

SIMON PETER

A SERVANT AND APOSTLE (SPECIAL MESSENGER) OF JESUS CHRIST

Part 12

2 PETER

Pastor Grant Williams

2 Peter 3:9 KJV

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2 Peter 3:9 AMPC

9 The Lord does not delay and is not tardy or slow about what He promises, according to some people's conception of slowness, but He is long-suffering (extraordinarily patient) toward you, not desiring that any should perish, but that all should turn to repentance.

“Not slack”: That is, not loitering or late (Gal 4:4; Titus 2:13; Heb. 6:18; 10:23, 37; Rev. 19:11).

“Longsuffering to us-ward”: This refers to those who have decided to follow Jesus, those perfecting in their understanding, knowledge and acts of obedience. “Any” or anyone can choose to decide to follow Him. Since the whole passage is about God’s destroying the wicked, His patience is not so He can save all of them, but so that He can receive all His own who habitually follow or imitate Him when judgment comes.

He can't be waiting for everyone to be saved, since the emphasis is that He will destroy the world and the ungodly. Those who do perish and go to hell, go because they are depraved and worthy only of hell and have rejected the only remedy, Jesus Christ. Not because they were created for hell and pre-determined to go there.

The path to damnation is the path of a non-repentant heart; it is the path of one who rejects the person and provision of Jesus Christ and hold on to sin (Isa. 55:1; Jer. 13:17; Ezek. 18:32; Matthew 11:28; 23:37; Luke 13:3; John 3:16; 8:21, 24; 1 Tim. 2:3-4; Rev. 22:17).

“That all should come to repentance”: “All” (“you”, “any”), refers to all who are God’s people who will come to Christ to make up the full number of the people of God.

The reason for the delay in Christ’s coming and the attendant judgments is not because He is slow to keep His promise, or because He wants to judge more of the wicked, or because He is impotent in the face of wickedness. He delays His coming because He is patient and desires the time for people to repent.

God is ***“not willing that any should perish”*** clearly expresses desire for the salvation of all who will trust in Him. Salvation is equated here with “repentance.” ***“Not slack concerning his promise”***: God is not late in consummating this age, since to Him it is but a brief span of time, but in His longsuffering, He continues His plan to save the lost.

In patience, He allows time for people to repent, ***“not willing that any should perish, but that all should come to repentance.”***

Every promise the Lord made will be kept; with no exceptions. Whatever He promised, He will do. It may seem to us as if it is a long time coming, but the little time each of us wait is nothing compared to all of eternity. The only reason the Lord has not already come back, is because He wants all that will come to come, to be saved.

We have only to look at the numerous times God forgave the Israelites (on their way to the Promised Land), to know just how longsuffering He is.

Overview of Verses 10-13

“The day of the Lord” here refers to the return of Christ in judgment, not the Rapture, since this day results in final apocalyptic judgment.

“The heavens” that “shall pass away with a great noise” are the atmospheric heavens.

“The elements shall melt with fervent heat” certainly could refer to a nuclear holocaust.

Peter is urging his readers to look beyond this present world to the “new heavens and a new earth” characterized by “righteousness.”

2 Peter 3:10 KJV

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2 Peter 3:10 AMPC

10 But the day of the Lord will come like a thief, and then the heavens will vanish (pass away) with a thunderous crash, and the [material] elements [of the universe] will be dissolved with fire, and the earth and the works that are upon it will be burned up.

“Day of the Lord”: The “Day of the Lord” is a technical term pointing to the special intervention of God in human history for judgment. It ultimately refers to the future time of judgment whereby God judges the wicked on earth and ends this world system in its present form.

The Old Testament prophets saw the final Day of the Lord as unequaled darkness and damnation, a day when the Lord would act in a climactic way to vindicate His name, destroy His enemies, reveal His glory, establish His kingdom and destroy the world (Isa. 2:10-21; 13:6-22; Joel 1, 2; Amos 5; Obadiah 15; Zech. 14; Mal. 4; 2 Thess. 1:7; 2:2).

It occurs at the time of the tribulation on earth (Rev. 6:17), and again 1,000 years later at the end of the millennial kingdom before the creation of the new heavens and new earth (verse 13; Revelation 20:1 - 21:1).

“As a thief”: The Day of the Lord will have a surprise arrival, sudden, unexpected and disastrous to the unprepared (1 Thess. 5:2). ***The heavens shall pass away with a great noise***: The “heavens” refer to the physical universe. The “roar” connotes a whistling or a crackling sound as of objects being consumed by flames. God will incinerate the universe, probably in an atomic reaction that disintegrates all matter as we know it (verses 7, 11-13).

“The elements shall melt with fervent heat”: The “elements” are the atomic components, into which matter is ultimately divisible, which make up the composition of all the created matter. **Peter means that the atoms, neutrons, protons, and electrons are all going to disintegrate (see verse 11).**

“The earth also and the works that are therein”: The whole of the physical, natural earth in its present form, with its entire universe will be consumed (Isa 24:19-20; 34:4). Just as the day of the flood finally came, the time of the end will come also.

There is an appointed time that only the Father knows. The return of the Lord to the earth as King of kings and Lord of lords is not to be confused with the end of the planet. The earth will be ruled by the (Jesus), for a thousand years, then the earth will be destroyed by fire, as a result - a new heaven and a new earth.

Revelation 21:1 AMPC

21 Then I saw a new sky (heaven) and a new earth, for the former sky and the former earth had passed away (vanished), and there no longer existed any sea.

2 Peter 3:11 KJV

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

2 Peter 3:11 AMPC

11 Since all these things are thus [a]in the process of being dissolved, what kind of person ought [each of] you to be [in the meanwhile] in consecrated and holy behavior and devout and godly qualities,

“What manner of persons ought ye to be”: This is an exclamation rather than a question. It means, “How astoundingly excellent you ought to be!”

This is a straightforward challenge for Christians to conform their lives to God’s standards in light of the reality of coming judgment and eternity (1 Cor. 4:15; 2 Cor. 5:9).

“Holy conversation and godliness”: Conversation means conduct and this Scripture refers to the way a Christian should live life, separate from sin. **“Godliness”:** This refers to the spirit of reverence which should permeate a Christian’s attitude, that which rules the heart.

All the worldly goods in your custody today will be gone forever, someday. We are just custodians of these things. When we die, we take nothing of this world with us.

Why should we worry and fret trying to amass great fortunes, if we are going to die and leave it to the next generation? This world and everything in it will pass away. We should be spending our time laying up treasures for heaven.

2 Peter 3:12 KJV

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2 Peter 3:12 AMPC

12 While you wait and earnestly long for (expect and hasten) the coming of the day of God by reason of which the flaming heavens will be dissolved, and the [material] elements [of the universe] will flare and melt with fire?

“Looking for and hasting unto the coming of the day of God”: With a continuing expectancy in our hearts, believers should continue looking for the “grand finale” of history, as divinely planned and set forth in prophetic Scripture.

“Hasting”: This means eagerly desiring or enthusiastically anticipating the coming of the “day of God.” Christians are not to fear the future day of God, but eagerly hope for it. (1 Cor. 1:7; 16:22; 1 John 2:28; 3:3).

“The day of God”: The “day of God” is not the same as the “Day of the Lord.”

The “day of God” refers to the eternal state, in preparation of which the heavens and the earth are burned up and the new creation is made. It is likely so named (because of what Paul had in mind in 1 Cor. 15:28), the eternal glory of the new creation, with God being all in all.

When the day of God comes, man’s “day” will be over. The corrupting of the universe by man and Satan will have been terminated and judged, finally and forever. This is not the second coming of Christ, but rather the arrival and presence of the day when God dissolves the heavens as we know them, the earth is burned up and the elements melt with fervent heat in a fiery cataclysmic event.

This earth will be completely consumed and a new earth, fresh from the Creator’s hand, will replace the old one (See Rev. chapters 21 – 22). ***“The heavens being on fire shall be dissolved”***: The new world in which righteousness dwells, (verse 13), requires the Lord to first destroy the old, sin-cursed universe (Romans 8:19-22).

Christians should not be caught up in the worries the world has. We look around us and see signs of the nearness of the coming of the Lord. The world's hearts are failing them for fear of the things that are coming upon the earth. The Christian should not fear, but have faith. In fact, we should see these signs and rejoice that the coming of the Lord is near.

2 Peter 3:13 KJV

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2 Peter 3:13 AMPC

13 But we look for new heavens and a new earth according to His promise, in which righteousness (uprightness, freedom from sin, and right standing with God) is to abide.

“New heavens and a new earth”: The “promise” of a new universe is rooted in the Old Testament (See Psalm 102:25; Isaiah 65:17; 66:22). The word “new” means new in quality. (i.e. different from before, not just new in chronology).

This is not the millennial earth, but a promised eternal realm consisting of new heavenly creations, pure from sin. These consist of a new earth as described (in Rev. 21:1-6), and a new city, where the Bride of Christ will live forever, the place Jesus went to prepare for us (John 14:2-3; Heb. 11:16; 12:22- 24; Rev. 21:9-14). **“Dwelleth righteousness”:** The universe is new in quality because righteousness has settle in and taken up permanent and exclusive residence (Isa. 60: 19-22; Rev. 21:1-7). Abraham spent his life dwelling in tents looking for that city whose maker is God.

Galatians 3:29 AMPC

29 And if you belong to Christ [are in Him Who is Abraham's Seed], then you are Abraham's offspring and [spiritual] heirs according to promise.

We should be looking for that same city, this world is not our home. We are strangers in this land and we're waiting for our Deliverer to come and carry us to our Promised Land.

In the (21st chapter of Revelation), we read of the new heaven and new earth. This is a place of peace, and rest, and no tears. There will be no one, or nothing evil, in the new heaven and earth and the Light is provided by Jesus.

Overview of Verses 14-18

Peter's reference to "our beloved brother Paul", indicates that the rift between Peter and Paul was not permanent (Gal. 2:14). Peter further refers to Paul's "epistles" in relation to "the other scriptures" by equating them with all other Scripture, including the Old Testament.

Galatians 2:11-21 AMPC

11 But when Cephas (Peter) came to Antioch, I protested and opposed him to his face [concerning his conduct there], for he was blameable and stood condemned.

12 For up to the time that certain persons came from James, he ate his meals with the Gentile [converts]; but when the men [from Jerusalem] arrived, he withdrew and held himself aloof from the Gentiles and [ate] separately for fear of those of the circumcision [party].

13 And the rest of the Jews along with him also concealed their true convictions and acted insincerely, with the result that even Barnabas was carried away by their hypocrisy (their example of insincerity and pretense).

14 But as soon as I saw that they were not straightforward and were not living up to the truth of the Gospel, I said to Cephas (Peter) before everybody present, If you, though born a Jew, can live [as you have been living] like a Gentile and not like a Jew, how do you dare now to urge and practically force the Gentiles to [comply with the ritual of Judaism and] live like Jews?

15 [I went on to say] Although we ourselves (you and I) are Jews by birth and not Gentile (heathen) sinners,

16 Yet we know that a man is justified or reckoned righteous and in right standing with God not by works of the Law, but [only] through faith and [absolute] reliance on and adherence to and trust in Jesus Christ (the Messiah, the Anointed One). [Therefore] even we [ourselves] have believed on Christ Jesus, in order to be justified by faith in Christ and not by works of the Law [for we cannot be justified by any observance of the ritual of the Law given by Moses], because by keeping legal rituals and by works no human being can ever be justified (declared righteous and put in right standing with God).

17 But if, in our desire and endeavor to be justified in Christ [to be declared righteous and put in right standing with God wholly and solely through Christ], we have shown ourselves sinners also and convicted of sin, does that make Christ a minister (a party and contributor) to our sin? Banish the thought! [Of course not!]

18 For if I [or any others who have taught that the observance of the Law of Moses is not essential to being justified by God should now by word or practice teach or intimate that it is essential to] build up again what I tore down, I prove myself a transgressor.

19 For I through the Law [under the operation of the curse of the Law] have [in Christ's death for me] myself died to the Law and all the Law's demands upon me, so that I may [henceforth] live to and for God.

20 I have been crucified with Christ [in Him I have shared His crucifixion]; it is no longer I who live, but Christ (the Messiah) lives in me; and the life I now live in the body I live by faith in (by adherence to and reliance on and complete trust in) the Son of God, Who loved me and gave Himself up for me.

21 [Therefore, I do not treat God's gracious gift as something of minor importance and defeat its very purpose]; I do not set aside and invalidate and frustrate and nullify the grace (unmerited favor) of God. For if justification (righteousness, acquittal from guilt) comes through [observing the ritual of] the Law, then Christ (the Messiah) died groundlessly and to no purpose and in vain. [His death was then wholly superfluous.]

2 Peter 3:14 KJV

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

2 Peter 3:14 AMPC

14 So, beloved, since you are expecting these things, be eager to be found by Him [at His coming] without spot or blemish and at peace [in serene confidence, free from fears and agitating passions and moral conflicts].

“In peace”: When Christ returns, each Christian should be found enjoying the peace of Christ which knows no worry or fear about the Day of the Lord or the judgment of Christ (Phil. 4:6-7). To have this peace means that the Christian has a strong sense of assurance of his salvation and a life of obedience to Christ (1 John 4:17).

“Without spot and blameless”: Christians should have a spotless character and a blameless reputation. These characteristics are in graphic contrast to the false teachers (2:13), but like Christ (see 1 Peter 1:19).

If we are truly a new creature in Christ when we are saved, then we should walk in the salvation He has provided for us. We should be dead to the world and alive unto Jesus. He washed us in His blood and clothed us in His righteousness and we should never take the robe of righteousness off.

Our walk in life should tell the world our standing with Christ...

1 Thessalonians 5:23 AMPC

23 And may the God of peace Himself sanctify you through and through [separate you from profane things, make you pure and wholly consecrated to God]; and may your spirit and soul and body be preserved sound and complete [and found] blameless at the coming of our Lord Jesus Christ (the Messiah).

He is coming for a church that is without spot or wrinkle. Keep your love for Him pure... If you love Him, you will keep His commandments. (John 14:15)

2 Peter 3:15 KJV

15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

2 Peter 3:15 AMPC

15 And consider that the long-suffering of our Lord [His slowness in avenging wrongs and judging the world] is salvation (that which is conducive to the soul's safety), even as our beloved brother Paul also wrote to you according to the spiritual insight given him,

“The longsuffering of our Lord is salvation”: In addition to what he has already explained (in verse 9), about the Lord’s patience being the reason He delays judgment, here he adds that during the time of God’s patience, Christians should engage in seeking the salvation of souls.

This is related to (verse 9) where the “scoffers” (verse 3) are wondering why the Lord has not already come back, if He is truly coming back at all.

In (verse 15), we see the reason for the delay. He is waiting patiently for those who will receive Him as Savior. He gave His body on the cross for all mankind, but we must come to Him to accept His free gift of salvation. He cared enough for our salvation that He endured the humiliation and suffering of the cross to provide it for us.

He is now giving ample time for all who will to come to Christ. I appreciate the recognition that Peter gives here, that the message Paul brought was true. Notice also, that Peter says the wisdom to bring the message was given to Paul. The Holy Spirit had given it to Paul, when he was alone with Jesus for 3 years.

2 Peter 3:16 KJV

16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

2 Peter 3:16 AMPC

16 Speaking of this as he does in all of his letters. There are some things in those [epistles of Paul] that are difficult to understand, which the ignorant and unstable twist and misconstrue to their own utter destruction, just as [they distort and misinterpret] the rest of the Scriptures.

“Hard to understand”: Not speaking of words or concepts beyond the realm of understanding... needing a doctorate or masters degree in theology but, in conflict with their former teachings and indoctrinations of religion and false teachings.

“Unlearned and unstable wrest”: In Peter’s day (as today), there was a proliferation of foolish and hurtful perverting of true Biblical teaching about the future (verses 3-4; 2 Thess. 2:1-5; 3:6-12).

“The other scriptures”: This is one of the most clear-cut statements in the Bible to affirm that the writings of Paul are certainly Scripture. Peter’s testimony is that Paul wrote scriptures directed by the Holy Spirit and Jesus Himself, but the false teachers distorted it.

The New Testament apostles were aware that they spoke and wrote the Word of God (1 Thess. 2:13), as surely as did the Old Testament prophets. Peter realized that the New Testament writers brought the divine truth that completed the Bible (1 Peter 1:10-12).

Peter told the church that Paul wrote “things” that pastor, preacher and teacher would distort, twist and all together not speak about regarding: sin, judgement, righteousness and the things that were foretold that were going to take place as a sign of Jesus Coming.

“Unto their own destruction”: The fact that distorting Paul’s writings leads to eternal damnation proves that Paul’s writings were inspired of God.

2 Peter 3:17 KJV

17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

2 Peter 3:17 AMPC

17 Let me warn you therefore, beloved, that knowing these things beforehand, you should be on your guard, lest you be carried away by the error of lawless and wicked [persons and] fall from your own [present] firm condition [your own steadfastness of mind].

“Seeing ye know these things before”: Since Christians now know that there will be false teachers who will appear, twisting and distorting the Scriptures, they should be all the more on their guard.

“Beware ... being led away ... fall”: Any time a believer seriously listens to a false teacher, he runs the risk of being led astray (2 Tim. 2:14-18; Titus 1:10-16). So much of the confusion in the church over one little Scripture causes people to fall away from the church.

I personally believe the fight and strongholds caused by and over denominations is one of the greatest tools that Satan has... Divide and conquer. Denominations will always change, getting further and further from the Truth to please man and not God
I’m not saying all denominations or churches are bad.. explain

Note: _____

1 Corinthians 15:58 AMPC

58 Therefore, my beloved brethren, be firm (steadfast), immovable, always abounding in the work of the Lord [always being superior, excelling, doing more than enough in the service of the Lord], knowing and being continually aware that your labor in the Lord is not futile [it is never wasted or to no purpose].

Hebrews 3:14 AMPC

14 For we have become fellows with Christ (the Messiah) and share in all He has for us, if only we hold our first newborn confidence and original assured expectation [in virtue of which we are believers] firm and unshaken to the end.

Galatians 1:8-9 AMPC

8 But even if we or an angel from heaven should preach to you a gospel contrary to and different from that which we preached to you, let him be accursed (anathema, devoted to destruction, doomed to eternal punishment)!

9 As we said before, so I now say again: If anyone is preaching to you a gospel different from or contrary to that which you received [from us], let him be accursed (anathema, devoted to destruction, doomed to eternal punishment)!

Hebrews 10:25 AMPC

25 Not forsaking or neglecting to assemble together [as believers], as is the habit of some people, but admonishing (warning, urging, and encouraging) one another, and all the more faithfully as you see the day approaching.

2 Peter 3:18 KJV

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

2 Peter 3:18 AMPC

18 But grow in grace (undeserved favor, spiritual strength) and recognition and knowledge and understanding of our Lord and Savior Jesus Christ (the Messiah). To Him [be] glory (honor, majesty, and splendor) both now and to the day of eternity. Amen (so be it)!

“Grow in grace and in the knowledge”: Peter ends this letter with a summary statement of the same instruction with which he began it (See 1:2-11). Pursuing Christian maturity and a deepening knowledge of the Lord Jesus Christ will lead to doctrinal stability and prevent a Christian from being led astray.

The Bible tells the Christian, we must grow in the knowledge of God (word and deed), or we will backslide...we never stay the same, we're growing, or going backwards. The best way to grow in the Lord is to study His Word (Bible) every day for the rest of your life we will still never know all there is in the Word.

Hebrews 4:11-16 AMPC

11 Let us therefore be zealous and exert ourselves and strive diligently to enter that rest [of God, to know and experience it for ourselves], that no one may fall or perish by the same kind of unbelief and disobedience [into which those in the wilderness fell].

12 For the Word that God speaks is alive and full of power [making it active, operative, energizing, and effective]; it is sharper than any two-edged sword, penetrating to the dividing line of the [a]breath of life (soul) and [the immortal] spirit, and of joints and marrow [of the deepest parts of our nature], exposing and sifting and analyzing and judging the very thoughts and purposes of the heart.

13 And not a creature exists that is concealed from His sight, but all things are open and exposed, naked and defenseless to the eyes of Him with Whom we have to do.

14 Inasmuch then as we have a great High Priest Who has [already] ascended and passed through the heavens, Jesus the Son of God, let us hold fast our confession [of faith in Him].

15 For we do not have a High Priest Who is unable to understand and sympathize and have a shared feeling with our weaknesses and infirmities and liability to the assaults of temptation, but One Who has been tempted in every respect as we are, yet without sinning.

16 Let us then fearlessly and confidently and boldly draw near to the throne of grace (the throne of God's unmerited favor to us sinners), that we may receive mercy [for our failures] and find grace to help in good time for every need [appropriate help and well-timed help, coming just when we need it].

Knowledge is accumulated learning. It takes effort on our part to gain knowledge of the Word. God's Word says, Seek, and ye shall find. Knock, and it shall be opened unto you. (Matt 7:7) Pray the Holy Spirit will reveal the meaning of the Word to you as you read it, hear the preaching and teaching of His Word and it will amaze you what understanding it will bring.

To our Lord and Savior Jesus Christ be glory both now and forever more. ***"Now and for, ever"***: This is speaking of the eternal day where Jesus (the Light of the world), dwells. We can say with Peter, To God be the glory, now and forever more.

"To him be glory": Such a call for glory to Christ demonstrates again that Peter considered Jesus Christ to be deity, equal in honor with God the Father (1:1; John 5:23).

John 1:1 AMPC

1 In the beginning [before all time] was the Word (Christ), and the Word was with God, and the Word was God Himself.

John 5:23 AMPC

23 So that all men may give honor (reverence, homage) to the Son just as they give honor to the Father. [In fact] whoever does not honor the Son does not honor the Father, Who has sent Him.



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