

II PETER

Book note for 2 Peter

First Peter talks about persecution from without the Church. Second Peter, from within.

Chapter note for 2 Peter 1

1 Confirming them in hope of increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eyewitness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

2 Pet 1:1

Critics say that "our" should be before God, not Saviour. They claim that this weakens the deity of Christ.

This is a *hendiady* (one by means of two), as in 1 Tim. 1:1; Tit 1:4; 2 Tim 1:2; Zech. 9:9 (daughter of Zion & Jerusalem), etc. In no place does Peter put the our before God, but always before the Lord.

2 Pet 1:2

Theme of the book; 3:18.

2 Pet 1:5

Although some or all of the 8 attributes listed from here through verse 7 (fruitfulness, v. 8, can be considered a ninth attribute), are present to some degree in any believer's life, there is significance to the sequence.

faith = substance of things hoped for, evidence of things not see (Heb. 11:1, 3)

virtue = moral excellence and righteousness -- Christ's not ours (which is virtual as a mirror is a virtual image while a camera projects a real image to the film).

knowledge = that we may know him ... recognize reality (truth) from fiction

temperance = self restraint resulting from knowledge

patience = temperance is the foundation for patience

godliness = having great reverence for God, piety, divine; God is longsuffering which is based on patience.

brotherly kindness = expressed as "there but for the grace of God go I"

charity = shed forth the grace of God; the bond of perfectness.

2 Pet 1:8

These things, the above list, grows (matures) to this state: the knowledge of our Lord Jesus Christ.

Barren denotes five things, one of which is synonymous with unfruitful:

1. without offspring
2. lacking in (esp. useful) vegetation
3. unproductive of results or gains, unprofitable; ineffective
4. devoid of something specified, e.g., barren in the knowledge of our Lord Jesus Christ
5. lacking in liveliness or interest.

Meanings 4-5 apply especially here, particularly idle, slow. Meaning 3 is modified by *unfruitful*, with reference to the fruit of the spirit (Gal. 5:22-25).

2 Pet 1:10

Note, calling and election, not salvation. Php. 2:12 parallels this verse.

1 Jn. 3:19-20 tells us how to do it.

Calling is our response to God's call and the part he has planned for us, i.e., our calling.

Election is choice, God chose the criteria for salvation and those who heed the criteria are elected.

Re. "never fall," never reversed, e.g., never doubt one's salvation.

2 Pet 1:11

“So” signifies the manner of entry: those who heed the above admonitions will have broad entry (ministered unto), those who don’t will not have so great an entry.
Re. kingdom of Christ, see Eph. 5:5.

2 Pet 1:14

Jn. 21:18-19. Tradition has it that Peter was crucified in AD 67-68 under Nero, and that he insisted on being crucified upside down, for he refused to be crucified like Christ. This, if true, belies a Kempis and the adherents of the imitation of Christ theme.

2 Pet 1:16

An indirect reference to the Greek and Babylonian accounts of their gods.

2 Pet 1:18

Mat. 17:5; Mk. 9:2; Lu. 9:28 v.f.

2 Pet 1:19

The second word, “have,” requires preservation of the prophetic text. The saints to whom Peter wrote could trust the copies they had, even though they were not the original manuscripts.

Geocentric: the day star does the rising.

Day star could refer to morning star (Venus, or even Mercury), in which case see Rev. 22:16, or it could refer to the sun, in which case see Mal. 4:2. I think the latter most likely.

2 Pet 1:20

The only way to interpret scripture is to compare scripture with scripture. In particular, the rule that “Things different are not equal” means that the Holy Spirit is not the same as the Holy Ghost, the kingdom of heaven is not the same as the kingdom of God, etc.

Contra copyrighted versions. In the O.T. “interpretation” is always applied to dreams (except Pr. 1:6, interpretation of a proverb; Eccl. 8:1, and Dan. 7:16 to the interpretation of a thing; and in Dan 5, to the explaining of the handwriting on the wall which was in Chaldean in the first place). In the N.T. it always applies to a translation from one language to another. Thus here the meanings come together.

About half of the six translations which preceded the A.V. were the works of one man. Later ones, such as the Bishop’s and the Geneva, were by committee. But the A.V. was done by more than a committee; the entire Christian community was involved, not just specialists, linguists, Hebrew and Greek scholars, etc. Also, the early translations were in Anglo-Saxon. At the time the court spoke French, the scholars Latin, and the common folk spoke Anglo-Saxon. So the Geneva, in particular, is not an English Bible. (For an example, “collops of fat” in Job 15:27 is “collops” in the Geneva. “Collops” is Anglo-Saxon; fat is English.)

Particularly, this means that the A.V. *is inspired*, for this is implied by v. 21! All modern versions were done by committee, in secret; thus they are private interpretations -- note 2:1.

Every bible believer is warned (three times), in the scriptures, to avoid any “Christian” leader who thinks he is smart enough to interpret the Scriptures. It includes all churches, organized religions, scholarly unions, recognized authorities, intellectual “champions of the faith,” bishops, archbishops, Cardinals, Popes, evangelists, pastors, and professors.

The three verses represent statements by each member of the Trinity. The first is found in Gen. 40:8, at the beginning of the Bible. The second in the middle of the Bible, Dan. 2:19-20; and the last at the end, Rev. 5:1-5. It is the *Author* of the scriptures who has to open a man’s eyes to understanding the scriptures (Lu. 24:45).

2 Pet 1:21

1 Pet. 1:11.

Inerrancy is implied by the moving by the Holy Ghost. Also counters the double revelation theory, that God wrote two books, Bible and nature. Since people such as Plato, Aristotle, etc. were not “holy men of God,” one cannot argue that God reveals truth through them. This point also counters Augustine and Origen who thought God spoke through the ancient Greek philosophers.

“Holy men:” Ex. 22:31. Modern versions omit “holy” so their translators, too, can appear to be “moved” by the Holy “Spirit,” of course. No Bible critic knows the Holy Ghost.

Chapter note for 2 Peter 2

1 He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

In this chapter, Peter tells believers to reject the false teachers for

1. Their damnable heresies (vss. 1-3a).
2. Their doom (vss. 3b-9).
3. Their presumptuousness (vss. 10-17).
4. Their returning from the commandment delivered unto them (vss. 18-22).

2 Pet 2:1

Mat. 7:15. 2 Cor. 11:13-15.

Contra Calvin's limited atonement, viz. these damned people (unelect according to Calvin), were bought by the Lord. Ac. 20:28; Jude 1:4.

Re. damnation see Mat. 23:14. (1 Tim. 5:12; 2 Pet. 2:3).

2 Pet 2:2

Pernicious = tending to cause death or injury.

E.g., radio and television evangelists who are guilty of adultery and embezzlement (Charismatics, especially). Furthermore, the King James Bible, the way of truth which evangelized the world and which made England and America great, is evil spoken of.

2 Pet 2:3

E.g., "You must have the latest, most up-to-date, clearest, easiest-to-read Bible version or you won't be able to understand it." Some these days say that the subject here is mercenary preachers, who promote godliness for financial gain, and they refer to 1 Tim. 6:5. But godliness is a "means" of gain (1 Tim. 6:6). The new way opens up the possibility that gain is godliness, (e.g., big churches are big because they are blessed for their "godliness"); which runs contrary to 1 Tim. 6:5, q.v.

Re. damnation see Mat. 23:14. This is the last occurrence of the word; the previous one is in v. 1.

2 Pet 2:4

Conta gap theory: note Noah in the same sentence (v. 5), not a preworld. Apparently a reference to Gen. 6:2 v.f. since the consequence to men, the flood, is here listed in the same sentence. This suggests that the angels that sinned were cast down and chained during the flood. See also 3:5-7.

Geocentric: hell is in the earth and the angels are cast "down" to it. Job 4:18; Jude 1:6. Also see note to Job 26:5.

Chains of darkness = impenetrable darkness (as in the Egyptian plague, Ex. 10:21 v.f.) Also see "Esther" note in Est. 2:7.

Some say that Tartarus is mentioned here, but that's not exactly true. The Greek is a form of the Greek verb, *tartaroo*, which translates into English as to be cast into deepest hell. This does not require Tartarus--as conceived by the Greeks-- to be a real place.

2 Pet 2:5

Re. old world, 3:5-6.

Jude 1:14 refers to Enoch as the seventh from Adam; Enoch was the seventh generation after creation. Some claim all the generations between Enoch and Noah were accounted as the seventh generation, but this is a stretch since the immediate context is that Noah was the eighth person to board the ark.

There is a second way in which Noah was the eighth, however. If one takes the oldest surviving patriarch to date, after the death of Methuselah, Noah was the eight. Eight is the number of new beginnings, such as the eighth day is the first of a new week, etc.

2 Pet 2:6

Ashes ==> no buildings remain.

2 Pet 2:7

Gen. 19. Lot is said to be just, righteous (v. 8), and godly (v. 9). He is often condemned for staying in Sodom instead of leaving; however, the same people will typically say things such as that Christian children should stay in the public schools for a “testimony.” Lot is a type for a pre-trib rapture.

“Just” here is in the sense of righteous.

2 Pet 2:9

Psa. 4:3.

2 Pet 2:10

Jude 1:8 v.f. **Dignity** = The quality or state of being worthy of esteem or respect.

2 Pet 2:13

Jude 1:12.

2 Pet 2:15

Jude 1:11.

2 Pet 2:17

Jude 1:12-13; Job 10:21-22.

2 Pet 2:18

Made clean by the words spoken to us by God through Jesus (Jn. 3:5).

2 Pet 2:22

Pr. 26:11. A dog is here compared to a false prophet (v. 1). The male is likened to a dog and the female (e.g., Jezebel) is likened to a sow. For more on dogs see note to Rev. 22:15.

Chapter note for 2 Peter 3

1 He assureth them of the certainty of Christ's coming to judgment, against those scorers who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

2 Pet 3:2

"Holy prophets:" Lu. 1:70; Ac. 3:21; Rev. 22:6. Note that Old and New Testaments are invoked against the rejecters of the second coming.

2 Pet 3:3

For an exposition on last days see Heb. 1:2.

2 Pet 3:4

Uniformitarianism.

2 Pet 3:5

"Heavens," plural, implies that this cannot be placed between Gen. 1:1 and Gen. 1:2, where the earth is still in the water and "world" (v. 6) pertains to the order of man in the earth, not the earth. Thus Noah's flood is meant. People are willingly ignorant of the flood; when they say, "all things continue as they were from the beginning of creation" (v. 4).

2 Pet 3:6

Note: "world," as in 2:5. This removes the key evidence for the pre-Adamic world view.

2 Pet 3:7

Refers to after the Millennium, when the ungodly are judged. Note, heavens is plural, so it's more than the earth and its atmosphere.

2 Pet 3:8

The context is slackness of his promise, not creation or flood. This is also true for Psa. 90:4.

2 Pet 3:10

Note, heavens is plural and so includes the stellar heaven, too. See Rev. 20:9, 11.

2 Pet 3:12

1 Jn. 3:2-3; 2 Tim. 4:8.

Modern versions butcher the doctrine of the return of Christ by changing "Hasting unto the coming" to "hastening the coming." It shows the strong influence of a- and post-millennial translators on the committees. This causes a real problem in the minds of simple believers who on the one hand read the post-millennial drivel and on the other hand are told that we do not work to bring in the kingdom. The A.V. tells us to work with haste unto (until the arrival of) the coming day of God.

2 Pet 3:13

Isa. 65:17; Rev. 21:1 v.f. Still a plural heavens, as in v. 10. These are new and evidently the righteous inhabit both or all of them. (Isa. 66:22, q.v.)

2 Pet 3:15

Insight into inspiration.

2 Pet 3:16

Peter knew Paul was writing Scriptures.

Note that in the context, "wresting" the scriptures means altering the text, not altering the teachings. These false teachers changed the scriptures themselves to fit their false doctrine and false practices. This was already going on in the first century, while Peter was yet alive.