomos* or law. And so the ass ended up by restraining the madness of Balaam. The verb is *koluo* as in 3Jn 10: “and also stops those who want to welcome them.” As for the madness, it’s another noun with *para-* prefaced to it, *paraphronia* (only NT use), literally beside the mind.

**II.2.17: These are waterless springs and mists driven by a storm; for them the nether gloom of darkness has been reserved.**

The image here is reminiscent of Jer 15.18: “Will you be to me like a deceitful brook, like waters that fail?” *Zophos* or nether gloom is found last in vs. 4 and is kept in reserved (*tereo*, cf. vs. 9) for those whom Peter is reviling.

**II.2.18: For, uttering loud boasts of folly, they entice with licentious passions of the flesh men who have barely escaped from those who live in error.**

The verb *phtheggomai* is used here in a way different from in vs. 16 and concerns folly or *mataiotes* as in Rom 8.20: “For the creation was subjected to futility.”

The verb *deleazo* (cf. vs. 14) or to entice is re-enforced, if you will, by *epithumia* and *aselgeia*, indecency (cf. vss. 7 and 10). Its object are those who are more vulnerable or converts who are breaking from influence of their pagan associates. Note the two verbs: *apopheugo* and *anastrepho* (1.4 and 1Pt 1.17) or the prepositions *apo-* and *ana-*, from and on, upon. I.e., *apo-* represents a seeking to get away from *ana-* or the *plane* or error (as in *planao*, vs. 15) at hand. “Beware lest you be carried away with the error of lawless men” [3.17].

**II.2.19: They promise them freedom, but they themselves are slaves of corruption; for whatever overcomes a man, to that he is enslaved.**

*Epaggellomai* or to promise, profess and *eleutheria* (cf. 1Pt 2.16) or freedom vs. *doulos* and *phthora* (cf. 2.1 and 2.12). I.e., the first pair is a disguise for the exact opposite. The verb *huparcho* (here as ‘are’) means literally to begin-under (*hupo-*) and thus to come into existence. As for the verb *epaggellomai*, cf. Rom 4.21: “fully convinced that God was able to do what he had promised.” The reason? That which overcomes a person enslaves him: the verbs *hettaomai* comes first followed by *douloo* (verbal root of the just mentioned *doulos*) or to overcome followed by enslavement. References: vs. 20 and Acts 7.6: “His posterity would be aliens...to others who would enslave them.”

**II.2.20: For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first.**

This verse sets up a contrast between persons who have fled worldly defilements by knowing Jesus Christ and later become entangled in them making it all the more difficult to escape. This is expressed by two verbs and two nouns. The first pair is *apopheugo* and *empleko* (*apo-* and *em-* or from and in). References: vs. 18 and 2Tim 2.4: “No soldier on service gets entangled in civilian pursuits.”

The second pair consists of *miasma* (also as pollution) and *epignosis* (cf. 1.8, a knowledge-upon, *epi-*). As for the latter noun, it’s prefaced with the preposition *en*, literally as “in knowledge.” The verb *hettaomai* as in vs. 19 is equivalent to *empleko*. Hence to loose this knowledge-upon with regard to Jesus Christ by returning to worldly defilements is difficult to remedy.

**II.2.21: For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them.**

Two uses of the verb *epigignosko* (i.e., to know-upon or *epi-*) from which *epignosis* of vs. 20 is derived. “Those who believe and know the truth” [1Tm 4.3]. In the verse at hand, not to have this knowing-upon with regard to the way of righteousness, *hodos* and *dikaiosune* (cf. vs.s 15 and 5) is better than having it and then turning back from it, *hupostrepho*. “Melchizedek, returning from the slaughter of the kings” [Heb 7.1].

As for the second *epigignosko* which involves *huposterepho*, it concerns the holy commandment or *entole*. This word sums up Christian practice which, in turn, is based upon the Jewish tradition or Torah. “That you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your

apostles” [3.2]. Such *entole* was delivered, implying Peter along with the other apostles in their missionary endeavors.

**II.2.22: It has happened to them according to the true proverb, The dog turns back to his own vomit, and the sow is washed only to wallow in the mire.**

Peter backs up what he had just said with Prov 26.11 which runs according to the Hebrew as “Like a dog that returns to his vomit is a fool that repeats his folly.”

In the verse at hand, the key is *epistrepho* (cf. 1Pt 2.25) or turning back along with the preposition *eis* or “into his own vomit.” I.e., a turning-upon (*epi-*) followed by *eis* or into.

### Chapter Three

**II.3.1: This is now the second letter that I have written to you, beloved, and in both of them I have aroused your sincere mind by way of reminder;**

Peter addresses his readers as beloved or *agapetos* (cf. 1.17), the first of four times in this chapter. Here he wishes to give them a reminder or *hupomnesis* (cf. 1.13), the preposition *hupo-* as from under. This refers to what he had said in the first letter. Chances are most of Peter’s audience can’t read which means someone who can reads the letter out loud to an assembly, large or small.

The purpose of the two letters? To arouse “the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia” noted in 1Pt 1.1 who have a sincere mind, the verb *diegeiro* (cf. 1.13; the preposition *dia-* or through indicative of thoroughness). The object is *dianoia* (cf. 1Pt 1.130), the second word with *dia-* prefaced to it and with the adjective *eilikrines* or pure, unmixed. “And may be pure and blameless for the day of Christ” [Phl 1.10].

**II.3.2: that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles.**

Peter begins his reminder with the verb *mimnesko* as in Jud 17: “But you must remember, beloved, the predictions of the apostles of our Lord Jesus Christ.” In the verse at hand Peter uses the second person plural, the possessive, or “your” apostles which makes it more personal, himself included as their head. Such remembering applies first to the prophets followed the command of Jesus, *entole* as used in 2.21. For

the ancients remembering is more than recalling past deeds, etc., but a making present of what had been said real in the present.

### **II.3.3: First of all you must understand this, that scoffers will come in the last days with scoffing, following their own passions**

*Touto proton* or “first of all” suggests the importance of what is to follow, the phrase being used in 1.20.

Such a command to remember is done with the intent of having the readers have an understanding, *gignosko* (cf. 1.20). That applies to the coming of scoffers or *empaiktes* as in Jude 18: “In the last time there will be scoffers following their own ungodly passions.” They are associated with the “last days,” the preposition *epi* (upon) being used. The same phrase is found in Heb 1.2: “but in these last days he has spoken to us by a Son.” Here it has a different, less ominous meaning. Also compare with 1Pt 1.15, “in the last time” or *kairos*, the two essentially being the same.

During this time of tribulation the scoffers will scoff, this more specifically as a result of following (*kata* or in accord with) their own passions or *epithumia* (cf. 2.18). The verb is *poreuomai* as in 2.10.

### **II.3.4: and saying, "Where is the promise of his coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation."**

During such stressful times the scoffers will pose a rhetorical question as to mock those faithful to Christ. Putting it as such makes those hearing it more susceptible to have doubts. Apparently at that time the promise (*epaggelia* cf. vs. 9) of his coming is lacking, being obscured by what’s transpiring.

Reference to fathers may echo the use in 1Pt 1.18, that is, in a negative sense: “You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold.” The verb *diameno* as literally to remain through (*dia-*) re-enforces this sameness as related to the beginning (*arche*) of creation. “You, Lord, have founded the earth in the beginning.” [Heb 1.10]. An offshoot of this as mentioned earlier is Noah (cf. 1Pt 3.20).

### **II.3.5: They deliberately ignore this fact, that by the word of God heavens existed long ago and an earth formed out of water and by means of water,**

*Lanthano* is the verb meaning to ignore and essentially means to forget or to escape notice, this in contrast to the two instances of remembering in the first two verses. “Yet he could not be hid” [Mk 7.24]. In the verse at hand, such putting out of mind is deliberate, *thelo* being the verb meaning to wish (cf. 1Pt 1.17).

The object of wilful ignorance or forgetfulness: that the divine *logos* (cf. 2.3) is responsible for creation of the heavens and earth, this being reminiscent of the opening words of Genesis.

### **II.3.6: through which the world that then existed was deluged with water and perished.**

A clear reference to the flood and Noah (cf. 1Pt 3.20), *apollumi* being the verb to perish which more menacingly means to ruin (cf. 1Pt 1.7).

### **II.3.7: But by the same word the heavens and earth that now exist have been stored up for fire, being kept until the day of judgment and destruction of ungodly men.**

*Logos* is mentioned in vs. 5 as that which scoffers wish to deny and plays a role in the destiny of heaven and earth, destruction by fire. Such fire is another way of speaking of the day of judgment. *Thesaurizo* is the verb to store up, also as to treasure as in Jms 5.3: “You have laid up treasure for the last days.”

*Krisis* and *apoleia* (cf. 2.9 and 2.3) or judgment and destruction (prefaced with *eis* or into) are one and the same with regard to those who are *asebes* (cf. 2.9) or ungodly, lacking in piety, this adjective extending to God, family and nation.

### **II.3.8: But do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.**

For the second time in this chapter Peter calls those to whom he’s writing *agapetos* or beloved (cf. vs. 1). *Lanthano* is the verb to (not) ignore, the notion of forgetting or the importance of memory being introduced a second time as in vs. 5.

As for the day at hand, it is *para* or beside the Lord, this beside-ness making the perception of time basically irrelevant. “For a thousand years in your sight are but as yesterday when it is past or as a watch in the night” [Ps 90.4].

### **II.3.9: The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance.**

This verse is not unlike the pervious one in that our perceptions of time and God's promise (*epaggelia*, cf. vs. 4) are radically different. The apparent (*hegeomai*, to count or reckon; cf. 2.13) slowness or *bradutes* (also as delay; only NT use) is forbearing or *makrothumeo*. This translates something as small wrath. "Lord, have patience with me, and I will pay you everything" [Mt 18.26].

*Choreo* is the verb to make room and applies to *metanoia*, repentance, this prefaced with the preposition *eis* or into. References: "Open your hearts to us; we have wronged no one" [2Cor 7.2]. "Bear fruit that befits repentance" [Mt 3.8].

**II.3.10: But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up.**

Although day has been mentioned several times thus far, it being equivalent to *kairos*, and here is associated with the Lord. Its coming as a thief is reminiscent of Mt 24.42-44 as to the need to be watchful. A similar example is Rev 3.3 in the context of John's vision of the day of the Lord: "If you will not awake, I will come like a thief, and you will not know at what hour I will come upon you." Following the stealth-like approach of the Lord, considerable noise and destruction are to follow. The connection between such contrasting events is so swift, it's barely discernable.

**II.3.11: Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness,**

As for the threat of dissolution at hand, *luo* also as to loose is found in the previous and next verses. Despite this, those who are living in holiness and godliness won't be subject to it. The nouns *anastrophe* and *eusebeia* (cf. 2.7 and 17.7) are used with the verb *huparcho* literally as to begin under (*hupo-*) as in 2.19.

**II.3.12: waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire!**

The verb *huparcho* as in the previous verse is not unlike the two at hand which, in a sense, are opposites yet similar, *prosdokao* (*pros-* or direction towards-which) and *speudo*, to wait and to hasten. References: vs. 13 and Lk 2.16: "And they went with hast and found Mary and Joseph and the babe lying in a manger." The two verbs plus *huparcho* apply to the *parousia* (cf. 1.16) of the day of God (compare with 'day of the Lord' in vs. 10), his being-beside or *para-*.

*Parousia* will effect dissolution (*luo*, cf. previous verse) of the heavens by fire as well as the elements, *stoicheion*. This noun applies to any first thing from which others belonging to a series arise. “We were slaves to the elemental spirits of the universe” [Gal 4.3]. With this verse in mind, dissolution of *stoicheion* will result in freedom.

**II.3.13: But according to his promise we wait for new heavens and a new earth in which righteousness dwells.**

*Epaggelia* or promise (cf. vs. 9) is used with the preposition *kata*, in accord with. It consists of Is 65.17 quoted in part but runs in full as “For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind.” Again the verb *prosdokao* is used as in vs. 12 for this expectation. In it dwells righteousness or *dikaiosune* (cf. 2.21), the verb *katoikeo* where the preposition *kata-* (in accord with) is prefaced to the verb. “And that Christ may dwell in your hearts through faith” [Gal 3.17].

**II.3.14: Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace.**

For the third time in this chapter Peter uses the term beloved or *agapetos* (cf. vs. 8) as waiting (*prosdokao*) as “for these” mentioned in vs. 13. Such waiting gives rise to being zealous, *spoudazo* (cf. 1.15) with respect to being found by the Lord. This implies a certain passiveness in the face of difficult circumstances which perhaps is why Peter uses *agapetos* so many times as he brings his second letter to a close.

The place-where of being found is *aspilos*, *amometos* and *eirene* (cf. 2.2) or without spot, blemish and peace. The two adjectives are found together in 1Pt 1.19: “but with the precious blood of Christ like that of a lamb without blemish or spot.” That verse is suggestive of Christ’s death and which Peter’s readers are to be ready to identify with.

**II.3.15: And count the forbearance of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him,**

*Makrothumia* = *soteria* (forbearance = salvation; cf. 1Pt 3.20 and 1Pt 2.2). The verb connecting them is *hegeomai* (cf. 3.9).

Peter uses *agapetos* as applied to Paul which certainly is true. However, given the context of this and the next verse, there’s a kind of tongue-in-cheek air about it, that Paul is far more educated and sophisticated than Peter. As for *sophia* or wisdom, it’s the only use of this word in Peter’s two letters.

**II.3.16: speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures.**

Peter continues his tongue-in-cheek remarks about Paul. This apostle to the Gentiles speaks of difficult things to understand, *dusnoetos*, the only NT use of this adjective. This opaque quality can give rise to persons who are ignorant and unstable to twist his words, *amathes* (only NT use) and *asteriktos* (cf. 2.14). Here the verb *strebloo* (only NT use) or twisting leads to *apoleia* (cf. 3.7) or ruin. Such an attitude applies not just to Paul's letters but to scripture which implies the Old Testament.

**II.3.17: You therefore, beloved, knowing this beforehand, beware lest you be carried away with the error of lawless men and lose your own stability.**

For the fourth and final time Peter uses the term *agapetos* or beloved (cf. vs. 14) although he applies it to Paul in vs. 15. Apparently these people already knew about lawless (*athesmos*, cf. 2.7) persons about whom Peter is warning them, *progignosko* (cf. 1Pt 1.20). Fortunately it prevents them from being carried away (*sunapago*), this verb having two prepositions for emphasis, *sun-* and *apo-* or with and from. "But associate with the lowly" [Rom 12.16]. If not, *plane* (cf. 2.18) or the error of those who are without law will cause a loss of stability in the faith, the noun being *sterigmos* or fixity (only NT use).

**II.3.18: 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.**

Peter's final wish/command: grow in *charis* and *gnosis* (cf. 2.2 and 1.6) of Jesus who here has the double title, if you will, of Lord as well as Savior.

He concludes with a brief acknowledgment of glory (*doxa*, cf. 2.10) which applies both now and literally "into (*eis*) the day of eternity," the two being as one and having five mentions of "day" in mind as found in this chapter.

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