

## 2 Peter 3:10-18

April 20, 2008

“Christian Perspective and Growth”

**Aim:** Have members

**Tone:**

### 1A Introduction

**1B** Read the passage of 2Peter 10-18

**2B** Where are you in relation to the Day of the Lord?

**3B** Escaping difficulty and seeking pleasure are the things that people are focusing on!!

“I make so much money and do very little.”

“This way is easy”

“It is so much fun”

“It will be so much fun”

**Message:** *Believes are to be steady growing and keep hoping in the coming Day of the Lord!!*

### 4B Outline

10-13 Hoping in The Day of The Lord

14-18 Steadily Growing In Christ

Some Applications

### 2A Hoping In The Day of The Lord

Vs 10 “But make no mistake about it, judgment day is coming!” seems to be the sense here. And what will the experience be of those who refused to trust the Lord but rather mocked believers?

What I would propose on the difficult passage is something similar what the “NetBible” does (NetBible.org, see below).

Perhaps a translation like, “and the earth, even, or “particularly” (the second kai, ascensive use, BAG p. 393, i.e. intensifying the force) the works [done] in it, will be found, uncovered [by the thief, the Lord, and thus taken away].

My notes from Matt. 24:43, “If one is not keeping watch, not caring about God’s plan then one engages in storing up treasures on earth (cf. Matt. 6:19) but the Lord will come as a thief in the night.

A thief comes and takes so that one experiences violation. For those who are not living for God and thus not waiting and putting all their hope in His return, His return will be experienced as if being burglarized, violated, goods earned by hard work, taken! One also feels foolish or ashamed for being vulnerable.”

**Cf. 1Thess.5:1-4; Rev. 3:3 and 16:15.**

So here in 2 Peter, there will be no hiding of the mockers’ evil works!

(NetBible.org), <sup>34</sup>tc One of the most difficult textual problems in the NT is found in [v. 10](#). The reading εὐρεθήσεται (Jeureqhsetai), which enjoys by far the best support (⋈ B K P 0156<sup>vid</sup> 323 1241 1739<sup>txt</sup> pc) is nevertheless so difficult a reading that many scholars regard it as nonsensical. (NA<sup>27</sup> lists five conjectures by scholars, from Hort to Mayor, in this text.) As R. Bauckham has pointed out, solutions

to the problem are of three sorts: (1) conjectural emendation (which normally speaks more of the ingenuity of the scholar who makes the proposal than of the truth of the conjecture, e.g., changing one letter in the previous word, ἔργα [erga] becomes ἄργα [arga] with the meaning, “the earth and the things in it will be found *useless*”); (2) adoption of one of several variant readings (all of which, however, are easier than this one and simply cannot explain how this reading arose, e.g., the reading of ἴ<sup>72</sup> which adds λυόμενα [luomena] to the verb - a reading suggested no doubt by the threefold occurrence of this verb in the surrounding verses: “the earth and its works will be found dissolved”; or the simplest variant, the reading of the Sahidic mss, οὐχ [ouc] preceding ἐυρεθήσεται - “will not be found”); or (3) interpretive gymnastics which regards the text as settled but has to do some manipulation to its normal meaning. Bauckham puts forth an excellent case that the third option is to be preferred and that the meaning of the term is virtually the equivalent of “will be disclosed,” “will be manifested.” (That this meaning is not readily apparent may in fact have been the reason for so many variants and conjectures.) Thus, the force of the clause is that “the earth and the works [done by men] in it will be stripped bare [before God].” In addition, the unusualness of the expression is certainly in keeping with the author’s style throughout this little book. Hence, what looks to be suspect because of its abnormalities, upon closer inspection is actually in keeping with the author’s stylistic idiosyncrasies. The meaning of the text then is that all but the earth and men’s works will be destroyed. Everything will be removed so that humanity will stand naked before God. Textually, then, on both external and internal grounds, ἐυρεθήσεται commends itself as the preferred reading.”

**Note** too that Peter may be addressing the false teachers (of the Stoics or the Gnostics?), who focused on knowledge as coming from some celestial bodies. But they will be exposed! (See TDNT, vol. vii, p. 673).

- Vs 11 The question drives home the point: Christians are to be living holy and godly lives! Morally pure in the way they conduct themselves and having Christian beliefs and attitudes.
- Vs 12 Believers are to be **hoping in and eager** (with the implication exerting energy, Louw and Nida) for the day of the Lord. (see also *Figures of Speech Used in the Bible*, Bullinger, p. 672).  
All unrighteousness will melt, be taken away, destroyed, justice will win, **things will be set right!**
- Vs 13 But God’s promise is that there will be a new heaven and a new earth where **righteousness will permanently settle in!**  
**Note** the value of righteousness here. It is not the pain free-ness or the pleasure filled existence that is highlighted. Rather, the proper working of all things, especially the proper relating of all.

### 3A Steadily Growing In Christ

- Vs 14 “So, beloved, pure and blameless in Him, while looking for these things to happen be diligent to be found in peace.” (**Note:** the dative of “him” may be an ethical dative, so NIV, NASB, etc, but given that salvation and Paul are brought up in the next verses, and the very same word; spotless and blameless, are used of Christ in **1Pt.1:19**, I take the dative here as, “being in Him,” e.g. Paul’s “in Christ.”).  
The verse then, would have the sense of 1:10, be certain, well established in this peace, this salvation.

Vs 15 “salvation,” oppositional, (see, *A Grammar of the Greek New Testament*, A.T. Robertson, p. 480). So for the believers, God’s patience means salvation for them which may in turn be explaining “peace,” of vs. 14. Cf. **Ro. 5:1; 11**; etc. Peter probably felt he needed to assure his beloved believers of things being “OK,” between them and God in the light of the ominous future of the world!

Peter further assures his readers by evoking the Apostle Paul as having written the same things, probably less than 10 years earlier.

Peter concurs with Paul’s inspired writings, scriptures!

Vs 16 But Peter quickly points out that untrained or ignorant and unstable, (cf. **2:14**), quickly or easily change their mind or attitudes, (see Louw and Nida), distort, misinterpret the scriptures.

The “untrained or ignorant” are not necessarily poor and uninformed, cf. Oprah’s beliefs!

Who you are requires no belief

Heaven is not a place but a state of conscience

My mind is part of God’s, I am very holy

Remember there is no sin

Do not make the pathetic error of “clinging to the Old Rugged Cross.”

Jesus is not the only way to salvations

My salvation comes from me

Oprah, says she started having trouble with her Christian faith when she heard a sermon of Dt. in which God is revealed as being jealous.

Vs 17 Knowing that distortion is going to occur, Guard against (imperative) distortion of the scriptures so that you do not lose your own solid Christian way of life, being carried away by the error of the morally corrupt (or lawless ones).

There are so many that claim to know the scriptures but are full of themselves and unaware of the greed that motivates them! They can sound so reassuring and confident but don’t know what they are talking about and have no business opening their mouths about the scriptures, cf. **1Tim. 1:6-7**.

Vs 18 But, instead of losing your own solid Christian way of life, grow (present, active, imperative) in the grace and knowledge of our Lord and Savior, Jesus Christ to Him be glory now and in the day of eternity!!

### **A** Some Applications

**1B** 1Thess. 5:1-8, Jesus is coming, let us live in the light!

**2B** The Gospel

**3B** Spending time in the Word and those who are going to encourage you in the things of God.

Tags: perspective, end, growth, blameless

Abstract: Peter warns his readers there will always be those who twist the scripture but they must not be carried away into error. In the midst of walking the difficult path of painful, frustrating and often threatening earthly existence, believers need both perspective of the

end of the world and growth in their knowledge of Jesus and His grace for them. Believes  
are to be steady growing and keep hoping in the coming Day of the Lord!