THE SECOND EPISTLE OF PETER.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1:1—4.</td>
<td>INTRODUCTION. BENEDICTION.</td>
</tr>
<tr>
<td>1:5—11.</td>
<td>EXHORTATION.</td>
</tr>
<tr>
<td>1:12—15.</td>
<td>PETER.</td>
</tr>
<tr>
<td>1:16—21.</td>
<td>APOSTLES AND PROPHETS.</td>
</tr>
<tr>
<td>2:1—22.</td>
<td>THE WICKED.</td>
</tr>
<tr>
<td>3:1.</td>
<td>PETER.</td>
</tr>
<tr>
<td>3:2.</td>
<td>PROPHETS AND APOSTLES.</td>
</tr>
<tr>
<td>3:3—13.</td>
<td>THE WICKED. (*&quot;the world that then was&quot; 3:6).</td>
</tr>
<tr>
<td>3:14—18—.</td>
<td>EXHORTATION.</td>
</tr>
<tr>
<td>3:—18.</td>
<td>CONCLUSION. BENEDICTION.</td>
</tr>
</tbody>
</table>

NOTES ON THE SECOND EPISTLE OF PETER.

1. AUTHORSHIP. In spite of much divergence of opinion, we conclude that the apostle who wrote the First Epistle wrote this one also. While there is some difference between the tone of the two, this difference has been exaggerated by those who deny that Peter wrote the second letter. And a comparison of the language used shows close resemblance between the two epistles.

2. WRITTEN to the same readers as was the First Epistle (see 3:1).

3. SUBJECT. The apostle continues the practical teaching of the earlier letter, exhorts, and warns, illustrating again from the Old Testament history, while himself foretelling the conditions of “the last days”, “the day of judgment”, “the day of the Lord”, and “the day of God”. The similarity to the teaching in Jude should be noticed.

4. TIME OF WRITING. This is generally placed between 61 and 65 A.D., but the year is conjectural, although it may reasonably be presented that this epistle was written within a comparatively short period after the First.
1 Simon Peter, a servant and an apostle of Jesus Christ, to them that...obtained like precious faith with us through the righteousness of our God and Saviour Jesus Christ:  
2 Grace and peace be multiplied to you through the knowledge of God, and of Jesus our Lord,  
3 According as His divine power hath been given to us as to all things for life and godliness, through the knowledge of Him That...called us to His own glory and virtue:  
4 By which are been given to us the exceeding great and precious promises: in order that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust.  
5 And bringing in by the side of this very thing all diligence, supply in your faith virtue; and to virtue knowledge;  
6 And in knowledge self-control; and in self-control patience; and in patience godliness;  
7 And in godliness brotherly kindness; and to brotherly kindness love.  
8 For these things existing in you, and abounding, they render you that ye shall not be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.  
9 But he to whom these things are not present is blind, being short-sighted, having received forgetfulness of the cleansing of his sins of long ago.  
10 Wherefore the rather, brethren, be diligent to make your calling and election sure: for doing these things, ye shall by no means ay any time stumble:  
11 For so an entrance shall be added to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.  
12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the truth which is your possession.

Gr. Jesus Christ. Ap. 98. XI.  
have. Omit.  
Gr. obtained. Gr. lancheano. See Acts 1.17.  
like precious. Gr. isotimoe. Only here.  
of, &c. = of our God and, &c.  
unto = to.  
Gr. Jesus. Ap. 98. X.  
3 divine. Gr. theios. See Acts 17. 29.  
Gr. given = been given. It is the same perfect passive transl. "are given" in v. 4. Gr. doreo. See Mark 15.45.  
all = (as to) all.  
that pertain unto = for. Ap. 104. xv. 3.  
grace. See 1 Tim. 2. 2.  
Gr. had. Omit.  
be = become.  
Gr. partakers. See 1 Cor. 10. 18.  
escaped. Gr. apopheugo. Only here and 2.18, 20.  
corruption. Gr. pithora. See Rom. 8. 21.  

1.5-11. EXHORTATION.  
10-. Exhortation. Diligence.  
5 And. Note the Fig. Polysyndeton. Seven "ands" in vv. 5-7.  
beside this, giving. Lit. bringing in by the side of (Gr. pareisphero). Only here) this very thing.  
derilegence. Gr. spoudazo. See Jude 3.  
add = minister, or supply. Gr. epangelma. See 2 Cor. 9. 10.  
knowledge. Ap. 132. II. i.  
7 brotherly kindness. See Rom. 12. 10.  
charity = love. Ap. 135. II. i.  
makes = ministered. Same as "add", v. 5.  
that he was purged from = of the cleansing (Gr. katharismos. See sins. Ap. 128. II. ii. 1.  
calling. See Rom. 11. 29.  
election. See Acts 9. 15.  
never = by no means (Ap. 105. III) at any time.  
8 if, &c. = these things existing (Gr. hasparcho. See Luke 9. 48) in you, and abounding.  
Gr. barren = useless. Gr. argos. See Matt. 12. 36.  
9 that lacketh, &c. = to whom these things are not (Ap. 105. II) present.  
and hath, &c. = having received forgetfulness (Gr. letho. Only here).  
Heb. 1. 3) of.  
old sins = sins of long ago (Gr. palai).  
go give diligence = be diligent. Gr. spoudazo. See noun in v. 5.  
sure. Gr. behaios. See Rom. 4. 16.  
if ye do = doing.  
fall = stumble. Gr. ptaio. See Rom. 11. 11.  
11 entrance. Same word in Heb. 10. 19.  
Col. 3. 16.  
negligent. Gr. ameleo. See 1 Tim. 4. 14.  
is present (cp. v. 9), i.e. which is your possession.  
the present truth = the truth which
13 Yea, I think it just, for such time as I am in this body, to stir you up in remembrance;
14 knowing that shortly is the putting off of this my body, even as our Lord Jesus Christ also declared to me.
15 Moreover I will give diligence that ye may be able after my decease [death] to make remembrance of these things at every time.
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 became eyewitnesses of His majesty.
17 For He received from God the Father honour and glory, when there was borne such a voice to Him by the excellent glory, “This is My beloved Son, in Whom I have found delight.”
18 And this voice which was borne out of heaven we heard, when we were with Him in the holy mount.
19 We have also the prophetic word more sure; to which ye do well taking heed in your hearts, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
20 knowing this first, that no prophecy of the Scripture comes of its own interpretation.
21 For the prophecy was borne not at any time by the desire of man: but men from God spake as they were borne along by Divine power.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, such as privily shall bring in heresies of destruction, denying even the Lord that redeemed them, bringing upon themselves swift destruction.

13 meet = just. Ap. 191. 1
as long as = for (Ap. 104. ix. 3) such (time) as.
tabernacle. Gr. skenoma. See Acts 7. 46.
by putting you in. = in.
remembrance. Gr. homonyms. See 2 Tim. 1. 5.
shortly. Gr. tachinos. Only here and 2. 1 (swift).
I must put off = is the putting off of. Gr. apotheisis. See 1 Pet. 3. 21.
hath. Omit, and supply “also”.
endeavour. Same as “give diligence”, v. 10.
to have, &c. = to make remembrance of (Gr. mneme). Only here of these things.
always = at every time. Gr. hekastote. Only here.

16 have not followed = did not follow.
followed. Gr. exakolouthiso. Only here and 2. 2. 15.
cunningly, &c. Gr. sophizo. See 2 Tim. 3. 15.
fables. See 1 Tim. 1. 4.
coming. See Matt. 24. 3 (first occ.).
majesty. Gr. megaleites. See Acts 19. 27.
17 Father. Ap. 98. III.
came = was borne. Gr. phero, as in 1 Pet. 1. 13 (brought).
such. Gr. toiousde. Only here. Implied emphasis. The usual word is toiautos, which occurs 61 times. from = by. Ap. 104. xviii. 1.
beloved. Ap. 135. III.
well pleased. See Matt. 3. 17; 12. 18; 17. 5.
18 heaven. Sing. See Matt. 6. 9, 10.

19 a more sure, &c. = the prophetic (Gr. prophetikon). See Rom. 16.
will. Ap. 102. 2.
holy. Omit.
moved = borne along. Gr. phero, as in v. 17.

said. Gr. epilouo. Only here.
epilouo is found in Mark 4. 34 (expounded), and Acts 19. 39 (determined). This shows that the meaning is that prophecy is not self-originated by the speaker.

The Companion Bible (Condensed): II PETER: Page: 1865 (3)
II. PETER. 

2. 2. 

And many shall follow their lasciviousness ways; by reason of whom the way of truth shall be blasphemed.

And through covetousness shall they with fabricated words make merchandise of you: whose judgment from old lingereth not, and their destruction slumbereth not.

For if God spared not ... angels when they sinned, but having thrust down to Tartarus, and delivered them into pits of darkness, ... reserved unto judgment;

And spared not the ancient world, but preserved Noah (and seven others), a preacher of righteousness, bringing in the flood upon the world of the ungodly;

And turning the cities of Sodom and Gomorrha into ashes and spoiling of righteous Lot, oppressed by the filthy behaviour in lasciviousness of the lawless:

(For the just one dwelling among them, in seeing and hearing, torment his just soul from day to day with their unlawful deeds;)

The Lord knoweth how to rescue the godly out of temptation, and to reserve the unjust unto a day of judgment to be destroyed:

But chiefly they that walk after the flesh in the lust of uncleanness, and despise dominion. Daring are they, selfwilled, they do not tremble to blaspheme glories.

2. 4-8. 

And through covetousness shall they with fabricated words make merchandise of. 

Follow. See 1. 16.

Pernicious ways. Gr. apoleia, as v. 1, but the texts read "lasciviousnesses". Gr. aselgeia. See Rom. 13. 13.


Evil spoken of = blasphemed, as 1 Pet. 4. 4.


Feigned = formed, i.e. fabricated. Gr. plastos. Only here.


Make merchandise of. Gr. emporeuomai. See Jas. 4. 13.

And through covetousness shall they with fabricated words make merchandise of. 

JUDGMENT.


4-8. Ungodly of old times.


10-17. Ungodly of latter times.


Now, &c. = from (Ap. 104. vii) of old (as in 3. 5).


Daring. Gr. tolichenes. Only here and Matt. 25. 5.

UNGODLY OF OLD TIME.

4. Angels.

5. Cast down to Tartarus.

6. The old world.

7. The flood.

8. Sodom and Gomorrha.


Spared. See Acts 20. 29.

That = when they.

Cast ... down to hell, and = having thrust down to Tartarus.

11 Whereas angels, though being greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as instinctive unreasonable living creatures, made for capture and destruction, speak evil in the things that they are ignorant of; and shall even perish in their own corruption;

13 And shall receive the wages of unrighteousness, reckoning it, as they do, pleasure living delicately in a day. Spots they are and blemishes, living delicately in their own deceivings [love feasts] while they feast with you;

14 Having eyes full of adulterity, and that cannot cease from sin; beguiling unstable souls: having a heart they have exercised with covetousness; children of the curse:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the reward of unrighteousness;

16 But had rebuke for his own iniquity: the dumb ass speaking with man's voice hindered the madness of the prophet.

17 These are fountains without water, mists that are driven with a tempest; to whom the darkness of darkness is reserved ....

18 For when they speak great swelling words of vanity, they beguile through the lusts of the flesh, by filthiness, those that were indeed, but just escaping from them who live in error.

19 While they promise them liberty, they themselves being the servants of corruption: for of whom a man is overcome, of the same is he enslaved also.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the last things be become worse with them than the first.

2. 11. II. PETER. 2. 20.


feast with. Gr. sumeuchoeomai. Only here and Jude 12.

14 adultery = an adulteress. that cannot cease. Gr. akatapaustos. Only here.


unstable. Gr. asteriktos. Only here and 3. 16.

souls. Ap. 110. II.

an heart, &c = having a heart. exercised. See 1 Tim. 4. 7. covetous practices = covetousness.

cursed children = children (Ap. 108. i) of (the) curse.

15 Balaam. See Num. 22.

Bosor. See Num. 22. 5 (note). Some texts read "Beor".


16 was rebuked = had rebuke (Gr. elenxis. Only here.


dumb. See Acts 8. 32.


speaking. See Acts 4. 18.


prophet. Ap. 189. Balaam delivered Jehovah's messages (Num. 23. 5; 16; 24. 4, 13), however unwillingly. He afterwards became a minister of Satan, in the counsel he gave Balak (Num. 31. 8, 16).


2: 18-22. FOLLOWERS.

18-. Seducers. Their methods.

-18. The seduced. Their past escape.


through, &c. Lit. by (dat. case) lasciviousnesses. See "filthy", v. 7.

escaped. See 1. 4. The texts read "sarily" or "but just (Gr. oligos) escaping".


overcome. Gr. hetaomai. See 2 Cor. 12. 13.


is = is become.

2. 18-22.
21 For it had been better for them not to have "known the way of righteousness, than, after they have known it, to turn back from the holy commandment delivered to them.

22 But there hath happened to them the fulfillment of the true proverb, "The dog is turned back to his own vomit ..."; and the sow that was washed to her "wallowing in the mire.

3 This second epistle, beloved, I now write to you; in ... which [both] I stir up your sincere mind in remembrance:

2 To be mindful of the words which were spoken before by the holy prophets, and of the commandment of your apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days [days of Messiah] mockers, walking in mockery after their own lusts,

4 And saying, "Is where is the promise of His coming? for from the day the fathers fell asleep, all things continue as they were from the beginning of the creation."

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth consisting of water and through water:

6 By which means the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are treasured up, reserved for fire unto a day of judgment and destruction of ungodly men.

8 But, beloved, let not this one thing be hidden from you, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord does not delay concerning His promise, as some men account slackness; but is longsuffering toward you, not willing [desiring] that any should perish, but that all should come to repentance.

4 coming. See Matt. 24. 3. since = from (Ap. 104. iv) the (day).

See Gal. 2. 5.

4 3: 5-8. DAY OF JUDGMENT.

-5. Willful Ignorance.
-6. Past and future judgment.
-8. Warning against ignorance.

5 this, &c. Lit. this is hid from (Gr. ianthono. See Acts 26. 26) them willing (Ap. 102. I) it.

heavens. Pl. See Matt. 6. 9, 10. of old. Gr. ekpalai. See 2. 3.


the. Omit.


perished. See John 17. 12.


8 be not, &c. Lit. let not this one thing be hidden (as v. 6) from you.

9 is not slack = does not delay. See 1 Tim. 3. 15.


21 not. Ap. 105. II.

turn = turn back.


unto = to.

22 it = there hath.

according to = the (fulfillment) of.


proverb. Gr. paraomia. See John 10. 6.

7 from the day.

21 turned = turned back.


vomit. Gr. ezerama. Only here.


again. Omit. Quoted from Prov. 26. 11.

sow. Gr. hus. Only here.


mire. Gr. borboros. Only here.

3. 1. second. This shows that the epistle is addressed to the same readers as is the first.

beloved. Ap. 135. III.

unto = to.

which. Pl. Hence the insertion of both.


pure. See Phil. 1. 10 (sincere).

by way of = in.

remembrance. See 1. 13.

2 That ye may = To.

be mindful. See 2 Tim. 1. 4.

words. Gr. rhema. See Mark 9. 32.


us the. The texts read "your".


3: 3-13. THE WICKED.

3. 4-. The Coming. Scoffed at.

-4. Reason.

5-8. Day of judgment. "The world that then was".

9-. The Coming. Delayed.


us the. The texts read "your".


last days. See Acts 2. 17. 2 Tim. 3. 1.

scoffers = mockers. Gr. empakites. Only here and Jude 18.


10 But the day of the 5Lord will come as a thief; in the which the 5heavens shall pass away with a rushing sound, and the 5elements shall be dissolved being burnt up, the 5earth also and the works that are in it shall be burned up. 11 Seeing then that all these things shall be 1dissolved, what manner of persons ought ye to 1be in all holy 8behaviour and 8godliness,

12 Be in expectation and hastening the 5coming of the day of 5God, on account of which the 5heavens fiery shall be dissolved, and the 19elements shall 1melt [liquefy] being burnt up? 13 Nevertheless we, 8according to His 8promise, 12are expecting 8new 5heavens and a new 5earth, in which 8dwelleth 8rightness.

14 Wherefore, 8beloved, seeing that ye 12be in expectation for 8these things, 8be diligent that ye may be found 8of Him in peace, 8without spot, and 8blameless. 15 And 8account that the longsuffering of our 5Lord is salvation; even as our 8beloved brother Paul also 8according to the wisdom given 8unto him wrote 8unto you;

As in all his epistles also, 8speaking in them of these things, in which are 8some things 8hard to be understood, which they that are 8unlearned and 8unstable 8strain, as they do [in] the other Scriptures also, unto their own 8destruction.

17 Ye therefore, 8beloved, seeing ye 8know these things before, be on your guard in order that not ye also, being 8led away with the error of the lawless, 8fall from your own 8steadfastness.

18 But grow in 8grace, and in the 8knowledge of our 5Lord and Saviour 8Jesus Christ. To 8Him be 8glory both now and 8for ever. Amen.

3: 10-13. THE DAY OF THE LORD.


3: 14-18. EXHORTATION.


16 such = these. be diligent. See 1. 10.

16 also, &c = in all his epistles also. speaking. unlearned. Gr. amathes. Only here. Gr. strebloo. Only here and in Sept. of 2 Sam. 22. 27 (m. wrestle). also, &c = the other (Ap. 124.3) Scriptures also. Note that St. Paul's destruction. Same as "perdition", v. 7.

lest = in order that (Gr. hina) not (Gr. me, wicked. See p. 1511.

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