

2 Peter 3:14-16 Commentary

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2 Peter 3:14 **Therefore, beloved,** since you **look** for **these things**, **be diligent** to be **found** by Him in **peace**, **spotless** and **blameless**, ([NASB: Lockman](#))

Greek: [Dio, agapetoi, tauta prosdokontes \(PAPMPN\) spoudasate \(2PAAM\) asploi kai amometoi auto heurethenai \(APN\) en eirenen.](#)

Amplified: 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]. ([Amplified Bible - Lockman](#))

NET: Therefore, dear friends, since you are waiting for these things, strive to be found at peace, without spot or blemish, when you come into his presence. ([NET Bible](#))

NLT: And so, dear friends, while you are waiting for these things to happen, make every effort to live a pure and blameless life. And be at peace with God. ([NLT - Tyndale House](#))

Phillips: Because, my dear friends, you have a hope like this before you, I urge you to make certain that such a day would find you at peace with God and man, clean and blameless in his sight. ([Phillips: Touchstone](#))

Wuest: On which account, divinely loved ones, since you are looking for these things, do your best to be found with reference to Him irreproachable and unblamable, in peace.

Young's Literal: wherefore, beloved, these things waiting for, be diligent, spotless and unblameable, by Him to be found in peace

THEREFORE BELOVED SINCE YOU LOOK FOR THESE THINGS: Dio agapetoi tauta prosdokontes (PAPMPN):

- Php 3:20; Heb 9:28
- Hold pointer over following Scriptures to ponder this needful heart attitude of every saint - Ge 49:18 Isa 30:18, Ps 123:2, Mt 25:1 Mk 15:43 Lk 2:25, 38 Lk 12:36, Ac 24:15, Ro 8:23, 24-25; 1Co 1:7; Gal 5:5, Php 3:20,21, 1Th 1:10, 2Ti 4:8, Titus 2:13;

Heb 9:28, Heb 10:36,37; 1Pe 1:13, 2Pet 3:12, 13, 14, Jas 5:7,8; Jude 1:21,

- CLICK discussion on "HOPE" and how it relates to "LOOKING".
- Torrey's Topics [Watchfulness](#) and [Waiting on God](#)
- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#)- John MacArthur

Therefore (dio) is the the strongest inferential conjunction meaning consequently, for which cause, wherefore or for this reason (See discussion of **terms of conclusion**). The basis for his exhortations in this last section is what he has already written. This conjunction gives us another example of the way the apostles always link the truth about faith with conduct that should follow. **Creed** should always work itself out in one's **conduct**. Belief should determine behavior. What one is "**looking**" for should have a direct relationship to what one is "living" for. The false teachers had "severed" this link between **belief** and **behavior**. We see this same fatal error creeping into modern evangelicalism, where some would teach erroneously that one can pray a "prayer of salvation" to receive Jesus as Savior and subsequently NEVER demonstrate one iota of change in their life for the remainder of their life and still be assured that when they die they will wake up in the presence of Jesus. To be sure "Once saved, always saved" but one needs to be 100% certain that they were "Once saved"! And when there is a "disconnect" between what one says they believe and how they behave, they have cause to seriously doubt if they were genuinely once saved! (see 2Cor 13:5, Jas 2:14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26-note)

In this last section Peter's shepherd heart now prompts him to summarize his desires for his readers. Twice in this last section Peter shows his heartfelt love and concern for his readers addressing them as "**Beloved**" (**agapetos**) which means "divinely loved ones" explained further by Wuest:

"The word for "love" is agape, used for the love that God is (1Jn 4:18), the love with which God loves the lost (Jn 3:16) and His own (Jn 13:34, 17:23). It is not Peter who is said to be loving the recipients, although he does, but God. Peter is reminding the saints that they are loved ones of God, loved with a divine and infinite love." As adds "The whole paragraph runs over with Christian affection".

Look for ([4328](#)) (**prosdokao** [**word study**] from **prós** = towards - adds the idea of "mental direction" to the already existing meaning of the verb + **dokáo** = look for denoting direction of one's mind toward something) means literally to look forward toward, to wait for, to look for, to anticipate. It means to give thought to something that is in the future and the context indicates whether one does this looking/waiting in a hopeful sense, with a longing, with fear (wait with anxiety, live in suspense), or in a neutral state of mind. It describes the attitude saints should have as anticipating, waiting with watchfulness, being in expectation.

Prosdokao is used here and in the preceding two verses emphasizing an earnest, patient, expectant **looking** and waiting, a quality of **looking** that motivates us to make the daily choices we must be **diligent** to make in order to maintain a separated lifestyle in the midst of a world gone wholly awry from the holy God's righteous standard. Here we see the connection between the hope which God's promises (2Pe 1:4-note) inspire and the power for godliness (2Pe 1:3-note) which this hope gives (cf the same spiritual principle in 1Jn 3:2, 3)

My anxious heart, be still!
Watch, work, and pray, and then
It will not matter when
Thy Lord (Thy Lord) shall come;
At midnight, or at noon;
He cannot come too soon
To take thee home, to take thee home.

[Play](#)

Look for is a **present tense** participle depicts a continuing attitude of expectancy. An attitude of expectancy should make believers receptive and tender toward exhortations concerning this present life. Confident expectation of a new world of righteousness should in turn motivate and empower us (by grace) to live for peace and purity in this **present evil age** (Gal 1:4).

Prosdokao - 15v in NT - - expect(2), expecting(2), look for(4), looking for(2), state of expectation(1), waited(1),waiting for(2), watching(1).

Matt. 11:3; 24:50; Lk. 1:21; 3:15; 7:19-20; 8:40; 12:46; Acts 3:5; 10:24; 27:33; 28:6; 2 Pet. 3:12-13.

These things (tauta) What are **these things**? The day of God, the new heavens and the new earth, the eternal state, the glorious Kingdom awaiting us in the presence of God forever and ever. See discussion of "[Vertical Vision](#)."

Rienecker says **these things** refers to "a freshly created heaven and earth where God's will is paramount" and righteousness is a permanent "citizen" not an occasional "visitor". What a motivation!

Literally Peter says "These things expecting" or "these things waiting eagerly for". With this great hope (a certainty not "I hope so") of the future before his readers, Peter now presses upon them urgent duties concerning their present lives (v14-15) and reminds them of the confirmatory testimony of the Apostle Paul (v15b-16).

The first exhortation is for personal purity. Having such a glorious hope, believers cannot live now live in idleness and indifference.

BE DILIGENT TO BE FOUND BY HIM IN PEACE: spoudasate (2PAAM) aut heurethenai (APN) en eirene

- 2Peter 3:5, 6 7, 8, 9, 10; 1Jn 28, 3:1, 2, 3
- Torrey's topic [Sanctification](#)
- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#)- John MacArthur

Be diligent (4704) (**spoudazo**) (click for in depth study of spoudazo) do something hurriedly, with implication of associated energy and intense effort. Do your utmost for His highest.

The **arist imperative** (the 4 main verbs in this last section are **all imperatives** intended to challenge the attitude and conduct of the reader) presses upon the reader a sharp and urgent duty, a command to carry out this action **expediently and effectively**.

"Make it your business to do this now"!

This command stresses our personal duty and responsibility as good soldiers of Christ Jesus (cp 2Ti 2:3, 4-note) to carry out His order without delay and without excuse!

Spoudazo is used only 11 times in the NT (Gal. 2:10; Eph. 4:3; 1Thess. 2:17; 2 Tim. 2:15; 4:9, 21; Tit. 3:12; Heb. 4:11; 2 Pet. 1:10, 15; 3:14) and three uses are in this short epistle:

brethren, **be** all the more **diligent** (arist imperative) to make certain about His calling and choosing you. (2Pe 1:10-note)

be diligent that at any time after my departure you will be able to call these things to mind. (2Pe 1:15-note)

In Paul's last written words before he died he like Peter uses spoudazo 3 times, the following use giving us a sense for the energy this word calls for one to exert: "**Make every effort** (spoudazo) **to come to me soon.**"

Paul uses **spoudazo** word to spur Timothy to fulfill his ministry and

Be diligent (arist imperative) to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. (see discussion of 2Timothy 2:15)

The writer of Hebrews uses the noun form to similarly urge his readers onward in their Christian walk

And we desire that each one of you show the same **diligence** so as to realize the full assurance of hope until the end that you may not be sluggish, but imitators of those who through faith and patience inherit the promises." (Heb 6:11,12-note)

Exert zealous persistence to accomplish this objective. Make every effort you can muster so that you will be found by Him in peace, spotless & blameless. This Christian life necessitates some spiritual "elbow grease" and is not simply "let go and let God"! We have a responsibility--that's what the **active voice** in the verb **spoudazo** conveys.

To be found (2147) (**heurisko**) means to find after searching and so to discover (Mt 7:7), to find accidentally or without seeking (Mt 12:44), to experience for oneself and to obtain or procure (He 9:12). Figuratively, heurisko speaks of a spiritual or intellectual discovery gained through observation = reflection, perception, investigation (Ro 7:21). Because heurisko is such a common verb and has various meanings, always examine the context to help you discern the most appropriate definition.

BDAG (summarized) - **1.** to come upon something either through purposeful search or accidentally, **finda.** after seeking, find, discover, come upon, Mt 7:7-8, Lk 11:9-10 **b.** accidentally, without seeking find, come upon Ge 4:14-15, Mt 18:28 **2.** to discover intellectually through reflection, observation, examination, or investigation, find, discover, Da 1:20, Ro 7:21 **3.** to attain a state or

condition, find (for oneself), obtain.

Heurisko means...

learn location of something, either by intentional searching or by unexpected discovery learn whereabouts of something, find, discover, come upon, happen to find Mt 13:44

learn something previously not known, frequently involving an element of surprise, learn, to find out, to discover Acts 17:27; 19:19

attain a state, with supplementary implication of discovery to attain to, to discover Mt 10:39 ;8 Heb 12:17 .

be in a state which has not been anticipated to be found to be, to discover to be, to turn out to be. Acts 5:39; Ro 7:10

find a thing sought, find after search discover, come upon Mt 7:7

find accidentally or without seeking come across, come on without previous search, to find by chance, Mt 12:44

find by enquiry, thought, examination, scrutiny, observation,

find out by practice & experience

Metaphor, to find out by inquiry, to learn, discover Lk 19:48; Jn 18:38; 19:4, 6; Ac 4:21; 13:28; Ro 7:10 Gal 2:17; 1Pe 1:7; Rev 5:4).

Renn (Expository Dictionary) - **Heurisko** is a common verb found nearly 180 times meaning "find," in a variety of contexts with a number of different nuances. The meaning "find" in the general sense of "discover" is indicated in Mt 2: 8 ff.; Mk 1:37; Lk 2:12; 11:9; Jn 1:41 ff.; Acts 4:21; Ro 7:21; 2Co. 2:13; 2Ti. 1:17; Rev. 2: 2; 9:6. The passive sense of "be found" is indicated in relation to Mary's supernatural encounter with the Holy Spirit when it is recorded that she "was found" to be pregnant (cf. Mt 1:18). Other passive uses include 1Co. 15:15; 2Co. 5: 3; Gal. 2:17; Php. 2: 8; 1Pe. 2:22; Rev. 5: 4; 16:20; 20:11 ff. There is a significant metaphorical usage of "find" in Mt 10:39; 16:25, with the underlying sense of "take full possession of" in relation to people "finding" true life if they are prepared to deny themselves for the sake of the gospel. Heurisko means "find" in the sense of "receive" in Lk 1:30, which speaks of Mary "finding favor" with God. Other references to people "finding" such divine favor include those in Acts 7:46; 2Ti. 1:18; Heb. 4:16. See also Heb. 9:12; 11:5. The meaning "find" with the sense of "consider," or "make an assessment" of someone, is indicated in Acts 24: 5 with reference to Paul's enemies having "found" him to be a troublemaker. See also 1Co. 4: 2. Rev. 3: 2 mentions divine assessment of people. "Find" has the sense of "measure" in Acts 27:28, in relation to taking soundings in deep water.

Vine's Summary [Find, Found - Vine's Expository Dictionary of NT Words](#) -

Heurisko denotes (a) "to find," either with previous search, e.g., Matthew 7:7,8 , or without, e.g., Matthew 27:32 ; in the Passive Voice, of Enoch's disappearance, Hebrews 11:5 ; of mountains, Revelation 16:20 ; of Babylon and its occupants, Revelation 18:21,22 ; (b) metaphorically, "to find out by enquiry," or "to learn, discover," e.g., Luke 19:48 ; John 18:38 ; 19:4,6 ; Acts 4:21 ; 13:28 ; Romans 7:10 ; Galatians 2:17 , which indicates "the surprise of the Jew" who learned for the first time that before God he had no moral superiority over the Gentiles whom he superciliously dubbed "sinners," while he esteemed himself to be "righteous;" 1 Peter 1:7 ; Revelation 5:4 ; (c) in the Middle Voice, "to find for oneself, gain, procure, obtain," e.g. Matthew 10:39 ; 11:29 , "ye shall find (rest)," Luke 1:30 ; Acts 7:46 ; 2 Timothy 1:18 . See GET , OBTAIN.

Heurisko denotes "to find;" in the Middle Voice, "to find for oneself, to procure, get, obtain," with the suggestion of accomplishing the end which had been in view; so in Hebrews 9:12 , "having obtained (eternal redemption)."

Notes: (1) In 1 Corinthians 9:24 , AV, katalambano, a strengthened form of No. 6 (kata, used intensively), is translated "obtain" (RV, "attain"). (2) In Hebrews 11:2,4,39 , AV, martureo, "to bear witness," and in the Passive Voice, "to have witness borne to one," is translated "to obtain" a good report, or "to obtain" witness (RV, "had witness borne"). See WITNESS. (3) For the AV of Hebrews 1:4 , "He hath by inheritance obtained" (RV, "He hath inherited"), and of Ephesians 1:11 , see INHERIT. (4) For the phrase "to obtain mercy," the Passive Voice of eleo in Matthew 5:7 ; Romans 11:30,31 ; 1 Corinthians 7:25 ; 2 Corinthians 4:1 (RV); 1 Timothy 1:13,16 ; 1 Peter 2:10 (twice), see MERCY.

TDNT - Heurisko means "to find": a. "to find after search," b. "to find accidentally" (passive "to be struck by"), c. "to fetch or get" (of goods), d. "to procure," e. (figuratively) "to gain perception or insight, to discover," and f. "to show or prove oneself," "to be found as." All these nuances but c. occur in the NT, sometimes with reference to ordinary facts, but mostly with reference to things relating to God's work and kingdom, e.g., surprising events (Mt. 1:18; Lk. 9:36; Acts 5:10), or miracles (Mt. 17:27; Mk. 7:30; Jn. 21:6), or

supernatural gifts (Mt. 7:7-8), or the gift of God's kingdom (Mt. 13:44), or encounter with Jesus (Mk. 1:37), or experience of God (Lk. 4:17; Rom. 10:20), or gifts of salvation such as pasture in Jn. 10:9, grace in Acts 7:46, mercy in Rom. 4:1, and redemption in Heb. 9:12, or God's call and salvation (Mt. 18:13; 24:46; Lk. 15:5-6), but also with a suggestion of responsibility (Lk. 13:6-7; 17:18) and of the seriousness of divine judgment (Mt. 24:46; 2 Pet. 3:14; Rev. 12:8; 16:20; 18:14; 20:15). [H. PREISKER, II, 769-70]

NAS Usage: find(48), finding(9), finds(10), found(104), get(1), obtained(1), proved(1), regarded(1).

Heurisko - 176x in 166v in NT -

Matt. 1:18; 2:8; 7:7f, 14; 8:10; 10:39; 11:29; 12:43f; 13:44, 46; 16:25; 17:27; 18:13, 28; 20:6; 21:2, 19; 22:9f; 24:46; 26:40, 43, 60; 27:32; Mk. 1:37; 7:30; 11:2, 4, 13; 13:36; 14:16, 37, 40, 55; Lk. 1:30; 2:12, 45f; 4:17; 5:19; 6:7; 7:9f; 8:35; 9:12, 36; 11:9f, 24f; 12:37f, 43; 13:6f; 15:4ff, 8f, 24, 32; 17:18; 18:8; 19:30, 32, 48; 22:13, 45; 23:2, 4, 14, 22; 24:2f, 23f, 33; Jn. 1:41, 43, 45; 2:14; 5:14; 6:25; 7:34ff; 9:35; 10:9; 11:17; 12:14; 18:38; 19:4, 6; 21:6; Acts 4:21; 5:10, 22f, 39; 7:11, 46; 8:40; 9:2, 33; 10:27; 11:26; 12:19; 13:6, 22, 28; 17:6, 23, 27; 18:2; 19:1, 19; 21:2; 23:9, 29; 24:5, 12, 18, 20; 27:6, 28; 28:14; Rom. 4:1; 7:10, 21; 10:20; 1 Co. 4:2; 15:15; 2 Co. 2:13; 5:3; 9:4; 11:12; 12:20; Gal. 2:17; Phil. 2:8; 3:9; 2 Tim. 1:17f; Heb. 4:16; 9:12; 11:5; 12:17; 1 Pet. 1:7; 2:22; 2 Pet. 3:14; 2 Jn. 1:4; Rev. 2:2; 3:2; 5:4; 9:6; 12:8; 14:5; 16:20; 18:14, 21f, 24; 20:11, 15

Heurisko - over 400x in Septuagint -

Gen 2:20; 4:14f; 5:24; 6:8; 8:9; 11:2; 16:7; 18:3, 26, 28ff; 19:19; 26:12, 19, 32; 27:20; 30:14, 27; 31:32f, 35, 37; 32:5, 19; 33:8, 10, 15; 34:11; 36:24; 37:15, 17, 32; 38:20, 22f; 39:4; 41:38; 44:6, 8ff, 12, 16f, 34; 47:14, 25, 29; 50:4; Exod 5:11; 9:19; 12:19; 14:9; 15:22; 16:25, 27; 21:16; 22:2, 4, 6ff; 33:13, 16f; 34:9; 35:23f; Lev 5:11; 6:3f; 12:8; 14:21f, 30, 32; 25:26, 47; Num 6:21; 11:11, 15; 15:32f; 20:14; 31:50; 32:5; 35:27; Deut 4:29f; 17:2; 18:10; 20:11; 21:1, 17; 22:3, 14, 17, 20, 22f, 25, 27f; 24:1; 28:2; 31:17; Josh 2:22; 10:17; Judg 5:30; 6:13, 17; 9:33; 14:12; 15:15; 17:8f; 20:48; 21:12; Ruth 1:9; 2:2, 10, 13; 1 Sam 1:18; 9:4, 8, 11, 13, 20; 10:2f, 7, 16, 21; 12:5; 13:15f, 19, 22; 14:17, 30; 16:22; 20:3, 21, 29, 36; 21:3; 23:17; 24:19; 25:8, 28; 26:18; 27:5; 29:3, 6, 8; 30:11; 31:3, 8; 2 Sam 7:27; 14:22; 15:25; 16:4; 17:12, 20; 20:6; 1 Kgs 1:3, 52; 11:19, 29; 12:24; 13:14, 24, 28; 15:18; 18:5, 10; 19:19; 20:36f; 21:20; 2 Kgs 2:17; 4:29, 39; 7:9; 9:21, 35; 10:13, 15; 12:5, 9f, 18; 14:14; 16:8; 17:4; 18:15; 19:4, 8; 20:13; 22:8f, 13; 23:2, 24; 25:19; 1 Chr 4:40f; 10:3, 8; 17:25; 20:2; 24:4; 26:31; 28:9; 29:8, 17; 2 Chr 2:17; 5:11; 15:2, 4, 15; 19:3; 20:16, 25; 21:17; 22:8; 25:5, 24; 29:16, 29; 30:21, 25; 31:1; 32:4; 34:14f, 17, 21, 30, 32f; 35:7, 17f; Ezra 2:62; 4:15, 19; 6:2; 7:16; 8:15, 25; 10:18; Neh 5:8; 7:5, 64; 8:14; 9:8, 32; 13:1; Esth 1:5; 2:9, 15, 17; 5:8; 6:2; 7:3; 8:5, 12; Job 11:7; 17:10; 19:28; 20:8; 23:3; 28:12f, 20; 32:13; 33:10; 34:11; 37:13, 23; 39:30; 42:15; Ps 10:15; 17:3; 21:8; 36:2; 37:10, 36; 46:1; 69:20; 73:10; 76:5; 84:3; 89:20; 107:4; 116:3; 119:143, 162; 132:5f; Prov 1:28; 2:5, 20; 3:3, 13; 4:22; 5:4; 7:15; 8:9, 17; 12:2; 14:6; 16:7, 31; 18:22; 19:7f; 20:6; 21:21; 24:14; 25:16; 31:10; Eccl 3:11; 7:14, 24, 26ff; 8:17; 9:10, 15; 11:1; 12:10; Song 3:1ff; 5:6ff; 8:1, 10; Isa 30:14; 34:14; 35:9; 37:36; 41:12; 48:17; 51:3; 53:9; 55:6; 58:3; 59:5; 65:1, 8, 18; Jer 2:5, 24, 34; 5:1, 26; 6:16; 10:18; 11:9; 14:3; 29:13; 31:2; 41:3, 8, 12; 42:16; 45:3; 48:27; 50:7, 20, 24; 52:25; Lam 1:3, 6, 19; 2:16; Ezek 22:30; 27:33; 28:15; Dan 1:19f; 2:25, 35; 5:11, 14, 27; 6:4f, 11, 13, 22f; 8:26; 9:3, 25; 11:19; 12:1; Hos 2:6f; 5:6; 6:3; 9:10; 12:4, 8; 14:8; Amos 2:16; 8:12; Jonah 1:3; Mic 1:13; Zeph 3:13; Zech 12:5; Mal 2:6

When the Lord Jesus comes, **you will be found...** personally by Him. We need to be reminded of this great sobering truth. There will be nothing hidden or overlooked in that day. Everything will be brought to light when the Lord Jesus comes. And in this verse Peter focuses on the pronoun "**by Him**".

The idea is, "Do your best to be found with respect to Him, in relation to Him," thus, with respect to His coming and at that time by Him.

Hiebert adds that

the **aorist** infinitive... looks forward to the definite judicial finding by Christ, the Judge, when the readers shall stand before Him."

Because we do not know the day or the hour of our Lord's return, we must constantly be ready. The believer who starts to neglect the "blessed hope" (Titus 2:13-note) will gradually develop a cold heart, a worldly attitude, and an unfaithful life (Lk 12:36).

Jesus encouraged His disciples with a similar motivating exhortation

"Blessed is that slave whom his master finds so doing when he comes" (Lk 12:43)

Paul likewise prayed for the saints at Thessalonica

"Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (1Th 5:23-note)

And John expresses a similar desire in this exhortation

"And now little children abide in Him so that when He appears we may have confidence and not shrink away from Him in shame at His coming." (1Jn 2:28)

In sum, "to be found" is a call for us to be alert, abiding in the Vine, occupied with our Father's work, focused on the things above not on the things of the earth, all the while redeeming every opportunity He graciously gives us to perform Kingdom work. And if we keep in the forefront of our mind the glorious privilege we have of entering the Day of God, we will be stirred in our spirits by His Spirit to be "sincere and blameless until the day of Christ" (Php 1:10-note) (click for discussion of "Three Divine Days")

Peace (**eirene** from **eiro** = to join) (click in depth study of eirene) pictures the binding or joining together (what is broken or divided). **Peace** implies health, well-being, and prosperity. **Eirene** means to be set at one again like Adam was related to God before the Fall in the garden of Eden.

Eirene - 85x in NT -

Matt. 10:13, 34; Mk. 5:34; Lk. 1:79; 2:14, 29; 7:50; 8:48; 10:5f; 11:21; 12:51; 14:32; 19:38, 42; 24:36; Jn. 14:27; 16:33; 20:19, 21, 26; Acts 7:26; 9:31; 10:36; 12:20; 15:33; 16:36; 24:2; Rom. 1:7; 2:10; 3:17; 5:1; 8:6; 14:17, 19; 15:13, 33; 16:20; 1 Co. 1:3; 7:15; 14:33; 16:11; 2 Co. 1:2; 13:11; Gal. 1:3; 5:22; 6:16; Eph. 1:2; 2:14f, 17; 4:3; 6:15, 23; Phil. 1:2; 4:7, 9; Col. 1:2; 3:15; 1 Thess. 1:1; 5:3, 23; 2 Thess. 1:2; 3:16; 1 Tim. 1:2; 2 Tim. 1:2; 2:22; Tit. 1:4; Phlm. 1:3; Heb. 7:2; 11:31; 12:14; 13:20; Jas. 2:16; 3:18; 1 Pet. 1:2; 3:11; 5:14; 2 Pet. 1:2; 3:14; 2 Jn. 1:3; 3 Jn. 1:15; Jude 1:2; Rev. 1:4; 6:4

Peace is the opposite of war or disturbance, a term which accurately describes man's relationship with the Almighty prior to salvation for if while we were enemies, we were reconciled to God through the death of His Son (see **note** Romans 5:10).

To faith in Christ brings a man peace WITH God and then daily walking in communion and fellowship with Him brings us the peace OF God. And so even after salvation if we choose to walk in darkness, we have our peace with Him "disturbed". Belief in Confession and Repentance brings restoration of fellowship (1Jn 1:6, 7, 8, 9). Peter is exhorting his readers to make every effort... do whatever you must to maintain your communion with God and the peace of God that is the fruit of this fellowship.

**How is your "peace-ometer" today?
A bit on the "cool" side?
Do you have any known unconfessed sins?
Have you ask Him to search your heart?**

Peter wants us to be diligent in disciplining ourselves for godliness. He has already informed us we have all the accoutrements we need (2Pe 1:3-note) for this great journey of faith as we wait expectantly for the glorious Day of God.

True **Peace** is a gift of Christ (Jn 14:27) and results in an inner repose and quietness, even in the face of adverse circumstances. And because the **peace** that God gives is independent of our circumstances, it simply defies human understanding (Php 4:7-note). This Greek word is the word from which our English "**serene**" (clear and free of storms or unpleasant change, stresses an unclouded and lofty tranquility) "**serenity**" is derived.

Webster defines **peace** as a state of tranquility or quiet, freedom from disquieting or oppressive thoughts or emotions, harmony in personal relations, a pact or agreement to end hostilities between those who have been at war or in a state of enmity, state of repose in contrast with or following strife or turmoil.

Peace in colloquial Greek had two uses, one as the word used to describe the serenity which a county enjoyed under the just government of a good emperor. **Eirene** was also used of the good order of villages which had officials called the superintendent of the village's **eirene**. In other words they were keepers of the public **peace**.

Most of the NT uses of **eirene** are synonymous with the Hebrew word for peace, shalom, picturing not just freedom from trouble but everything that makes for one's highest good. It is interesting to note that Chara (Grace) and Eirene (Peace) both became very common Christian names in the early church. We still see individual called Grace although none (that I know of) called "Peace". However the name "Irene" is derived from eirene and is not an uncommon modern name ("Irene" was the Greek goddess of peace.)

Hiebert sums up this section:

"To be found "in peace" in that day implies that they have put out of their lives all those things which Christ hates and which evoke His condemnation (cf Re 2:6-[note](#), Re 2:15-[note](#), Re 2:16-[note](#))."

Peter is saying "I want you to be at total peace living without fear.

Paul in a parallel passage wrote to Timothy explaining that

in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to **all who have loved His appearing**. (see [note 2 Timothy 4:8](#))

Those who love the appearing of Christ have no fear and no anxiety because they possess a strong sense of assurance of their salvation and of the reality of their Christian faith. And so they have no reason to be ashamed as John wrote...

And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. ([1Jn 2:28](#))

And so they have no fear that they might be swept away in the judgment of the day of the Lord because they have an inner peace and know all is well between them and God. John explained this same principle in his first epistle writing...

By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love (1Jn 4:17, 18)

An abiding, obeying believer is a peace filled believer who is completely comfortable even with the thought of the anticipation of the end of the world!

SPOTLESS AND BLAMELESS: *aspilo kai amometoi*:

- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#)- John MacArthur

As one writer has said "The consensus of the apostolic witness is that, without doubt, personal purity is a function of genuine expectant hope for the return of the Lord."

Spotless ([784](#)) (**aspilos** from **a** = without + **spilos** = spot) means literally spotless, without defect, without blemish or defect (outward condition) and figuratively in a moral sense, pure (inward character). Peter is calling for believers to manifest the flawless integrity and uncompromising holiness.

BDAG - pert. to being of highest quality and without defect, of an outward condition(2) pert. to being of untainted character, pure, without fault of inward condition, as of character.

Gilbrant on **aspilos** - This term was used in a cultic sense of "unblemished" and in a moral sense of "pure" or "blameless." Jesus was in every way the spotless, unblemished, blameless lamb of God (1 Peter 1:19). Christians are to seek to keep themselves unspotted by sin (1 Timothy 6:14; James 1:27; 2 Peter 3:14). (The Complete Biblical Library Greek-English Dictionary)

Thayer writes that metaphorically **aspilos** meant "free from censure, irreproachable (as in 1Ti 6:14), free from vice, unsullied (2Pe 3:14).

The reference is not to our position or standing in Christ as those justified by faith (cf Ro 8:1-note:1) but rather refers to our moral character (our progressive sanctification) in that coming day. The two words *aspilos* and *amometos* Peter used in this verse are also found in reverse order in (1Pe 1:19-note) where he described Jesus as a Lamb "unblemished and spotless". There we see Christ as our ideal of personal purity, a vision believers should ever hold before their gaze in anticipation of Christ's return, the "example for (us) to follow in His steps" (1Pe 2:21-note). Don't follow the example of the false teachers who are "**spots and blemishes**" (2Pe 2:13-note)

Aspilos is found 4 times in the NAS (1 Tim. 6:14; Jas. 1:27; 1 Pet. 1:19; 2 Pet. 3:14) and not in the Septuagint (LXX).

Paul uses **aspilos** to exhort Timothy to

keep the commandment **without stain** or reproach until the appearing of our Lord Jesus Christ (1Ti 6:14).

Comment: the Second coming is a strong motivator to pursue godliness.

In both Paul's and Peter's instructions one can readily see how the New Testament writers desired to keep the Second Coming of Christ a "real & present thought" in the hearts and minds of the readers, knowing that this great hope would motivate them to walk in a manner worthy of the calling with which they had been called.

James also uses **aspilos** to give a "definition" of

"pure and undefiled religion in the sight of our God and Father" by saying that not only were they "to visit orphans and widows in their distress" but in all they said and did they were to "keep (themselves) **unstained** (aspilos) by the world" (Jas 1:27-note).

Peter uses **aspilos** in his description of the perfect sacrificial Lamb of God writing that we were redeemed...

with precious blood, as of a lamb unblemished and **spotless** (aspilos) the blood of Christ. (see **note** 1Peter 1:19)

This "defensive strategy" (resisting the lure of the world) necessitates a good offense and calls for us to **be diligent**", for the world is seductive and easily succumbed to by "sleepy" saints.

The Ermine - In the forests of northern Europe and Asia lives little animal called the ermine, known for his snow-white fur in winter. He instinctively protects his white coat against anything that would soil it. Fur hunters take advantage of this unusual trait of the ermine. They don't set a snare to catch him, but instead they find his home, which is usually a cleft in a rock or a hollow in an old tree. They smear the entrance and interior with grime. Then the hunters set their dogs loose to find and chase the ermine. The frightened animal flees toward home but doesn't enter because of the filth. Rather than soil his white coat, he is trapped by the dogs and captured while preserving his purity. For the ermine, purity is more precious than life. - H G Bosch ([Our Daily Bread. Copyright RBC Ministries. Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

Blameless (298) (**amometos** from **a** = without + **momáomai** = to find fault with, censure or blame from **momos** = blemish as a moral blemish, reproach, disgrace, censure, insult) means literally without rebuke. Unblemished. Faultless. One who cannot be censured. The idea is one who is irreproachable and who cannot even be blamed because he is **amomos** (without blemish and free of defect which was a requirement the OT sacrificial animal) and without blame (see **momos** in Philippians 2:15-note).

Amometos in this context describes the state of blamelessness of believers at the Judgment Seat of Christ ("found by Him" by Christ the Judge)

Gilbrant - The word **amōmētos** is formed by the negation of **mōmos** (3332), "blemish" (cf. 2 Peter 2:13). This adjective is used to describe the life-style of Christians in preparation for the second coming of Christ. **Amōmētos** is also used in Philippians 2:15 to define the character of Christian unity. **Amōmētos** was used as a tombstone inscription describing the character of young children and those who died prematurely without the stain of life. (Complete Biblical Library Greek-English Dictionary)

Amometos is used only here in the NT (not used in LXX).

Spotless and blameless are the exact opposite of the character of the false teachers who were "**stains** (spilos) and **blemishes** (momos)" (see **note** on **momos** 2 Peter 2:13)!

If you have time to do an interesting study [Click](#) the 45 uses of **blameless** (the English word as used in both the OT and the NT). You may be surprised at what you discover.

Spotless and blameless speak respectively of **character** (what we are in reality, before God's eyes) and **reputation** (what people think we are). A **spotless character** is what we as believers are to manifest so that there is no "blotch" in our life. A **blameless reputation** is the other side of what a believer is to manifest. Believers are to be pure in their reputation. These two attributes that are to be ours when Christ returns mean that we need to deal with the sins in our lives, and live holy, set apart lives. We must know what sins we have committed, detest them as abominable before a holy God, confess them before Him, continually pursue holiness (He 12:14-note), continually abstain from situations we know will tempt us to commit sin (1Pe 2:11-note; 1Th 4:3-note; Ro 13:14-note), continually allow the Word of Christ to richly dwell in us (Col 3:16-note) which as we obey will assure we are filled with the Spirit (Ep 5:18-Ephesians 5:18 - you can test whether or not you are filled by comparing the lists of sins and fruit in Gal 5:19, 20, 21-note, Gal 5:22, 23-note), by Whom we are to continually walk, and thereby be empowered to not fulfill the desires of the flesh (Galatians 5:16-note). As we conduct ourselves in this way, we will be able to maintain a pure life, which ideally is the state the Lord will find us in when He returns.

Beloved, since we as believers are destined for eternal purity and eternal glory, we ought to discipline ourselves for godliness and strive to live in purity in our hearts and in our deeds even now. As we anticipate the coming of Christ, we ought to be, characterized by "anticipation, pacification, purification".

As **Albert Barnes** wrote

A deep feeling that we are soon to stand in the presence of a holy God, our final Judge, cannot but have a happy influence in making us pure. (cf Eph 5:27-note, Col 1:22-note, 1Th 5:23-note).

This concluding exhortation by Peter reminds us of John's description of Christ's **Bride** the **Church** who is being prepared for the imminent return of her **Bridegroom**...

Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready. And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. (see **notes** [Rev 19:7](#); [19:8](#))

Diligent Men

"If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and him crucified, I would set the world on fire." (John Wesley)

"Send us men with hot hearts." (Heathen convert)

John Wesley was denied the privilege of preaching from the pulpit in the church; but with true evangelistic fervor took his father's tomb for a pulpit and preached to the people the great truths of full salvation. Whitefield loved field preaching. Returning from a tour he lighted a candle and went upstairs to retire, weary after the journey; but the people gathered in front of the house and filled the street; and there on the stairway with a lighted candle in his hand, he preached his last message, retired and was no more; for God took him.

John Wesley averaged three sermons a day for fifty-four years preaching all-told more than 44,000 times. In doing this he traveled by horseback and carriage more than 200,000 miles, or about 5,000 miles a year. His published words include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four-volume work on church history; histories of England and Rome; grammars on the Hebrew, Latin, Greek, French and English languages; three works on medicine, six volumes of church music; seven volumes of sermons and controversial papers. He also edited a library of fifty volumes known as "The Christian Library." He was greatly devoted to pastoral work. Later, he had the care of "all the churches" upon him. He arose at 4:00 A.M., and worked solidly through to 10:00 P.M., allowing brief periods for meals. In the midst of all this work he declared: "I have more hours of private retirement than any man in England." At age 83, he was piqued to discover that he could not write more than 15 hours a day without hurting his eyes; and at the age of 86 he was ashamed to admit that he could not preach more than twice a day. In his 86th year, he preached in almost every shire in England and Wales, and often rode thirty to fifty miles a day.

John Knox, who cried out in his earnestness, "Give me Scotland or I die," carried with him this zeal to the close of his ministry. Often he would be supported by attendants in order to reach the pulpit; but when he arose to speak the divine passion so filled his soul that one of his friends said: "So mighty was he in his yearning that I thought he would break the pulpit into bits."

2 Peter 3:15 and **regard** the **patience** of our **Lord** as **salvation**; **just** as **also** our **beloved brother Paul**, **according** to the **wisdom given him**, **wrote** to you, (**NASB: Lockman**)

Greek: [kai ten tou kuriou hemon makrothumian soterion hegeisthe](#), (**2PPAM**) [kathos kai o agapetos hemon adelphos Paulos kata ten dotheisan](#) (**APPFSA**) [auto sophian egrapsen](#) (**3SAAI**) [humin](#)

Amplified: 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, ([Amplified Bible - Lockman](#))

NET: And regard the patience of our Lord as salvation, just as also our dear brother Paul wrote to you, according to the wisdom given to him, ([NET Bible](#))

NLT: And remember, the Lord is waiting so that people have time to be saved. This is just as our beloved brother Paul wrote to you with the wisdom God gave him-- ([NLT - Tyndale House](#))

Phillips: Meanwhile, consider that God's patience is meant to be man's salvation, as our dear brother Paul pointed out in his letter to you, written out of the wisdom God gave him. ([Phillips: Touchstone](#))

Wuest: And the long-suffering of our Lord, consider it as salvation, just as our beloved brother Paul according to the wisdom given to him, wrote to you,

Young's Literal: and the long-suffering of our Lord count ye salvation, according as also our beloved brother Paul -- according to the wisdom given to him -- did write to you,

AND REGARD THE PATIENCE OF OUR LORD TO BE SALVATION: kai ten tou kuriou hemon makrothumian soterian hegeisthe (PAM):

- 2Pe 3:9; Ro 2:4; 1Ti 1:16; 1Pe 3:20
- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#)- John MacArthur

And (kai) closely links this exhortation with the preceding. A correct assessment of the Parousia will stimulate their quest for personal holiness. While eagerly looking for the return of the Lord Jesus, the readers (including us) must not become impatient and like those in (2Pe 3:9-note) wrongly interpret the delay, concluding that the failure of the Lord to return as expected is proof that such a hope is delusion (2Pe 3:3, 4). God had every reason long ago to judge the world and burn up its works, but in His mercy, He is long-suffering with us, "not willing that any should perish, but that all should come to repentance."

This is "the acceptable time, behold now is the day of salvation" (2Cor 6:2), not the "day of judgment". (6x in Scripture -Matt. 10:15; 11:22, 24; 12:36; 2 Pet. 2:9; 3:7; 1 Jn. 4:17).

Believers must have a different attitude 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)," (Amplified).

Regard (2233) (**hegeomai** from **ágo** = to lead) primarily signifies to lead or go before -- to be a leader, one who commands, supervises; one in authority over (cp Mt 2:6, Acts 7:10, 15:22, Lk 22:26, He 13:7, 17, 24); to rule over, with the implication of providing direction and leadership.

Hegeomai comes to mean in a figurative sense to lead out before the mind - to consider (), regard (Acts 14:12), to think about and come to a conclusion, to consider in a particular way, to hold a view or have an opinion with regard to something. The sense of this meaning is to engage in an intellectual process (eg, 2Co 9:5, Php 2:25, 2Pe 1:13)

Hegeomai was a mathematical term conveying the idea "**Think about it and come to a conclusion.**"

Friberg - (1) in the NT, as a present participle (leading, governing) (Acts 15:22); participle as a substantive = the leader (Acts 14:12); plural = the (community) leaders (Heb 13:7); (2) as making a decision after weighing the facts or circumstances consider, think, have an opinion (James 1:2); regard, esteem with a double accusative (Phil 2:3)

BDAG (Summarized) 1. to be in a supervisory capacity, lead, guide (Lk 22:26, Mt 2:6, Ezek 43:7); 2. to engage in an intellectual process, think, consider, regard (2Cor 9:5, Php 2:25, 2Pe 1:13, Job 19:11)

Wuest - Heurisko means "to find, to come upon, to find a thing sought, to discover." In the middle voice it means "to find for one's self, to acquire, obtain, procure." The word thus speaks of the act, not merely of obtaining something, but of seeking for something, of finding it, and then of appropriating it.

James in one of better known uses of **hegeomai** encourages his readers to "think about their trials and come to the proper conclusion" regarding their value writing...

Consider (hegeomai - aorist imperative = Command to do this now and do it effectively) it all joy, my brethren, when (not if but when = they are coming!) you encounter various trials, (Jas 1:2-note)

Then James explains why/how this is possible (ultimately it is God's grace and the fruit of the Spirit but it is based on true knowledge of God and what He is doing in our lives through the trials)...

knowing that the testing of your faith produces endurance. 4 And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing. (Jas 1:3-note, Jas 1:4-note)

Vine - primarily, "to lead the way;" hence, "to lead before the mind, account," is found with this meaning in Philippians 2:3 , RV (AV, "esteem"); Philippians 2:6 , RV (AV, "thought"); Philippians 2:25 (AV, "supposed"); Philippians 3:7,8 ; 2 Thessalonians 3:15 ; 1 Timothy 1:12 ; 6:1 ; Hebrews 10:29 ; James 1:2 ; Hebrews 11:11 (AV, "judged"); 2 Peter 2:13 ; 3:9 . signifies "to lead;" then, "to lead before the mind, to suppose, consider, esteem;" translated "esteem" in Philippians 2:3 , Is used in the present participle to denote "a governor," lit., "(one) governing," Matthew 2:6 ; Acts 7:10 . [Vine's Expository Dictionary of NT Words](#)

Thayer in comparing several related Greek words writes that "**hegeomai** and *nomizo* denote a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing, of facts; *dokeo* and *hoioma*, on the other hand, describe a subjective judgment growing out of inclination or a view of facts in their relation to us. **Hegeomai** denotes a more deliberate and careful judgment than *nomizo*; *hoioma*, a subjective judgment which has feeling rather than thought (*dokeo*) for its ground.

Hegeomai - 27x in NT - chief(1), consider(3), considered(2), considering(1), count(4), counted(1), esteem(1),governor(1), leader(1), leaders(3), leading(1), led(1), regard(5), regarded(1), Ruler(1), thought(2).

Mt. 2:6; Lk. 22:26; Acts 7:10; 14:12; 15:22; 26:2; 2Co. 9:5; Phil 2:3-note, Phil 2:6-note, Phil 2:25-note; Phil 3:7-note, Phil 3:8-note; 1Th 5:13-note; 2Th 3:15; 1Ti 1:12; 6:1; Heb 10:29-note; Heb 11:11-note, Heb 11:26-note; Heb 13:7-note, Heb 13:17-note, He 13:24-note; Jas 1:2-note; 2Pe 1:13-note; 2Pe 2:13-note; 2Pe 3:9-note, 2Pe 3:15-[note](#).

Matthew 2:6 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE **LEADERS** OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.'

Luke 22:26 "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.

Acts 7:10 and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Egypt, and he made him **governor** over Egypt and all his household.

Acts 14:12 And they began calling Barnabas, Zeus, and Paul, Hermes, because he was the **chief** speaker.

Acts 15:22 Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas-- Judas called Barsabbas, and Silas, **leading** men among the brethren,

Acts 26:2 "In regard to all the things of which I am accused by the Jews, **I consider** myself fortunate, King Agrippa, that I am about to make my defense before you today;

2 Corinthians 9:5 So **I thought** it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness.

Philippians 2:3 Do nothing from selfishness or empty conceit, but with humility of mind **regard** one another as more important than yourselves;

6 who, although He existed in the form of God, did not **regard** equality with God a thing to be grasped,

25 But **I thought** it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need;

Philippians 3:7 But whatever things were gain to me, those things I have **counted** as loss for the sake of Christ. 8 More than that, I **count** all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

1 Thessalonians 5:13 and that you **esteem** them very highly in love because of their work. Live in peace with one another.

2 Thessalonians 3:15 Yet do not **regard** him as an enemy, but admonish him as a brother.

1 Timothy 1:12 I thank Christ Jesus our Lord, who has strengthened me, because He **considered** me faithful, putting me into service,

1 Timothy 6:1 All who are under the yoke as slaves are to **regard** their own masters as worthy of all honor so

that the name of God and our doctrine will not be spoken against.

Hebrews 10:29 How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has **regarded** as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

Hebrews 11:11 By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she **considered** Him faithful who had promised.

Hebrews 11:26 **considering** the reproach of Christ greater riches than the treasures of Egypt; for (always pause to query this strategic **term of explanation** - **What does "for" explain in this context?**) he was looking to the reward.

Hebrews 13:7 **Remember** those who **led** you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

Hebrews 13:17 Obey your **leaders** and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

Hebrews 13:24 Greet all of your **leaders** and all the saints. Those from Italy greet you.

James 1:2 **Consider** it all joy, my brethren, when you encounter various trials,

2 Peter 1:13 I **consider** it right, as long as I am in this earthly dwelling, to stir you up by way of reminder,

2 Peter 2:13 suffering wrong as the wages of doing wrong. They **count** it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,

2 Peter 3:9 The Lord is not slow about His promise, as some **count** slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

2 Peter 3:15 and **regard** the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

Hegeomai - 103 v in the non-apocryphal Septuagint -

Gen 49:10 (ruler's staff), Ge 49:26; Ex 13:21; 23:23, 27; Deut 1:13, 15; 5:23; Josh 13:21; 1 Sam 15:17; 22:2; 25:30; 2 Sam 2:5; 3:38; 4:2; 5:2; 6:21; 7:8; 1 Kgs 1:35; 4:21; 9:5; 12:24; 14:27; 15:13; 16:2, 16; 2 Kgs 1:9, 13; 20:5; 1 Chr 5:2; 7:40; 9:11, 20; 11:2; 12:21, 27; 13:1; 16:5; 17:7; 26:24; 27:8, 16; 2 Chr 5:2; 6:5; 7:18; 9:26; 11:11, 22; 17:2, 7, 15; 18:16; 19:11; 20:27; 28:7; 31:13; Esth 1:16; 5:11; Job 13:24; 19:11; 30:1, 19; 33:10; 35:2; 41:27f, 31; 42:6; Ps 104:17; Pr 5:19; 16:18; 29:26; 30:31; Jer 4:22; 20:1; 51:28; Ezek 17:13; 19:11; 20:46; 23:6, 12; 43:7, 9; 44:3; 45:7; Dan 2:48; 3:2f, 30; 4:8; 6:2; 9:25f; 11:22; Mic 2:9, 13; 3:9, 11; 7:5; Nah 3:4; Hab 1:14; Mal 1:8

Representative uses of Hegeomai in the Lxx

(Ex 13:21) The LORD **was going before** them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night.

(Exod 23:23) "For My angel will **go before** you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

(Proverbs 16:18) Pride **goes before** destruction, And a haughty spirit before stumbling.

Regard is in the **present tense imperative mood** here in 2Peter calls for believers to continually consider the reason for the delay, giving it careful thought and not making a quick decision.

To "**regard**" involves careful thought, not a quick decision. An excellent illustration of the meaning of hegeomai is found in the life of Moses, the author of Hebrews recording that...

"By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin (why did he make this choice? because he was) **considering** (hegeomai) the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward." (Hebrews 11:24-26)

Moses thought through his decision, weighing the pros and cons. He weighed what Egypt had to offer against what God offered. When he reached a conclusion it was well-founded and certain. God's offer even though unseen was infinitely superior to Pharaoh's offer that could be seen. Moses believed that the worst he could endure for Christ would be far more valuable than the best the world

had to offer.

Do you believe this is true beloved? If so, does your belief affect your choices? If it doesn't, then you really don't believe it's true and you are only deceiving and short changing yourself.

Patience (**makrothumia** from **makrós** = long + **thumos** = temper) (Click study of makrothumia) describes the ability to endure injuries inflicted by others or the willingness to accept irritating or painful situations.

Makrothumia - 14v in NT - NAS always renders it - patience (14x).

Rom. 2:4; 9:22; 2 Co. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Tim. 3:10; 4:2; Heb. 6:12; Jas. 5:10; 1 Pet. 3:20; 2 Pet. 3:15.

In (2Peter 3:9) (see note) we see that the longsuffering (makrothumeo) of God gives opportunity for repentance and salvation those who place their trust in the Lord Jesus. God waits that He may be gracious. The history of the world between the first and second coming of Christ is, above all, an **age of salvation**. The Savior has come and opened the way to God.

Salvation (4991) (**soteria**) (Click discussion of soteria) describes rescue or deliverance from danger, destruction, peril and slavery to and consequences of sin and unto restoration to a former state of safety, health, well being and preservation from danger of destruction. The root verb **sozo** (see discussion) is dramatically illustrated by Peter's cry to Jesus in ([Mt 14:30](#))

"beginning to sink, he cried out, saying, "Lord, save me!"

Soteria - 44x in NT -

Mk. 16:8; Lk. 1:69, 71, 77; 19:9; Jn. 4:22; Acts 4:12; 7:25; 13:26, 47; 16:17; 27:34; Rom. 1:16; 10:1, 10; 11:11; 13:11; 2 Co. 1:6; 6:2; 7:10; Eph. 1:13; Phil. 1:19, 28; 2:12; 1 Thess. 5:8f; 2 Thess. 2:13; 2 Tim. 2:10; 3:15; Heb. 1:14; 2:3, 10; 5:9; 6:9; 9:28; 11:7; 1 Pet. 1:5, 9f; 2:2; 2 Pet. 3:15; Jude 1:3; Rev. 7:10; 12:10; 19:1

Salvation carried tremendous meaning in Paul's day. Its basic meaning is "deliverance," and it was applied to personal and national deliverance. The emperor was looked on as a savior, as was the physician who healed you of illness.

Salvation in the present verse does not have the definite article and so can refer in a sense to all three "tenses" of salvation (see discussion of Three Tenses of Salvation). God is waiting and giving time for unbelievers to be saved, delivered, justified (declared righteous), delivered from the guilt and penalty of sin, a one time event summed up as **PAST** tense salvation (Justification).

Further God's waiting gives the believer time to be working out his salvation, progressively being set apart from the world and unto God and being delivered more and more from the habit and dominion of sin (**PRESENT** tense salvation = the process of sanctification).

Our past and present tense salvation is preparation for our **FUTURE** salvation when we will finally be fully delivered not only from the presence of sin but even from the pleasure of sin (Glorification also a one time event).

JUST AS ALSO OUR BELOVED BROTHER PAUL ACCORDING TO THE WISDOM GIVEN HIM WROTE TO YOU: kathos kai o agapetos hemon adelphos Paulos kata ten dotheisan (APP) autoi sophian egrapsen humin:

- Ex 31:3,6; 35:31,35; 1Ki 3:12; 3:28, 4:29; Ezra 7:25; Pr 2:6,7; Eccl 2:26; Da 2:20; 21 Lk 21:15; Acts 7:10; 1Co 2:13; 12:8; Ja 1:5; 3:17
- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#) - John MacArthur

Just as... Paul wrote - This could refer to Ro 2:4 (note) where Paul accused the reader's of thinking lightly of God's "kindness and forbearance and patience", this kindness being a reflection of the "patience of the Lord" which "... leads... to repentance" (compare Peter's teaching in 2Pe 3:9-note) that God does not wish "for any to perish but for all to come to repentance".) Both Peter and Paul teach that God's withholding judgment is an act of patience that should be regarded as giving added time for repentance and salvation. By calling in Paul's support, Peter shows that there is agreement among the apostles. The false teachers may reject the Second coming of Christ. But the apostles of Jesus are united: Christ is coming and the time while He delays is for our salvation.

Peter speaks of Paul as **our beloved brother**, and this in spite of the fact that Paul had publicly rebuked Peter in Antioch for acting insincerely (Gal 2:11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21). Obviously Peter had accepted the rebuke humbly. We should all be able

to accept correction without harboring animosities. Peter gives not the least hint that he harbored any grudge against Paul.

Wisdom given to him - Tantamount to the inspired Scriptures, as Paul was moved by the Holy Spirit to write them down. Cp 2Pe 1:20, 21, 2Ti 3:16.

Given (didomi) refers to a decision of the will of the giver with no merit of recipient. **Aorist tense** refers to effective, past tense action and **passive voice** indicates the giving comes from an outside source, in this case God (cf [1Cor 2:11-12](#), 2Pe 1:20-21)

Paul's **wisdom** is not learned human wisdom but wisdom that is divinely imparted (**given him**). James described the wisdom "from above" as "first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy." (Jas 3:17) Paul often spoke of the grace given to him (cf Ro 15:15, 1Cor 3:10, Gal 2:9, Eph 3:7, Col 1:25).

Wisdom (4678) (sophia) (click for in depth study of sophia) describes the ability to judge correctly and to follow the best course of action, based on knowledge and understanding

Sophia - 49x in NT -

Matt. 11:19; 12:42; 13:54; Mk. 6:2; Lk. 2:40, 52; 7:35; 11:31, 49; 21:15; Acts 6:3, 10; 7:10, 22; Rom. 11:33; 1 Co. 1:17, 19, 20, 21, 24, 30; 2:1, 4, 5, 6, 13; 3:19; 12:8; 2 Co. 1:12; Eph. 1:8, 17; 3:10; Col. 1:9, 28; 2:3, 23; 3:16; 4:5; Jas. 1:5; 3:13, 15, 17; 2 Pet. 3:15; Rev. 5:12; 7:12; 13:18; 17:9

Hiebert writes "Peter's use of **wisdom (sophia)** rather than the more general term **grace** calls attention to the God-given insight into the truths of the gospel which characterized Paul's letters. That **wisdom** enabled him to see and stress the practical moral implications of those truths for holy living.

2 Peter 3:16 as **also** in **all** his **letters, speaking** in them of **these things**, in **which** are **some things hard to understand**, **which** the **untaught** and **unstable distort**, as they do **also** the **rest** of the **Scriptures**, to their **own destruction**. (**NASB: Lockman**)

Greek: [os kai en pasais epistolais lalon \(PAPMSN\) en autais peri touton en hai estin \(3SPAI\) dusnoeta tina, a oi amatheis kai asteriktoi streblousin \(3PPAI\) os kai tas loipas graphas pros thn idian auton apoleian.](#)

Amplified: 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. ([Amplified Bible - Lockman](#))

NET: speaking of these things in all his letters. Some things in these letters are hard to understand, things the ignorant and unstable twist to their own destruction, as they also do to the rest of the scriptures. ([NET Bible](#))

NLT: speaking of these things in all of his letters. Some of his comments are hard to understand, and those who are ignorant and unstable have twisted his letters around to mean something quite different from what he meant, just as they do the other parts of Scripture--and the result is disaster for them. ([NLT - Tyndale House](#))

Phillips: In that letter, as indeed in all his letters, he referred to these matters. There are, of course, some things which are difficult to understand, and which, unhappily, ill-informed and unbalanced people distort (as they do the other scriptures), and bring disaster on their own heads. ([Phillips: Touchstone](#))

Wuest: as also in all his letters, speaking in them concerning these things, in which letters are certain things difficult of being understood which those who are unlearned and lacking stability distort [from their proper meaning] as also the rest of the scriptures to their own destruction.

Young's Literal: as also in all the epistles, speaking in them concerning these things, among which things are certain hard to be understood, which the untaught and unstable do wrest, as also the other Writings, unto their own destruction.

AS ALSO IN ALL HIS LETTERS SPEAKING IN THEM OF THESE THINGS IN WHICH ARE SOME THINGS HARD TO UNDERSTAND: Hos ka in pasais epistolais lalon (PAPMSN) en autais peri touton en hai estin (3SPAI) dusnoeta :

- Heb 5:11

As also (os kai) is used by Peter to add a unique confirmation from the writings of Paul. Thus what Paul has written is in full accord

with and in complete harmony with Peter's teaching. From the following phrases it appears that some were appealing to their own twisted interpretations of Paul's letters to support their teaching in opposition to Peter.

Speaking (laleo) (click for study of laleo) is present tense indicating that after serving their original purpose, Paul's epistles continued to proclaim their message of "**these things**", those things probably in context referring to the whole picture of the Second Coming with which this chapter deals.

Hard to understand (1425) (**dusnoetos/dysnoetos** from **dus/dys** = hard + **noéo** = understand) means difficult to comprehend. They are understood only with great effort.

Some Bible truths are difficult to understand, such as the Trinity, God's election and man's free will, the mystery of suffering, etc. It should not disturb us if we find matters in the Bible which are above our understanding. The word of God is infinite and inexhaustible. In studying it we must always be willing to give God credit for knowing things which we can never fully fathom.

At lunch one day, W. Wilbert Welch, chancellor of the Grand Rapids Baptist College and Seminary, told a story about one of his professors, Dr. Brokenshire, a godly and gifted scholar with a thorough knowledge of Scripture. "I remember our first day in class," Welch recalled. "The professor didn't know us by name yet, so he referred to some cards in his hand. Looking up, he said, 'Mr. Green?' The student identified himself. 'Mr. Green, do you have any problems with the Bible?' 'No, sir,' replied the confident new student. Brokenshire replied, 'Then why don't you read it? You will.'"

A thoughtful reading of the Bible will raise questions. Peter said that Paul's writings contained "some things hard to understand" (2 Pet. 3:16). Sometimes we see only one side of a truth, or we come across what seems like a contradiction. Then there are the bigger problems—divine election and human freedom, the origin of evil, the reason for pain and suffering. But these perplexities need not undermine our confidence in the Bible.

God wants us to study the Bible, and a questioning mind is fertile soil for learning. Some things, however, will remain a mystery, and we must humbly accept God's right to withhold knowledge from us. No matter what problems we have in understanding the Bible, we can thank Him that He has revealed sufficient truth to win our hearts, guide our steps, and bring us to heaven. —D J De Haan ([Our Daily Bread](#). Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved)

Our difficulties in understanding the Bible are not due to divine error but to human ignorance.

WHICH THE UNTAUGHT AND UNSTABLE DISTORT: *tina os hoi amatheis ka asteriktoi streblousin* (3PPAI) :

- 2Peter 2:14; Ge 49:4; 2Ti 3:5, 6, 7; Jas 1:8 Ex 23:2,6; Dt 16:19; Ps 56:5; Hab 1:4
- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#) - John MacArthur

Untaught (261) (**amathes** from **a** = without + **mantháno** = learn) means those who are unlearned, uninstructed, uneducated or ignorant. It is used in secular Greek writings to describe "incompetent" interpreters. This word is used only here in the NT.

Amathes points not so much to their lack of knowledge as to lack of training. It denotes a mind untrained and undisciplined in habits of thought, lacking in the moral qualities of a balanced judgment. They are untrained and unrestrained in their interpretation of the Scriptures. Being ignorant of the fundamental principles of hermeneutics (study of the methodological principles of Scripture interpretation), these individuals have little appreciation for the inductive approach to Bible study, especially disregarding the importance of context in accurate interpretation. Note that their interpretation is not due to Paul's faulty manner of writing but rather to their faulty manner of reading.

Unstable (793) (**asteriktos** from **a** = without + **sterizo** = confirm, establish) means unsettled or unsteady, describing those whose habits are not fully trained and established.

Peter has the only other NT use of **asteriktos** describing the influence of the false teachers who were skilled in "enticing **unstable** souls" (2Pe 2:14-note)

These individuals are vacillating in their spiritual character. They lack the spiritual stability and are thus unable to adhere to the moral demands of the Lordship of Christ, which conflict with their inner desires for self-indulgence.

Both "**untaught**" and "**unstable**" are united by one article which identifies a single group exhibiting both of these characteristics.

These individuals take difficult passages and "wrest" them to their own ruin. Contrast Peter's description of the believers as those who had been "**established**" (see **note** 2Peter 1:12)

Distort (4761) (**strebloo** from **strepho** = twisted) means to wrench, to torment, to twist or to distort.

Herodotus used **strebloo** to convey the idea of to twist or wrench a dislocated limb, with a view to setting it.

This verb is used only here in the NT (and once in the Septuagint =LXX in 2Sa 22:27 and 5 times in the Apocrypha).

A **stréble** was a winch, an instrument that produced torture by twisting or pulling one's limbs out of joint. Thus one meaning of the verb **strebloo** was to put to the rack.

In one secular writing **strebloo** was used metaphorically to describe one who was "tortured by anxiety" and thus spoke of inward pain or torment.

BDAG writes that **strebloo** originally meant to...

'twist, make taut' of cables ("to *draw* the cables *taut* with windlasses", "to *screw up* the strings of an instrument"), then in various senses of wrenching dislocated limbs for the purpose of setting them, and of the use of tortuous devices in the course of inquiries ([Arndt, W., Danker, F. W., & Bauer, W. A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#))

Metaphorically, **strebloo** meant to pervert as one who wrests or tortures language to a false sense. Peter thus chose a singularly graphic word to picture the tortuous perversion of the Scriptures.

The untaught and unstable "twisted and tortured" the writings of Paul producing distortion and perversion of his intended meaning. It was the continual practice (**strebloo** is in the **present tense** = habitual action) of the "untaught and unstable" to take Paul's statements and twist them like victims on a rack to force them to say what they wanted them to say.

Some accused Paul of teaching that, since we are saved by grace, it makes no difference how we live! It was "slanderingly reported" that Paul taught, "Let us do evil that good may come" (Ro 3:8; cf. Ro 6:1ff). Others accused Paul of being against the Law because he taught the equality of Jews and Gentiles in the church (Gal 3:28) and their liberty in Christ.

AS THEY DO ALSO THE REST OF THE SCRIPTURES: os ka tas loipas graphas:

- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#) - John MacArthur

The rest (3062) (**loipoy**) remaining or residue referring to the Scriptures other than Paul's thus identifying Paul's writing as Scripture. Note that Peter gives a very high place to Paul's writings, on a par with "**the rest of the Scriptures**", i.e. the Old Testament Scriptures and whatever portions of the NT were then available. Peter clearly acknowledges that the Pauline Epistles were part of the inspired sacred Scriptures. This in fact is the most clear cut statement on the pages of Scripture to affirm the writings of Paul are Scripture.

Loipoy - 55v in NT -

Matt. 22:6; 25:11; 26:45; 27:49; Mk. 4:19; 14:41; 16:13; Lk. 8:10; 12:26; 18:9, 11; 24:9f; Acts 2:37; 5:13; 17:9; 27:20, 44; 28:9; Rom. 1:13; 11:7; 1 Co. 1:16; 4:2; 7:12, 29; 9:5; 11:34; 15:37; 2 Co. 12:13; 13:2, 11; Gal. 2:13; 6:17; Eph. 2:3; 6:10; Phil. 1:13; 3:1; 4:3, 8; 1 Thess. 4:1, 13; 5:6; 2 Thess. 3:1; 1 Tim. 5:20; 2 Tim. 4:8; Heb. 10:13; 2 Pet. 3:16; Rev. 2:24; 3:2; 8:13; 9:20; 11:13; 12:17; 19:21; 20:5

Scriptures (1124) (**graphe** [word study] from **grapho** = to write; English = graphite - the lead in a pencil!) means first a writing or thing written, a document. The majority of the NT uses refer to the Old Testament writings, in a general sense of the whole collection when the **plural** (= Scriptures - Matt. 21:42; 22:29; 26:54; Mk. 12:24; 14:49; Lk. 24:27, 32, 45; Jn. 5:39; Acts 17:2, 11; 18:24, 28; Ro 15:4; 2Pe 3:16) is used and other times of a particular passage when the **singular** is used (= the Scripture - Mk. 12:10; 15:28; Lk. 4:21; Jn. 13:18; 19:24, 36f; Acts 1:16; 8:35; Ro 11:2; Jas. 2:8, 23) and is used in such a way that quoting Scripture is understood to be the same as quoting God!

John Piper accentuates the importance of this section: Jesus himself viewed the Old Testament scriptures as fully authoritative and binding when properly interpreted and applied (Mt 5:17-). They were the word of God (cf. Mk 7:13). Peter taught in 2Pe 1:20,21 that

prophetic scripture (and I think he would include all of the Old Testament) was inspired by God as men were moved by the Holy Spirit. Therefore, when he puts Paul's letters in this same category, he is, I believe, claiming an equal inspiration and authority for Paul. He confirms what Paul claimed for himself. Paul said of his own teaching in 1Co 2:13 "We impart this in words not taught by human wisdom but taught by the Spirit." This is why the Bible stands at the center of Christian life. It is why this pulpit is at the center of the front and is lifted up. For we believe the Bible is the inspired word of God -- that it stands before us as our guide and over us as our judge, and under us as the rock of our hope. John Wesley wrote in the preface of his Standard Sermons: "I am a spirit come from God and returning to God; just hovering over a great gulf; 'til a few moments hence I am no more seen; I drop into an unchangeable eternity! I want to know one thing -- the way to heaven ... He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: here is knowledge enough for me. Let me be homo unius libri (a man of one book)." O that we might be a people of the book. "Blessed is the man who walks not in the counsel of the ungodly, nor stands in the way of sinners nor sits in the seat of scoffers, but his delight is in the law of the Lord and on his law he meditates day and night (Ps 1). The apostles are united with each other and with the Old Testament in one great inspired book of God. The more you read it the more you will see with the eyes of God." (bolding added) ([Click full sermon](#))

TO THEIR OWN DESTRUCTION: *pros ten idian auton apoleian*:

- 2Pe 2:1; Php 3:19; 1Pe 2:8; Jude 1:4
- 2 Peter 3 Resources - Multiple Sermons and Commentaries
- [2 Peter 3:14-16 Diligent Perseverance in Light of That Day](#) - Steven Cole
- [2 Peter 3:14-18 Living in Anticipation of Christ's Return Pt 2](#) - John MacArthur

To - This is the Greek preposition "**pros**" which means toward or before and so pictures such action as placing **menface to face** with their ruin.

Own (idios) intensifies the idea even more - their **own personal** ruin. And so in their futile attempts to distort and destroy the Bible, they end up destroying themselves. Note that their own ruin is not due to the nature of the Scriptures but rather to their own deceitful handling of the Scriptures for evil purposes. Evil men will always be prone to utilize passages that are difficult to understand to promote their own ungodly purposes.

To their own destruction - Perversion of the Scriptures insures perdition.

Destruction (684) (**apoleia** from **apo** = marker of separation, away from + **olethros** = ruin, death but **not** annihilation <> from **ollumi** = to destroy) (see study of related word **apollumi**) refers not to their "annihilation" as some so-called evangelicals are teaching but in fact specifies the eternal, utter, hopeless loss of well-being and all that gives worth to existence. In context, **apoleia** is the ultimate "destruction"! Some twist the **law** into a way of salvation rather than a revealer of sin while still others make **water baptism** the door to heaven. They do this not only with Paul's writings but with other Scriptures as well. And those who blindly twist the Scriptures do so "**to their own destruction.**"

Apoleia in one sense means the destruction that one causes as the result of disregard for the value of that which is destroyed or "wasted" (see **apoleia** used this way by the disciples -- Mt 26:8, Mark 14:4).

The more common sense of **apoleia** is as a description of the destruction which one experiences, when man instead of becoming what he might have become by redemption through the blood of Christ (new creature/creation in Christ - 2Cor 5:17), is ruined ("spiritually bankrupt", in a state of "eternal disrepair") suffering loss of value or usefulness (ultimately usefulness to God - this is sad beyond words and even as I write this note tears well up in my eyes for the plight of these men and women, created in the image of God.) Think of the picture of a once beautiful edifice which has suffered the ravages of time and circumstances and all that one sees is the useless, collapsed, disintegrated remains.

In short, **apoleia** speaks of the loss of everything that makes human existence (in time and eternity) worthwhile. The idea is not loss of **being**, but loss of **well-being**!

Apoleia - 17v in NT - NAS translates it as - destruction(13), destructive(1), perdition(1), perish(1), waste(1), wasted(1).

Mt 7:13; 26:8; Mk 14:4; Jn 17:12; Ac 8:20; Ro 9:22; Php 1:28; 3:19; 2Th 2:3; 1Ti 6:9; He 10:39; 2Pe 2:1, 3; 3:7, 16; Re 17:8, 11.

And so in this sense **apoleia** describes utter ruin, complete loss and is used especially of the eternal **destruction** (the second death - [see chart below](#)) visited on the ungodly. It is the wasteful end of earthly existence with no chance for a fulfilling future existence. Note however that there is a sense that the ungodly have "wasted" their one life on earth. What a tragic picture irregardless of how

much wealth, pleasure or power they might have experienced while they were alive.

Notice that Peter was not writing about Christians who have a difficult time interpreting the Word of God, because nobody understands all of the Bible perfectly. He was describing the false teachers who "tortured" the Word of God in order to prove their false doctrines.

Another way to put this is that the interpretation of Scripture is a matter of life and death. (Jas 3:1)

Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.

Why? Because the eternal destiny of the people hangs on how they interpret the Scripture.

Our Daily Bread: An art enthusiast displayed on the walls of his office a collection of etchings, including one of the Leaning Tower of Pisa. Every morning he noticed it was crooked, so he straightened it. Finally one evening he asked the cleaning woman if she was responsible for moving the picture each night. "Why, yes," she said, "I have to hang it crooked to make the tower straight!" In a similar way, some people have the habit of twisting the Scriptures to make their imperfect lives look better or to justify their own opinions. The apostle Peter warned his readers about the kind of people who do not approach God's Word with honest motives and respect for its authority, and who distort its message. They will incur God's judgment (2Pe 3:16, 17). Unless we review the Bible prayerfully and humbly, we may get a wrong message and be drawn away from our steadfastness in Christ. God gave us His Word as a light to guide our steps. If we obey it each day, we will find it to be an unfailing source of strength and truth. Distorting the meaning of the Word of God to fit our preconceived ideas is a dangerous practice and a terrible sin. Let's be careful how we read and interpret the Bible. --H G Bosch ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. Reprinted by permission. All rights reserved](#))

O send Thy Spirit, Lord, now unto me
That He may touch my eyes and make me see;
Show me the truth concealed within Thy Word,
And in Thy Book revealed I see Thee, Lord. --Groves

**We must align ourselves with the Bible,
never the Bible with ourselves.**