

Exegetical Notes for 2 Peter 3:10-13

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ADAMS = An Exposition of 2 Peter (Thomas Adams)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Brown = Parting Counsels: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter with Four Additional Discourses. Edinburgh: William Oliphant and Sons. 1861 (John Brown).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

Clark = Clark's Commentary (Adam Clark).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Comfort = New Testament Text and Translation Commentary (Philip W. Comfort).

Dauids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green)

Grudem = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Lloyd-Jones = Expository Sermons on 2 Peter (D.M. Lloyd Jones).

MacArthur = MacArthur New Testament Commentary: 2 Peter (John MacArthur).

Maclaren = Expositions of Holy Scripture: 2 Peter (Alexander Maclaren).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament..

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Thomas = 1 & 2 Peter: The Crossway Classic Commentaries (Griffith Thomas).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Three Steps of Exegesis

- ❶ **Translate the text:** Do an initial translation of the passage.
- ❷ **Exegete the text:** Detailed exegesis of the passage by way of a "shot-gun" approach, using various exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.
- ❸ **Finalize a translation of the text:** Render a final translation after the exegesis and analysis of the grammar is complete.

Parsing Verbs and Declining Nouns

- Verbs: ποιμάνατε (ποιμαινω = to tend, shepherd || Verb: Aorist Imperative Active, Second Person Plural).
ἀποκαλύπτεσθαι (ἀποκαλύπω = to reveal, disclose || Verb: Infinitive, Present Passive).
- Nouns: παθημάτων, (παθημά = suffering || Noun: Neuter Genitive Plural).
- Participles: μελλούσης (μελλω = to be about to || Participle: Feminine Genitive Singular, Present Active).
- Adjectives: (ἐπιεικής = gentle, kind || Adjective: Masculine Dative Plural).
- Pronouns: (ἐγώ = I || First Person Independent Personal Pronoun: Nominative Singular).
ἡμῖν (ἐγώ = I || First Person Independent Personal Pronoun: Dative Plural).
ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural).
(αὐτός = He, Him || Third Person Independent Personal Pronoun: Masculine Nominative Singular).

Basic English Diagram

10 But

the day of the Lord

will come

like a thief,

in which the heavens will pass away

with a roar

and the elements will be destroyed

with burning heat

and the earth and the works done on it

will be exposed.

11

Since all these things are to be destroyed in this way,

what kind of people ought you to be

in holy conduct and godliness,

12

awaiting and earnestly desiring

the coming of **the day of God**,

on account of which

the heavens will be destroyed by burning

and the elements will dissolve with intense heat!

13 But

according to **His promise**

we are expecting

new heavens

and a new earth,

in which righteousness dwells.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

10 Ἦξει δὲ ἡμέρα κυρίου ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσεται καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται. **11** Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις, **12** προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται. **13** καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν ἐν οἷς δικαιοσύνη κατοικεῖ.

ENGLISH TRANSLATION:

10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with burning heat and the earth and the works done on it will be exposed. **11** Since all these things are to be destroyed in this way, what kind of people ought you to be in holy conduct and godliness, **12** awaiting and earnestly desiring the coming of the day of God, on account of which the heavens will be destroyed by burning and the elements will dissolve with intense heat! **13** But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

PASSAGE OUTLINE:

- I. Christ will come
- II. The creation will be judged
- III. Believers are to focus on godly living
- IV. Believers are to live expecting the new creation

SERMON OUTLINE:

- I. We are to live hopefully: knowing that Christ will return (10a)
 - A. Certainty
 - B. Chronology
 - C. Contingency
 - D. Characteristics
 1. The heavens will pass away with a roar
 2. The elements will be destroyed with burning heat
 3. The earth and its works will be exposed
- II. We are to live soberly: understanding that this world is temporary (10b)
- III. We are to live diligently: focusing on the task at hand (11)
- IV. We are to live expectantly: looking forward to the glories of Christ (12-13)

PASSAGE SUBJECT/THEME (what is the passage talking about): We are to live now in the hope of Christ's future return

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): which will bring about the destruction of creation, the judgment of fallen men, and the promise of a renewed creation of perfect righteousness

PASSAGE MAIN IDEA (central proposition of the text): We are to live with Christ-honoring excellence in this doomed-for-destruction world while also anxiously anticipating Christ's return and the new creation.

CENTRAL PROPOSITION OF THE SERMON: As believers we live in the shadow of two worlds: the present creation that will pass away with the coming of Christ and the future recreation that we will inherit based upon God's promise.

Peter's perspective on the powerful prospect of the promised parousia.

SERMONIC IDEA/TITLE: Living in Light of Two Worlds

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Eschatology and Ethics are closely wed together by Peter. That is more than evident in this section. Peter culminates the judgment theme in these verses, but adds the motivation of godly living and hoping in vv. 11b-12a (a theme he returns to in v. 14).

<i>Verse</i>	<i>Terms</i>	<i>Comment</i>
3:5	Heavens and the earth	Formed out of water
3:6	World (<i>kosmos</i>)	Destroyed (not the same term as in 3:10) by water
3:7	Heavens and earth	Reserved for fire; ungodly will be destroyed (the same root as 3:6)
3:10	Heavens, elements, earth	Both burn and are broken apart (heavens) or melted (elements)
3:13	New heavens and a new earth	According to the Lord's promise
*Taken and adapted from Peter Davids, <i>The Letters of 2 Peter and Jude: The Pillar New Testament Commentary</i> , 284.		

There is a major textual question in 13d dealt with below.

Excursus: 2 Peter 3 References the Future Second Coming - Not the 70 AD Destruction of Jerusalem

Contra-70 AD Theorists for chapter 3:

1. This warning of sure judgment was written to Gentiles in Asia Minor and the judgment is against the false teachers, not the Jews living in Jerusalem
2. The language of the parousia parallels that of 1:16ff. (see my notes there).
3. The promise of 3:9 relates to the fulness of the elect which was not accomplished in AD 70.
4. The 1000 yrs as a day argument that Peter makes is senseless if he was looking for a coming that was going to precede the death of the last disciple alive when Jesus gave his Olivet Discourse.
5. See notes under Christ's coming "like a thief" in verse 10.
6. AD 70 was a preview in miniature of the end time spoken of by Peter

From the Didache - note how it speaks against postmillennialism and preterism; and for a great end-times apostasy:

1 Be watchful for your life; let your lamps not be quenched and your loins not ungirdled, but be ye ready; for ye know not the hour the hour in which our Lord cometh. 2 And ye shall gather yourselves together frequently, seeking what is fitting for your souls; for the whole time of your faith shall not profit you, if ye be not perfected at the last season. 3 For in the last

days the false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate. 4 For as lawlessness increaseth, they shall hate one another and shall persecute and betray. And then the world-deceiver shall appear as a son of God; and shall work signs and wonders, and the earth shall be delivered into his hands; and he shall do unholy things, which have never been since the world began. 5 Then all created mankind shall come to the fire of testing, and many shall be offended and perish; but they that endure in their faith shall be saved by the Curse Himself. 6 And then shall the signs of the truth appear; first a sign of a rift in the heaven, then a sign of a voice of a trumpet, and thirdly a resurrection of the dead; 7 yet not of all, but as it was said The Lord shall come and all His saints with Him. 8 Then shall the world see the Lord coming upon the clouds of heaven.
[Didache 16:1-8]

Notes from 11081Pe4.7b-8(90) (1 Peter 4:7b-8) on November 23, 2008

I. What is our Motivation? (7a)

A. To Live in Light of Christ's Coming

The end of all things has come near . . .

a. That's a literal translation

Perfect Tense ==>

The end of all things has come near . . .

(1) For some that's been a problem . . .

After all, Peter wrote this almost 2k years ago. But as we saw last week, he wasn't predicting anything // setting any dates. He wasn't even declaring from his perspective that JC could come at any instant.

Peter writes about 6 years before a major cataclysmic event was to happen, one that Jesus predicted would happen - the fall of Jerusalem.

a. Jerusalem fell in 70 AD

This was a huge event. As we noted last week, the fall of Jerusalem & specifically t/destruction of t/Temple was predicted by Jesus in Matt. 24.

There were a number of military men in Jerusalem who were rejecting Roman occupation. They were known as "Zealots."

They provoked Rome and were attacked from March to Sept. of AD 70.

The Roman army was led by t/Roman General Titus. They besieged and conquered the city of Jerusalem, which had been occupied by its Jewish defenders in 66. The city and its famous Temple were completely destroyed.

The destruction of the Temple is still mourned annually as the Jewish fast Tisha B'Av.

Famous Jewish historian of the 1st c., Josephus, actually served as a mediator for the Romans. When all negotiations failed, he recorded, as an eye-witness, t/siege and aftermath.

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other work to be done), [Titus] Caesar gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing as they were of the greatest eminence. . . . [The] wall [that] enclosed the city on the west side . . . was spared . . . as were the towers [the three forts] . . . in order to demonstrate to posterity what kind of city it was, and how well fortified. . . [But] for all the rest of the wall [surrounding Jerusalem], it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it [Jerusalem] had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.[2] And truly, the very view itself was a melancholy thing; for those places which were adorned with trees and pleasant gardens, were now become desolate country every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. But though he [a foreigner] were at the city itself, yet would he have inquired for it.[3]

The siege was affected by starving out the city. Close it off so that no foods or supplied could be brought in.

To make it worse, Titus allowed pilgrims to enter the city but not to leave. That was a ploy to put further hardships on t/city - more people there meant more mouths to feed.

It was so bad that people ate their infant children.

Josephus claims that 1,100,000 people were killed; 97,000 were captured and many others fled to areas around the Mediterranean.

Titus reportedly refused to accept a wreath of victory, as there is "[no merit in vanquishing people forsaken by their own God](#)".[5]

What did Jesus say in His Olivet Discourse?

Not one stone left upon another . . . Wars . . . famines . . .
tribulation . . . death . . . the abomination of desolation standing in the holy place (the Temple)

This was one of the most horrendous (some would argue the most horrendous) time in recorded history.

I'm willing to say that Peter may have had this on his mind, but not at the forefront.

When he says,

The end of all things has come near . . .

he's not focusing on the events in Jerusalem that would occur in another 6 years.

For one thing, he's not writing to those who live in Jerusalem. He's not writing to Jews exclusively.

His readers are those scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. These were in 4 Roman Provinces - all areas S. of the Black Sea in Asia Minor roughly in/around modern day Turkey.

Peter is thinking more in terms of the ultimate consummation of all things.

Compare what he writes in 2 Peter 3:10-12

10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!

This is what Peter is referring to when he says ==>

The end of all things has come near . . .

IOW - from Peter's perspective, he could see the events lining up as Jesus predicted. Believers were hated. There were false X's. Growing political tension in and around Jerusalem.

Gospel was spreading and who knows how long after the destruction of Jerusalem time would go on?

How long would be the fulness of the Gentiles? The full number of those who had been chosen for salvation.

Peter didn't know; he wasn't setting dates. He is saying "Be ready."

Remember I said all eschatology begins at the cross. With Jesus' life, death, burial, resurrection, ascension comes an extended period of time known as "the last days." When Jesus left he said, "*be ready. I'll return in the same way. It will not come when expect it.*"

But 1000 years is as a day to our God who stands apart from time. Message is the same for us as it was for them. We need to be ready.

In Noah's day they forgot, and the flood came. Judgement.

In Lot's day sinners were destroyed in an instant. Judgement.

Jesus said that, as it was in the days of Noah and of Lot, it will be again.

Luke 21:34-36 34 "Be on guard, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap; 35 for it will come

upon all those who dwell on the face of all the earth. 36 “But keep on the alert at all times, praying in order that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man.”

As TAP declares in 1 Thess. 5 - **When they are saying, Peace and safety, then sudden destruction comes.**

Some are getting tired of waiting for the coming of the Lord, and are beginning to deny that there is to be any such event. This is not strange, for the apostle Peter foretold, "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming?" (2 Pet. 3:3, 4.) Some prominent teachers are renewing the apostasy that Paul complained of (2 Tim. 2:18), of those "who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." They assert that Christ's second coming and the judgment-day also are past.

Dr. Warren, editor of the *Christian Mirror*, Portland, Me., has published a book entitled "Parousia," which is exciting some attention, wherein this doctrine is urged, that the coming of Christ, the resurrection of the dead, and the judgment-day, all were introduced at the destruction of Jerusalem in A. D. 70, and that they are taking place at the death of every individual ever since. That disaster to Jerusalem he calls the "Parousia," or second advent of our Lord, and denies that any visible or bodily advent of Christ is ever to take place. But before closing his book, he fatally sweeps away his whole theory, by trying to make out the resurrection and judgment of each human

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being at death, as having begun with the ascension of Christ forty years before the destruction of Jerusalem!

In the last *Bibliotheca Sacra*, Rev. Dr. Fairfield has endorsed this doctrine, but has carried it to its natural result, by changing it thus: That every human being since Adam has had his resurrection and his final judgment at the time of his death; and that there is to be no other resurrection but that, no general judgment-day, no second coming of Christ except at the destruction of Jerusalem. The self-contradictory datings set for this scheme of resurrection (first at the conquest of Titus, then at the ascension of Christ, and finally beginning back from Abel.) would seem sufficient to nullify the whole theory. But, inasmuch as the new dogma is made to sound specious, by the array of a few passages ingeniously construed, in neglect of many Bible teachings to the contrary, so that some unwary minds are in danger of being misled,—the present brief sketch is given, not to argue the question, but only to show the utter impossibility of any such view.

The Lord Jesus Christ has declared, "Marvel not at this: for the hour is coming, in which all that are in graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28–29). The resurrection, then, was yet a thing of the future, and had not taken place with Abel and the patriarchs. (Read Acts 2:34.) When was it to come to anybody? Paul answers: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at his coming." (1 Cor. 15:21–23.) Hence no one was ever "made alive" in the spiritual body until "Christ the first-fruits," nor afterwards until they "hear the voice of the Son of man" "at his coming." So there was no possibility of resurrection to any one before the destruction of Jerusalem, the earliest date set by anybody for the second coming of Christ.

Christ and the apostles in all their teachings make the resurrection and the judgment-day a then future event, coming "at the last day." "This is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day" (John 6:39); "that every one that seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day" (ver. 40); "I will raise him up at the last day" (ver. 44); "I will raise him up at the last day" (ver. 54). Christ never contradicted the Jewish doctrine of resurrection which Martha declared: "I know that he shall rise again in the resurrection at the last day" (John 11:24). The theorizers referred to insist that "the end of the world"-age was at the destruction of Jerusalem, and that the new "world"-age then began. But Christ declares: "They that are accounted worthy to attain to that world-age and the resurrection from the dead, neither marry nor are given in marriage" (Luke 20:35). Positively, then, there is no resurrection attained till the new age of Christ's "Parousia," which no one claims (or can claim) to have been earlier than A. D. 70.

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Down to that date, continuous apostolic teaching emphasized the resurrection and judgment-day as one grand transaction of the future. Said Paul at Athens: "He [God] hath appointed a day in which he will judge the world in righteousness" (Acts 17:31); "in the day when God shall judge the secrets of men" (Rom. 2:16). Till then, he says, the dead actually "are fallen asleep," and are not to be raised till Christ's second coming (1 Cor. 15:6, 18, 20, 22). Those sorrowing over their dead were to "sorrow not without hope" of a future resurrection for them at "the coming of the Lord" (1 Thess. 4:13–15). Verse 16 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first [i.e. as the first thing then]; then we that are alive, that are left, shall together with them be caught up in the clouds." The same in 1 Cor. 15:52. Thus, at the second advent, there were to be two classes, those "asleep" and not till then raised, and those then "alive" and remaining. Hence no form of the scheme before us can by any possibility be maintained,—unless it be that which puts resurrection as begun as late as A. d. 70, where these writers fix the second advent or "Parousia."

And that scheme also, which is one of Dr. Warren's two contradictory theories, is equally impossible. For, that coming or "Parousia" which must precede resurrection (1 Cor. 15:23, 24), was to be the next preceding great event before "the end," or delivering up of the kingdom, with death destroyed. And that resurrection was to be bodily (Phil. 3:21); the standing up of those "in the graves" (John 5:28); and "that sleep in the dust of the earth" (Dan. 12:2). The second advent and judgment was expressly declared to be at the close of the human dying: "As it is appointed unto men [Gr. the men, i.e. mankind] once to die [i.e., once for all, to get through dying], and after this the judgment; so Christ was once [i.e. once for all] offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:27). We are assured that when the resurrection occurs, "then" the dying of saints ceases, and they are forthwith translated without death (1 Thess. 4:16, 17). None of this has transpired, either at the destruction of Jerusalem or at any time since. And we are clearly told, that the Lord's Supper is observed to "show the Lord's death till he come" (1 Cor. 11, 26). There is no warrant for our observance of the sacrament, if Christ has already come.

We are taught, as plainly as language from heaven could tell us, that the second advent will be bodily and visible: "Why stand ye gazing up into heaven? This same Jesus [i.e. this very bodily person] who is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven" (Acts 1:11). Some have wrongly supposed this to point out the exact manner of his coming; instead of that, it most unmistakably emphasizes the bodily visibility

of the event. "Behold he cometh with clouds; and every eye shall see him, and they also that pierced him" (Rev. 1:7). If the declaration of the two angels does not express the visibility of the second advent, then we have no Bible to declare to us anything that

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we can understand. Such visible bodily coming and resurrection cannot by any human ingenuity be made to be the mere fall of Jerusalem; which was only a common providential disaster, slaughtering and scattering a people long before rejected,—an event which Christ foretold, simply as a sign and proof of his subsequent second coming.

The main dependence of those who push the scheme before us, consists in changes rung upon Matt. 24:34 (and one other similar verse). But unfortunately the passage is always quoted without its connection, and so as to turn aside its obvious sense. The whole statement is this: Christ had completely finished his account of the signs leading on to Jerusalem's overthrow, and thence to his own second coming in verses 30, 31; then in verse 32 he commenced an entirely new discourse ("Now then learn"), in answer to the question in verse 3, "When shall these things be?"—proceeding as follows: Ver. 32–36. "Now learn a parable of the fig-tree. When her branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [the gospel summer] is near, even at the doors. Verily I say unto you, this generation shall not pass away, till all these things [thus prelude the gospel summer] be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But [i.e., on the other hand] of that day and hour [i.e., of the finished summer you asked about, verse 3, viz., my "coming "] knoweth no man, no, not the angels of heaven, but my Father only."

Mark well: "These things" shall occur in "this generation." But what things? not the things about my coming; but "these things" of Jerusalem's overthrow, by means of which (it has just been said in the verse before) ye shall know that it is nigh,—shall know that the summer of my harvesting and my coming is sure to follow. The fulfilling of "these things" in "this generation" is not said to be the coming of Christ already transpired, but only a sign and proof that it was near or imminent, brought close to their immediate apprehension as sure, and the very next important development to be waited for. "When ye see all these things" of this generation, then "know ye"—be sure and take it as an object-lesson, proving that every word of my prophecy will verily come to pass in its time, as exactly as that first great catastrophe will then have taken place. "But" (by way of contrast) "of that day and hour," that final "coming and end of the world" age to finish all, concerning which you are so curious,—that is not to be known. Whether in this generation, or whenever it be, "watch ye, for in such an hour as ye think not the Son of man cometh." You may soon "see the Son of man coming in his kingdom" (Matt. 16:28), by great triumphs of his cause helping on the end; but the time of the end is not made known.

The two passages from Matthew here treated are—in their perversion—the chief reliance of the scheme before us. No such convulsions of heaven and earth as are depicted in Matt. 24:29, 39, were applied by ancient prophets to Jerusalem's disasters; and all statements made to that effect are incorrect, as will be seen by turning to the very passage cited (Isa. 24:23, —quoted

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only to the first comma, as if to make out a case of disaster to Jerusalem!). The fact is, that poetic imagery concerning convulsions in heaven and earth (which Christ was far from using in his plain prose discourse, so evidently such all through Matt. 24), was never applied except to the destruction of Jerusalem's enemies, as typical of the final catastrophe of nature and of nations in the "last days," so often referred to in the Old Testament, and calmly stated by Christ in Matt. 24:29.

When, after Christ's account of Jerusalem's overthrow, he spoke of subsequent overturn in heaven and earth, a Jew would naturally think not of the ruin, but of the final restoration of his beloved Zion; just as depicted there in Isa. 24:23. "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

We have not attempted, in this brief sketch, to argue the question, or to give a title of the evidence. We have only brought together a few plain Scriptures (the most important of which are all unnoticed by the writer in the January number), to show the impossibility of the scheme in question. No truth is plainer in the Bible than that Christ's second coming, the resurrection, and the judgment-day are set forth as events yet in the future. The church of Christ in all the ages has honored and waited for these last things to come.

The new scheme proclaiming all these things to be "past already," is not Christianity. It may do very well as a new philosophical religion got up for an improvement on the Bible, in case the Christian system should be found at length to have failed and been set aside; just as some have thought to devise improvements upon Confucianism and Buddhism to take their place. But the Swedenborgian doctrine, that Christ's second advent, and the judgment-day, and the resurrection have already come, is not the gospel of Christ.

If any of our good brethren have speculations which they feel bound to put forth, let them label them conspicuously as speculations; lest some unsophisticated disciples be led to substitute another religion for that of Christ, or some of us weak believers lose our hold on the sure word of God.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word. What is the chaff to the wheat, saith the Lord." (Jer. 23:28.)

3:10 EXEGESIS

GREEK TEXT:

Ἦξει δὲ ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσεται καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.

Ἦξει δὲ (ἦχω = to have come || Verb: Third Person Singular Future Indicative Active). Emphatic position: "it *will* come!" or "it will certainly come!" (contra the false teacher's ambivalence).
ἡμέρα (ἡμέρα || Noun: Feminine Nominative Singular).
κυρίου (κύριος || Noun: Masculine Genitive Singular).
ὡς (ὡς = as, even as || Preposition: Adverbial Coordinating).
κλέπτῃς, (κλέπτῃς = thief || Noun: Masculine Nominative Singular).
ἐν ᾗ (ὅς || Relative Pronoun: Feminine Dative Singular).
οἱ οὐρανοὶ (οὐρανός || Noun: Masculine Nominative Plural).
ῥοιζηδὸν (ῥοιζηδὸν = with a roar, rushing sound, great suddenness || Adverb). Hapax. Sound made by a devouring flame, raging fire. "The word is onomatopoeic, expressing the whizzing sound produced by rapid motion through the air of shrill rushing sounds--the hissing of a snake, the whirl of a bird's wings, the hurtling of an arrow--and then is used for the rushing movement itself or the accompanying crash or roar. Here probably the roaring of flame is meant (Biggs; Mayor; Jos. *JW*, 3:248)." [NLEKNT]
παρελεύσονται (παρερχομαι = to pass away, go by || Verb: Third Person Plural Future Indicative Middle).
στοιχεῖα (στοιχεῖον = element, elemental spirit || Noun: Neuter Nominative Plural). Refers to things in a row; orderliness. Cf. Heb. 5:12; Gal. 4:3, 5:1; Col. 2:8.
δὲ καυσούμενα (καυσω = pass. to be consumed by heat, burnt up || Participle: Neuter Nominative Plural, Present Passive). "A medical term used of the heat of fever" (not used of inanimate objects acc. to Expositors). Used again in v. 12.
λυθήσεται (λυω || Verb: Third Person Singular Future Indicative Passive).
καὶ γῆ (γῆ || Noun: Feminine Nominative Singular).
τὰ (τὰ || Definite Article: Neuter Nominative/Accusative Plural).
ἐν αὐτῇ (αὐτός || Third Person Independent Personal Pronoun: Feminine Dative Singular). Dative / Locative of Place.
ἔργα (ἔργον || Noun: Neuter Nominative Plural).
εὐρεθήσεται.(εὐρισκω || Verb: Third Person Singular Future Indicative Passive). Significant textual variant here (see notes below). Divine passive (i.e. *Discovered* "by God").

ENGLISH TRANSLATION:

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with burning heat and the earth and the works done on it will be exposed.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But the day of the Lord (“Ἡξει δὲ ἡμέρα κυρίου)

“Ἡξει δὲ (ἦχω = to have come || Verb: Third Person Singular Future Indicative Active). Emphatic position: "it *will* come!" or "it will certainly come!" (contra the false teacher's ambivalence).

Day of the Lord used about 20x in the OT. Esp. in contexts where it signals a visitation by God resulting in both salvation and judgment. (see Peter in Acts 2:20, taken from Joel 3:4). Also 1 Thess. 5:2,4; 2 Thess. 2:2; 1 Cor. 5:5; 2 Cor. 1:14 (from 3:15-16 we know that Peter was familiar with Paul's writings). Cf. parallel Day of Christ in Phil. 2:16 and Day of God in 2:12 and Day of Judgment in 2:9, 3:7.

In the OT this occurs in history but Peter is looking to the final eschatological day of judgment (cf. Isa. 13:6,9; Ezek. 13:5; 30:3; Joel 1:15; 2:1,11,31; 3:14; Amos 5:18,20; Obad. 15; Zeph. 1:7,14; Mal. 4:5).

will come like a thief, (ὡς κλέπτης,)

κλέπτης, (κλέπτης = thief || Noun: Masculine Nominative Singular).

Like a thief - Luke 12:39; Matt. 24:43; Rev. 3:3, 16:15. Was the judgment of Jerusalem like this? Seems that Jesus, in Matt. 24:43 is talking about the "end of the age" aspect of the disciple's question. The contrast between being ready / seeing signs and the unexpected nature of Christ's parousia is unavoidable, as well as the Jewish understanding of "end of the age" which is tied into the final day of judgment and restoration.

Note the imagery of coming like a thief (thief in the night).

Three things will accompany that day: 1) The heavens will pass away with a roar; 2) Elements will be destroyed with burning heat; 3) The earth and its works will be disclosed.

Cf. Rev. 3:3 – "Sardis had twice in its history been overcome through failure to watch, and the enemy had scaled the precipitous sides of the Acropolis and broken in like a thief." [M. Green, 149]

Dangers in not being alert. Cf. concept of the deadman switch.

How did it come about that Pearl Harbor was attacked by Japanese planes on December 7, 1941? The American forces there were caught unawares. When an Army radar operator saw blips on the screen and reported them, an officer said, "It's probably just a pigeon with a metal band around its leg." At that time the attacking planes were fifty minutes away. At 7:55 the

first wave of the attack began, and eight of our battleships and three light cruisers were sunk or damaged, 220 planes destroyed or severely damaged, 2,300 men killed. [Helm, 259]

in which the heavens will pass away with a roar and the elements will be destroyed with burning heat (ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσεται)

The "heavens" harkens back to vv. 5,7. In tandem w/the earth it refers to all that God has created in the universe. [Schreiner]

Elements refers to the elements that comprise the physical universe. The word referred to building blocks, the ABCs, notes in the musical scale.

While Jesus said that the law would remain until heaven and earth "disappear" or "pass away" (Matt 5:18 par. Luke 16:17), he also said that 'heaven and earth will pass away, but my words will never pass away (Mark 13:31 par. Matt 24:35 par. Luke 21:33). Rev 21:1 (using a slightly different verb) pictures that passing away of the heavens and earth as having already taken place. Naturally, this idea is also found in Jewish sources (e.g. 1 Enoch 91:16, "The first heaven shall depart and pass away a new heaven shall appear; and all the powers of heaven shall shine forever sevenfold"), for it depends on OT images, especially the description of the judgment of Edom in Isa 34:4, "All the stars of the heavens will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree." This is picked up more literally in Rev 6:12b-14: "The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place." Here in 2 Peter the sky simply disappears or passes away. The roar or loud noise (the word for this is unique in the NT) may refer to the Lord's shout (i.e., the thunder of the Lord in iQH 3:32-36) or to the noise of the heavens passing away. Given its parallel structure to the burning of the elements, it is likely that it indicates the latter. [Davids, 283]

Peter's fondness for "fire" (1 Peter 1:7; 4:12).

and the earth and the works done on it will be exposed. (αἰ γη καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.)

Textual variant related to εὐρεθήσεται –

Text	English Translation	Major Witness
εὐρεθήσεται	will be found	‡ B K P 424c 117 1739txt 1852 syr ^{ph,h} mg arm Origen
κατακαησεται	will be burned up	A 048 049 056 0142 33 614 Byz Lect syr ^h cop ^{bo} eth

ἀφανισθησεται	will disappear	C
οὐκ εὑρεθησεται	will <i>not</i> be found	Sahidic and one MS of Harclean Syriac
εὑρεθησεται λυομενα	will be found <i>dissolved</i>	P ⁷²
omit the whole clause		vg Pelagius
Taken from Aaron K. Tresham, <i>A Test Case for Conjectural Emendation: 2 Peter 3:10d</i> in <u>The Master's Seminary Journal</u> , Vol. 21, Num. 1, Spring 2010, p. 66.		

Schreiner has an excellent summary of the different readings in his commentary, pp. 385-86.

External evidence favors the reading followed by UBS / NA. However, Metzger grades this reading a "D" stating that while is the oldest and it explains the others, none of them "seems to be original." [Metzger, Textual Commentary, 636]

εὑρεθησεται fully accounts for all the other readings, while none of the other readings can account for the rest. The controversy is that the word is difficult to understand in its context which is why copyists made some changes.

Concepts: 1) conj. emend.; 2) tenacity of the text; 3) variant readings; 4) difficult reading generally preferred; 5) etymological source of a reading.

εὑρεθησεται		κατακαησεται	
"will be disclosed"	NRSV, HCSB, LEB	"will/shall be burned up"	NASB, KJV, NKJV, RSV, NJB
"will be laid bare"	NIV, NET		
"will be exposed"	ESV, NCV		
"will be found to deserve judgment"	NLT		
"will be brought into judgment"	REB		

J. B. Mayor notes that οὐκ εὑρεθησεται denotes "disappearance" in Ps 37:36 (LXX); Job 20:8 (LXX); Dan 11:19 (Θ); Rev 18:21. Indeed, Charles Bigg concludes that οὐκ εὑρεθησεται is probably correct. Tord Fornberg is sympathetic with this view. He believes that the reading εὑρεθησεται is so difficult that it must be rejected despite good manuscript support. Thus, he suggests that οὐκ εὑρεθησεται makes better sense (cf. Rev 16:20; 18:21), although he admits, "The great weakness of the reading is of course the lack of Greek manuscript support." However, he thinks the reading of P⁷² (εὑρεθησεται λυομενα)

communicates the same idea. Fomberg concludes, "It appears impossible to decide which reading is original." [Aaron K. Tresham, *A Test Case for Conjectural Emendation: 2 Peter 3:10d* in The Master's Seminary Journal, Vol. 21, Num. 1, Spring 2010, p. 66.]

Adopting the practice of emending the text is unnecessary (and dangerous). The word εὑρεθήσεται may be retained as original with the following interpretive options:

- 1) Understand the sentence as an interrogative ("will the earth and its works be found?")
- 2) Interpret εὑρεθήσεται in light of Ecclesiastes 12:14 ("For God will bring every act to judgment, everything which is hidden, whether it is good or evil")
- 3) Make και / κατα a textual issue. A scribe may have mistakenly changed κατα τα to και τα. Danker adopts this and observes that the same sort of mistake can be seen in verse 13. This would make 2 Peter 3:10b a near parallel to the Pseudepigraphal Psalm of Solomon 17:10. The original text, according to Danker, would have been: και γη κατα τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται. ("the earth shall be judged according to the deeds done in it"). This, however, results in another textual emendation as there is no MS support for Danker's claim! [Cf. Aaron K. Tresham, *A Test Case for Conjectural Emendation: 2 Peter 3:10d* in The Master's Seminary Journal, Vol. 21, Num. 1, Spring 2010, p. 72.]
- 4) Interpret εὑρεθήσεται as a metallurgical term appropriate to smelting or refining. The cosmic elements won't "burn up" they will "melt" in a judgment through which the earth is purified. Cf. Mal. 3:2-4. "Wolters believes that the passive of εὐρισκο can have the connotation 'to have survived, to have stood the test, to have proved genuine.' He finds support for this in the use of the passive of εὐρισκο in 1 Peter 1:7 where surviving a purifying fire is mentioned. [Aaron K. Tresham, *A Test Case for Conjectural Textual Emendation: 2 Peter 3:10d* in The Master's Seminary Journal, Vol. 21, Num. 1, Spring 2010, p. 73.]

William Wilson asks, "Is not ευρεθησεται alone really after all not only the best attested but also the most suitable, and in fact the original reading?" [cited by Tresham, *Ibid.*, 74]

Jerome Neyrey's approach is similar. He translates 2 Pet 3:10d, "The earth and all its works will be found out." He writes, "in light of forensic procedure, 'being found' is a plausible and contextually appropriate term. Evidently it implies that something will be revealed, uncovered, and brought to light, which might be goodness to be rewarded or evil to be requited." He notes several biblical examples of 'finding' (Acts 5:39; 13:28; 23:9; 24:20; 24:5; 1 Cor 4:2; Gal 2:17; Phil 3:9; 1 Pet 1:17; 5:15; 2 Pet 3:14), and he concludes, "In the context of judgment, rewards, and punishments, then, 'being found' suggests forensic investigation of the heart, a quality regularly credited to God." [cited by Tresham, *Ibid.*, 75]

A problem with this view is that "the earth and its works" must refer to men and their deeds. The context implies that it's the physical world that is being judged (cf. vv. 5,7).

Bauckham writes in response to this issue:

The section 3:5-10 is by no means concerned solely with the Parousia as cosmic dissolution, but primarily concerned with the Parousia as judgment of the wicked. The destruction of the universe is of interest to the author only as the means of judgment of men and women. . . . [verses 11-14] focus very explicitly on the moral dimension of eschatology. [Bauckham, 2 Peter, 319, 20]

David Wenham believes Bauckham argues persuasively that the εὑρεθήσεται reference is to divine judgment of human actions at the end of time—they will be 'discovered' by God. Wenham admits that it is difficult to find parallels to this use of the verb εὐρίσκω. He suggests that the possible source is the eschatological teaching of Jesus:

Jesus' eschatological parables refer on several occasions to the returning lord 'finding' his servants (Mt 24. 46/Lk 12. 43, Mk 13. 36, Lk 12. 37, 38). It is not specifically said that the master 'finds the works' of his servants, but this is certainly the meaning of the parables in question, since they refer to the master as leaving his servants with tasks to do. (The word ἔργον used in 2 Peter 3. 10 is actually found in Mk 13. 34 and in verbal form in Mt 25. 16, Lk 19. 16). [cited by Aaron K. Tresham, *A Test Case for Conjectural Textual Emendation: 2 Peter 3:10d* in *The Master's Seminary Journal*, Vol. 21, Num. 1, Spring 2010, p. 78.]

The WH NU reading could very well be original. The awkwardness and opaqueness of the verb εὑρεθήσεται can be removed if it is understood as a divine passive: "will be found out by God." As such, the verse speaks of divine judgment (cf. Job 20:27). When all the universe melts away on the final day of judgment (see Rev 20:11), everything that has been done on earth will be exposed to God's judgment; all will be discovered as to its value (cf 1 Cor 3:10-15). This concept suits the context, which speaks of what will occur on the final day of God's judgment (see 3:7). Various scribes, wanting to make this statement parallel to 3:7 or 3:11, changed the verb to κατακαησεται (variant 1) or ἀφανισθησεται (variant 2). Other scribes solved the problem by omitting the clause completely (variant 4) or filling out what they considered to be the object of εὑρεθήσεται (variant 3). But the true reading has probably been preserved in a good number of witnesses (‡ B P 0156^{vid} 1739^{txt}) and is also indirectly attested to in P⁷².

Several translations follow NU, while the first variant ("will be burned up") has been quite popular among English translators because it is more readily understandable. The TEV alone follows the second variant, and a few versions (TEV NLT NET) note the reading in P⁷². [Comfort]

Views in addition to the above / clarification to the above: 1) question, "will they be found?" 2) burning; 3) creation discovered (?); 4) men will be 'found' before God.

Schreiner writes:

The word "found" in Hebrew (*masa*) has judicial overtones (Exod 22:8; Deut 22:28; Ezra 10:18), and the Greek word "found" (*heurisko*) is used to depict one's relationship before God

(Sir 44:17,20; Dan 5:27; Theodotion; cf. Acts 5:39; 24:5; 1 Cor 4:2; 15:15; Gal 2:17; Phil 3:9; 1 Pet 1:7; Rev 5:4). We also are told whether someone is found out as a sinner or righteous before God (1 Sam 25:28; 26:18; 1 Kgs 1:52; Ps 17:3; Jer 2:34; 50:20; Ezek 28:15; Zeph 3:13; Mal 2:6). Bauckham rightly says that the verb could be construed as roughly synonymous with "will be made manifest" (*phanerotheresetai* and *phanera genesetai*—Mark 4:22; John 3:21; Cor 3:13; 14:25; Eph 5:13). Perhaps 2 Clem. 16:3 represents an early interpretation of 2 Peter: "But you know that the day of judgment is already coming as a blazing furnace, and some of the heavens will dissolve, and the whole earth will be like lead melting in a fire, and then the works of men, the secret and the public will appear [*phanesetai*]" If Clement was alluding to 2 Peter, which seems likely, he understood it as referring to divine judgment. The phrase refers, then, to the consequence of the burning of the heavens and the earth in the first part of v. 10. The earth and the works performed in it will be laid bare before God, and so the NIV translation effectively communicates the notion of divine judgment in the divine passive verb "will be found." We should observe that in v. 7 the same pattern exists. The heavens and earth will be burned, and judgment will come upon the ungodly. [Schreiner, 386]

This verse and verse 14 stand parallel. Cf. also the concept in 1 Cor. 3:15.

3:11 EXEGESIS

GREEK TEXT:

Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς]
ἐν ἀγίαις ἀναστροφῶις καὶ εὐσεβείαις,

Τούτων (οὗτος || Near Demonstrative Pronoun: Neuter Genitive Plural).

οὕτως (οὕτως = in this way, thus || Adverb).

πάντων (πας, πασα, παν || Adjective: Neuter Genitive Plural).

λυομένων (λυω || Participle: Neuter Genitive Plural, Present Passive). Futuristic Present.

ποταποὺς (ποταπος = what sort of, what kind of || Adjective: Masculine Accusative Plural).

δεῖ (δεῖ = it is necessary, must || Verb: Third Person Singular Present Indicative Active).

ὑπάρχειν (ὑπάρχω = to be || Verb: Present Infinitive Active).

[ὑμᾶς] (συ = you || Second Person Independent Personal Pronoun: Accusative Plural). Textual variant: "In place of ὑμᾶς, which is read by a wide variety of Greek and versional witnesses (including A (C*) K P 33 81 614 1739 vg syr^{ph,h} cop^{sa} arm), several witnesses read (by itacism) ἡμᾶς, which appears to be less suitable to the context (‡* 104 209 241 630 al). [Metzger, Textual Commentary]

ἐν ἀγίαις (ἅγιος || Adjective: Feminine Dative Plural). Cf. 1 Peter 1:15 ff.

ἀναστροφῶις (ἀναστροφή = conduct || Noun: Feminine Dative Plural). Cf. 1 Peter 1:15.

καὶ εὐσεβείαις, (εὐσεβεία = godliness, piety || Noun: Feminine Dative Plural). Cf. 1:3,6-7.

ENGLISH TRANSLATION:

Since all these things are to be destroyed in this way, what kind of people ought you to be in holy conduct and godliness,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Since all these things are to be destroyed in this way, (Τούτων οὕτως πάντων λυομένων)

Back to vv. 7 & 10.

Question as an imperative. – Moral imperatives follow after eschatological indicatives.

λυομένων (λυω || Participle: Neuter Genitive Plural, Present Passive). Futuristic Present. Same word used in v. 10. Word used of destroying a building. Blown up.

Definition of "destroyed" (cf. annihilationism). Word used in vv. 10, 12. Carries a range of meaning. See note on v. 13.

20.53 λυω: to destroy or reduce something to ruin by tearing down or breaking to pieces—‘to destroy, to tear down, to break to pieces. . . . ‘the back part of the ship was being broken to pieces by the violence of the waves’ Ac 27:41; ‘with his own body he broke down the wall that separated them and kept them enemies’ Eph 2:14.

In some languages there may be an important distinction in terms meaning ‘to destroy,’ depending upon whether the destruction is purposeful or not. A still further distinction may arise on the basis of beneficial or non-beneficial results. In Eph 2:14 the destruction is regarded as beneficial, while in Ac 27:41 the opposite is the case. [Louw, J. P., & Nida, E. A.]

de•stroy \di-'str?i, de-\ verb

[Middle English, from Anglo-French *destroy-*, *destrui-*, stem of *destrure*, from Vulgar Latin **destrugere*, alteration of Latin *destruere*, from *de-* + *struere* to build — more at STRUCTURE] verb transitive 13th century

1: to ruin the structure, organic existence, or condition of <destroyed the files> also : to ruin as if by tearing to shreds <their reputation was destroyed>

2 a: to put out of existence : KILL <destroy an injured horse>

b: NEUTRALIZE <the moon destroys the light of the stars>

c: ANNIHILATE, VANQUISH <armies had been crippled but not destroyed —W. L.

Shirer> verb intransitive : to cause destruction

[Merriam-Webster's collegiate dictionary, 11th Ed.]

Destruction motif is sandwiched around Peter's question (cf. 12-13) ==>

what kind of people ought you to be in holy conduct and godliness, (ποταπούς δεῖ ὑπάρχειν [ύμᾶς] ἐν ἀγίαις ἀναστροφᾷς καὶ εὐσεβείαις,)

MacArthur writes: "The phrase what sort of people translates the unique Greek term *potapous* which could also be rendered "how astonishingly excellent you ought to be." [MacArthur, 128]

Eschatology and Ethics are closely wed together by Peter. Cf. 1 Peter on these themes. Those who disregard the future are not going to live well in the present. Not contrary to Jesus' teaching on not having concern for the future, but affirmation of His teaching that we must live in light of eternity and be ready for His return.

Barclay gives three superb examples from the inscriptions on heathen tombs of what happens when men reject the teleological view of history, the belief that creation has a goal, a climax, which is one of the main themes of the doctrine of the advent. It leads to *hedonism*: 'I was nothing; I am nothing; so thou who art still alive, eat, drink, and be merry.' It leads to *apathy*: 'Once I had no existence; now I have none. I am not aware of it. It does not concern me.' It leads, finally, to *despair*: 'Charidas, what is below?' "Deep darkness." "But what of the paths upward?" "All a lie" . . . "Then we are lost." Barclay concludes, rightly, that without the truth, embodied in the second coming doctrine, that life is going somewhere, there is nothing left to live for. [cited by M. Green, 152]

ἐν ἀγίαις (ἀγίος || Adjective: Feminine Dative Plural). Cf. 1 Peter 1:15 ff.

ἀναστροφᾶς (ἀναστροφή = conduct || Noun: Feminine Dative Plural). Cf. 1 Peter 1:15.
καὶ εὐσεβείαις, (εὐσεβεία = godliness, piety || Noun: Feminine Dative Plural). Cf. 1:3,6-7.

Note that all 3 nouns are dative plural. Schreiner writes:

[This is] . . . unusual and may emphasize numerous acts of goodness. Or perhaps, the plurals are used abstractly and should not be pressed. The meaning of the verse is not greatly affected in either case. [Schreiner, 389]

Sometimes we are so caught up on the concept of grace that we forget about "doing good" and that these things matter.

Given the massive investment of contemporary Christians in the nationalism, materialism, and pleasure orientation of Western culture, this passage should serve as wake-up call. When the Day comes, one's retirement fund will not be important, but rather what one has invested in the kingdom of our Sovereign Lord. [Davids, 289]

3:12 EXEGESIS

GREEK TEXT:

προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ
ἡμέρας δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα
καυσούμενα τήκεται.

προσδοκῶντας (προσδοκαω = to await, expect || Participle: Masculine Accusative Plural, Present Active).

καὶ σπεύδοντας (σπεύδω = to hasten, hurry || Participle: Masculine Accusative Plural, Present Active). Cf. same verb used in Jude 21.

τὴν παρουσίαν (παρουσία || Noun: Feminine Accusative Singular).

τῆς (ἡ || Definite Article: Feminine Genitive Singular).

τοῦ θεοῦ (theo" || Noun: Masculine Genitive Singular).

ἡμέρας (ἡμέρα || Noun: Feminine Genitive Singular).

δι' ἣν (ὅς = which || Relative Pronoun: Feminine Accusative Singular).

οὐρανοὶ (οὐρανός || Noun: Masculine Nominative Plural).

πυρούμενοι (πυροω = to set on fire, to burn up || Participle: Masculine Nominative Plural, Present Passive).

λυθήσονται (λυω || Verb: Third Person Plural Future Indicative Passive).

καὶ στοιχεῖα (στοιχεῖον = element, elemental spirit || Noun: Neuter Nominative Plural).

καυσούμενα (καυσσω = pass. to be consumed by heat, burnt up || Participle: Neuter Nominative Plural, Present Passive).

τήκεται. (τήκω = to melt; pass. - to dissolve || Verb: Third Person Singular Present Indicative Passive). From τεκω (to liquify). Futuristic Present.

ENGLISH TRANSLATION:

awaiting and earnestly desiring the coming of the day of God, on account of which the heavens will be destroyed by burning and the elements will dissolve with intense heat!

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

awaiting and earnestly desiring the coming of the day of God, (προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας)

The "coming day of God" parallels "the day of the Lord" in v. 10. These are not terms that refer to different events (error of many dispensationalists) but the same event (cf. Rev. 6:17 which conjoins the two).

προσδοκῶντας (προσδοκαω = to await, expect || Participle: Masculine Accusative Plural, Present Active). The verb occurs 3x in the space of 3 vv. (12-14). Eager expectation (cf. 1 Peter 4:7).

Ver. 12. σπεύδοντας., Either (1) "earnestly desiring," cf. Isa. xvi. 5, σπευδων δικαιοσυνην or (2) preferably, "hastening the coming." "The church may be said to bring e day nearer when it prays, 'Thy kingdom come'" (Bigg). The writer is here referring to the Jewish idea that the sins of men prevented the Messiah from appearing. [Expositors]

The idea of hastening stands in tension with the idea of God's patience in v. 9. Also see 1 Peter 2:12; Matt. 6:10; Acts 3:19ff.

Rabbis disagreed as to whether the end of the age was at a time fixed by God or whether it could be hastened by Israel's repentance and obedience. [Keener]

In this context. Christians hasten the coming of the end by missions and evangelism (cf. Mt 24:14), thereby enabling the conversion of those for whose sake God has delayed the end (2 Pet 3:9, 15). [Keener]

B. OT Context. The two distinctive OT allusions are as follows. (1) Peter says that his readers 'look forward to' the day of God, but he also says that they "speed its coming" (3:12). This latter clause ultimately depends on Isa. 60:22. The entire chapter of Isa. 60 has been promising the future glory of Israel, God's covenant people. The language is spectacularly evocative. And at the end of it God promises, "I am the Lord; it its time I will hasten it." Here, of course, it is the Lord who is hastening the day, not his obedient people. (2) Peter says that the day of the Lord brings both catastrophic judgment and triumphant renewal. On the one hand is the conflagration that burns up everything (3:12b); on the other hand is the promise of "a new heaven and a new earth, where righteousness dwells" (3:13). Here too Peter is drawing from Isaiah: "'Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind . . . 'As the new heavens and the new earth that I make will endure before me,' declares the Lord, 'so will your name and descendants endure.'" (Isa. 55:17; 66:22 NIV).

C The Context in Judaism. (1) The notion of God hastening the day of judgment or vindication is picked up in the literature of early Judaism, for the most part making it clear that God, not the believers, is hastening the day (e.g., Sir. 36:10; 2 Bar. 20:1-2; 54:1; 83:1; L.A.B. 19:13). In rabbinic circles another tradition affirms that God hastens or delays the day based on Israel's repentance or lack of repentance (see esp. b. Sanh. 97b-98a; see also y. Ta'an. 1:1; b. Yoma 86b), though it is uncertain that any of these traditions reach back to Peter's time. Some have interpreted Acts 3:19-20 in the same light: "Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Messiah..." (2) The need for a renewal of creation is also widely recognized in this literature, though usually not with the terminology of "a new heaven and a new earth" or the like

D, Textual Matters. (1) The notion of hastening is found in the MT. It appears that the LXX translator had difficulty with the notion of God "hastening" the day, and gave an entirely different meaning ("I the Lord will gather them according to the time"). Nevertheless the "hastening" idea reverberates (as we have seen) through later Jewish thought. It should be remembered that the context of the Isaiah reference includes descriptions of cosmic phenomena (60:18-21, overlapping with, though not identical to, those found in 2 Pet. 3:10-13) and mention of the people's eternal righteousness (cf. 2 Pet. 3:13, which thinks of the new heaven and the new earth, promises in Isa. 65 and 66, as "the home of righteousness"). The verb rendered "look forward to" or "wait for" in 2 Pet. 2:12 is *prosdokeo*; the corresponding verb in 60:22 LXX is *hypomeno*. Aquila's Greek translation of the verb, however, coincides with that of 2 Peter, as does the usage in 2 Bar. 83:4. Peter maybe relying on a Greek translation other than the LXX. (2) In 2 Pet. 2:13 Peter follows the LXX's singular "heaven" rather than the Hebrew plural "heavens." [CNTOT]

It may go beyond the evidence to argue that 3:19-20 argues for a set of assumptions to the effect that Christians can actually hasten the time of Christ's coming by their conduct (see §C above); strictly speaking, it does no such thing but instead simply insists that certain things must take place before the return of Christ, including the wiping out of the sins of many. There is no hint that if a greater number repent, or repent more quickly, then the times of refreshing and the return of Christ will thereby be expedited. Here in 2 Pet. 3:11-12, however, the notion of hastening the day of the Lord's return is unavoidable. In one sense, of course, this is the corollary of God's delaying the parousia in order to give more people time to repent (Rom. 2:4; 2 Pet. 3:9). "Their repentance and holy living may therefore, from the human standpoint, hasten its coming. This does not detract from God's sovereignty in determining the time of the End . . . , but means only that his sovereign determination graciously takes human affairs into account" (Bauckham 1988: 325 [cf. Moo 1996:198-99]). [CNTOT]

The idea is similar to the common NT concept of being watchful, or alert. Cf. Hab. 2:3.

Acts 1:7 (τιθημι); 17:31(ιιστημι) - Day is "appointed" or "grounded/fixed".

The other side is Acts 3:19-20 (Peter):

19 Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; 20 and that He may send Jesus, the Christ appointed for you,

Relevant as it relates to the destruction of Jerusalem in AD 70. Beyond that:

Had Israel as a whole done this [heeded Peter's words and repented] during these Pentecostal days, how different the course of world history and world evangelization would have been! How much more swiftly (we may imagine) would the consummation of Christ's kingdom have come! But it is pointless to pursue the "might-have-beens" of history. [F.F. Bruce, *The New International Commentary on the New Testament: Acts* (Grand Rapids: William B. Eerdmans, 1954), 92]

We might as well as speak in terms of "What if Adam never sinned?" Yet Christ was slain before the foundation of the world!

Note verse 21:

whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

That may be the key! There is an eschatological tension here. Jewish tradition was divided (debate as to what aspects would date to Peter's time). Sir 36:10 says "hasten the day and remember the appointed time." This may be similar to the tension that exists between evangelism and election (imp. of missions). Jesus said that the gospel would be proclaimed t/o the entire world and then the end would come (Matt 24:14). That was initially fulfilled in AD 70. Cf. Col. 1:6. But not finally fulfilled (cf. Matt. 28:19).

We may be surprised to see that Peter spoke of hastening the day of God. Some understand this to say that we should be diligent to prepare for the day, but this is not the most natural sense of the verb (cf. Luke 2:16; 19:5-6; Acts 20:16; 22:18). Peter clearly taught that believers can advance or hasten the arrival of God's day by living godly lives. We think here of the prayer, "Your kingdom come" (Matt 6:10). Surely the idea is that our prayer has some impact on when the kingdom arrives. Such an idea was current in Judaism as well, for some rabbis taught that God would fulfill his promises if Israel would repent (cf. b. Sank. 98a). Acts 3:19-21 appears to teach a similar idea. God would send his Christ and restore all things if Israel repented fully. But does not such an idea threaten divine sovereignty, his control over history? Was Peter suggesting that God himself does not know when the end will be, since he does not know if his people will live in a godly way? We can dismiss the idea that the future is obscured from God, for if that were true, how could we know that history would ever end? After two thousand years of history, how could we be sure that Christians would ever live righteously enough to bring about God's day? Divine sovereignty is not threatened, for God himself foreknows what his people will do. Indeed, he even foreordains what we will do (e.g., Prov 16:33; Isa 46:9-11; Lam 3:37-38; Eph 1:11). Nevertheless, such teaching must never cancel out the call to live godly lives and the teaching that our prayers and godliness can speed his coming. We must not fall prey to rationalism that either squeezes out divine sovereignty or ignores human responsibility. Both of these must be held in tension, and here the accent on what human beings can do to hasten the day of God. [Schreiner, 390-91]

Adams writes:

It is not enough to hope that this day will come toward us but we must approach towards it. We may pray earnestly, Come, Lord, come quickly; yet he will come never the sooner. For he hath appointed the day wherein he will judge the world, Acts 17:31: he will come in his own determined time, not when we would have him. We cannot hasten the day, but we may hasten to it. [2 Peter, 729]

And:

When we expect the coming of our best-beloved into friend, we often run to the door, and give many a look out at the window; and not seldom a sigh steals from our hearts, and forceth a sound out of our lips. Oh so when will he come? If we did love Christ so well as we ought to do, or but so well as we say we do, we would give more frequent looks towards him; and though our eyes cannot carry up our souls, yet our souls would send up our eyes, to the place where his honour dwelleth. The father ran to meet his returning child, Luke xv. 20, and shall we not hasten to meet our returning Father? [Ibid., 731]

And:

It is not enough to be righteous, but we must be zealous in righteousness; not enough to do some good works, but we must abound in all good works; and this is to haste to the coming of the day of the Lord. [Ibid]

Also Luther's view ("For Peter describes this day as one that is to come even now, so that men should be prepared for it, to hope for it with joy, and even hasten to run to meet it, as that which sets us free from death, sin, and hell." 284).

Some commentators paint a different picture as to the word used. For example, Lenski:

We need not labor the sense by taking $\sigma\pi\epsilon\acute{\upsilon}\delta\omega$ in the sense of "hasten," speed up the coming of the day of the Lord, so that it will come sooner than it would otherwise come. We question whether the holy conduct of Christians can hasten the day of judgment, whether this is the teaching of the Bible. The decline of faith and the coldness of love would have more of a tendency to hurry the day along. This verb is widely used in the sense of "to be eager" (see Liddell and Scott for illustrations), which fits perfectly here as an intensifying synonym of "expecting." [348]

yea, they should be "hastening unto" it, or "hastening" it; for though the day is fixed for the coming of Christ, nor can it be altered, as his coming will not be longer, it cannot be sooner, yet it becomes the saints to pray earnestly for it, that it may be quickly, and for the accomplishment of all things that go before it, prepare for it, and lead unto it; such as the conversion of the Jews, and the bringing in of the fulness of the Gentiles; and by putting him in mind of, and pleading with him, his promises concerning these things, and giving him no rest till they are accomplished; [Gill]

The other meaning is that of earnestly desiring which would make good sense in the context and which is certainly easier to explain than the first meaning. If Peter intends the former meaning, then it appears he is urging his readers to be God's instruments in furthering the divine purpose. What this specifically means is the subject of considerable speculation, but suffice it to say that it seem reasonable to say that it calls for holy lives that open the door for holy lips in evangelism and intercession.

Hastening can mean eagerly desiring that something will happen.

looking for and earnestly desiring (ASV)
expecting and earnestly longing for the coming of the day of God (Phillips)

wait and earnestly long for (Amplified)
looking for and truly desiring (BBE)
look forward to the day of God and eagerly wait for it to come (GWT 0
wait for the day of God and look forward to its coming (Int'l Children's Bible)

[Precept Austin website]

We can expect but not be eager for something. Satan expects the coming day of God, but he's not eager for it.

1:16 "power and parousia"; 3:4 "His parousia" here "the parousia of the day of God."

John Piper adds this thought:

We don't hasten the Day in an absolute sense because Acts 1:7 teaches that the Father has fixed the times and seasons by his own authority and Jesus said in Mk 13:22 that the Father knows the hour of the Son's return. But from our vantage point we can hasten the Day by fulfilling the pre-conditions of Christ's return, namely the preaching of the gospel to all the nations (Mk. 13:10) and the repentance of the full number of the Gentiles who must come in before the end (Ro 11:25). Evidently Peter believes that lives of holiness and godliness will indeed fulfill these conditions and hasten the Day of God. [Precept Austin website]

σθευδω

a do quickly: 68.79

b cause to happen soon: 68.80

c be eager: 25.74 [Louw & Nida]

25.74 σθευδω . . . f: to be eager to do something, with the implication of readiness to expend energy and effort—'to be eager, eagerness, devotion.' . . . 'he was eager to arrive in Jerusalem, if at all possible, by the day of Pentecost' Ac 20:16. For another interpretation of σθευδω in Ac 20:16, see 68.79. . . . 'which is the very thing I have been eager to do' Ga 2:10. . . . 'in order to make plain to you how deep is your devotion to us' 2 Cor 7:12. [Louw & Nida]

Issue as to the transitive use of the verb here. Is it still likely that it can be translated in the sense of "eagerness"?

Cf. the HCSB (a recent and very good translation): "as you wait for and earnestly desire the coming of the day of God."

2 Pet. iii. 12.—" Looking for and hastening unto the coming of the day of God." Here, "looking for" is προσδοκαω (prosdokao), and "hastening " is σπευδω (speudo), to hasten. Everywhere else the latter verb is intransitive; but here it is transitive to correspond with "looking for," and means to be eager or earnest for a thing. It qualifies the "looking for" and

not the "coming" itself: i.e., looking for, yes—and earnestly looking for that coming too. We cannot hasten that day, which is fixed in the counsels of God, but we can be more eager and earnest in our looking for it. The RV has "earnestly desiring the coming." This is better; but it is stronger when we recognize the figure—looking for and being earnest for, which is the figure Hendiadys; earnestly looking for, with the emphasis on earnestly. [Bullinger, Figures of Speech, 672]

Christ's second coming in judgment is a proof of the deity of Christ; and is called "the day of God", in distinction from man's day, or human judgment, (1 Corinthians 4:3). "Christ will appear most clearly to be truly and properly God, by the manifest display of his omniscience, omnipotence, and other glorious perfections . . ." [Gill]

on account of which the heavens will be destroyed by burning and the elements will dissolve with intense heat! (δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται.)

A conflagration. The elements will melt with heat (elements = earth, air, water, molecules).

Isa. 63:19-64:1 (Micah 1:4). Cf. also Isa. 34:4.

Walking through the fire, as it were (the believer's conduct sandwiched between this concept of fire/judgment).

Solar system, galaxies, space-time relationship will be dissolved.

Sadly, the false teachers made the kind of mistake that one makes when it's too late to do anything about it.

Some are of opinion that these words refer to the destruction of Jerusalem; and so the passing away of the heavens may design the removal of their church state and ordinances, (Hebrews 12:26,27), and the melting of the elements the ceasing of the ceremonial law, called the elements of the world, (Galatians 4:3,9), and the burning of the earth the destruction of the land of Judea, expressed in such a manner in (Deuteronomy 29:23 32:22), and particularly of the temple, and the curious works in that, which were all burnt up and destroyed by fire, though Titus endeavoured to prevent it, but could not: which sense may be included, inasmuch as there was a promise of Christ's coming to destroy the Jewish nation, and was expected; and which destruction was a prelude of the destruction of the world, and is sometimes expressed in such like language as that is; but then this must not take place, to the exclusion of the other sense: and whereas this sense makes the words to be taken partly in a figurative, and partly in a literal way; and seeing the heavens and the earth are in the context only literally taken, the former sense is to be preferred; and to which best agrees the following use to be made of these things. --Gill

Why the focus on Christ's coming as opposed to death? An individual's death is certainly much more imminent than Christ's return. Over the past 2000 years, millions upon millions of Christians have died. Why doesn't Peter (others) tell us to be focused on our death, rather than on Christ's return?

1. We are a corporate body, not individual. Death is individual, but the emphasis in Scripture is not on our being individuals, but on being a company, a fellowship of the redeemed. 2. While we are present with Christ upon death, we yet await final judgment. 3. Time factor: we aren't sure what it's going to be like when we die as it relates to what may seem like the passing of time (cf. v. 8). It may be that the time that passes between a believer's death to the Lord's coming may feel like an instant. (Cf. those who undergo surgery.)

3:13 EXEGESIS

GREEK TEXT:

καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν ἐν οἷς δικαιοσύνη κατοικεῖ.

καινοὺς δὲ (καινος = new || Adjective: Masculine Accusative Plural).

οὐρανοὺς (οὐρανός || Noun: Masculine Nominative Plural).

καὶ γῆν (γῆ || Noun: Feminine Accusative Singular).

καινὴν (καινος = new || Adjective: Feminine Accusative Singular).

κατὰ τὸ ἐπάγγελμα (ἐπάγγελμα = promise || Noun: Neuter Nominative/Accusative Singular).

Cf. 1:4 and parallel use in 3:9.

αὐτοῦ (αὐτός || Third Person Independent Personal Pronoun: Masculine Genitive Singular).

προσδοκῶμεν (προσδοκάω = to await, to expect || Verb: First Person Plural Present Indicative Active). Also used in vv. 12,14.

ἐν οἷς (ὅς = which || Relative Pronoun: Masculine Dative Plural).

δικαιοσύνη (δικαιοσύνη || Noun: Feminine Nominative Singular).

κατοικεῖ (κατοικέω = to dwell, live || Verb: Third Person Singular Present Indicative Active). Cf. the use of the word in Col. 3:16 which I touched on recently.

ENGLISH TRANSLATION:

But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But according to His promise we are expecting new heavens and a new earth, (καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν)

The "new heavens and new earth" are in the emphatic position. This did not happen in AD 70 (cf. intro notes). Cf. also Brian E. Daley, "The Hope of the Early Church: A Handbook of Patristic Eschatology" (selections on Christ's coming and Jerusalem, pp. 21, 134-35, 166-67, 232).

The day of the Lord involves both destruction and judgment; but also restoration and salvation.

κατὰ τὸ ἐπάγγελμα (ἐπάγγελμα = promise || Noun: Neuter Nominative/Accusative Singular).
Cf. 1:4 and parallel use in 3:9. See other uses in chapter 3.

Note Isaiah 65:17ff, 66:22 (Rev. 21:1). Paul in Romans 8.

Did Peter teach that the old heavens and earth will be annihilated and that God will create something brand new? Or is the idea that God will purify the old world and create out of the same elements a new one? It is difficult to be sure, and we would do well to be cautious in postulating how God will fulfill his promises. Thiede points out that the debate is a very old one, with Justin Martyr and Minucius Felix endorsing annihilation, whereas Irenaeus and Origen argued for purification and renovation. In either case, it seems that we can fairly say that the future world is physical, that a new universe will be born. Believers "are looking forward" (*prosdokomen*) to this world, to the day of God (3:12), to the fulfillment of God's promises. [Schreiner, 392]

Parallel to heavens and elements in the previous verse. Perhaps chiasmic.

The question is raised as to whether this universe shall be annihilated, and a new heaven and earth shall be created *ex nihilo*. In order to answer it one should not stop with passages like Ps. 102:26; Isa. 51:6; Jer. 34:4; Matt. 24:35; Mark 13:31; Heb. 1:11; Rev. 20:11. One should include also Rom. 8:19-22; 1 Cor. 7:31; Rev. 21:1-5. The heavens and the earth shall be renovated, renewed, purified, made perfect. There shall be no further separation between earth and the abode of God; they shall be one at last. Besides Rev. 21:1-5 one should read the whole of Rev. 21:10-27 and close with Heb. 11:10. [Lenski, 350]

in which righteousness dwells. (ἐν οἷς δικαιοσύνη κατοικεῖ.)

In that future world righteousness will dwell (cf Isa 32:16, LXX). The righteousness here is God's righteousness (cf. 1:1), which fills the future world with his glory and beauty. And Peter had clarified throughout the letter that only the righteous will participate in that world. The antinomian teachers will be excluded, as will all their disciples. Only those who heeded Peter's message will inherit the promises and enjoy the new world. We should remind ourselves that no notion of works righteousness is involved here, for as Peter had already taught (1:3-4), those who live righteously have been transformed by God himself. They do what is right as a consequence of God's gracious work in their lives. [Schreiner, 392]

The life of a follower of Jesus, then, is not to be led in fear of judgment but in hope of a new age. Fear tends to paralyze people rather than motivate them.

We cannot imagine what this will be like. What will it be like, to be "you" and yet have no capacity to sin? Never an illicit thought. Never failing in your duty unto Christ. Never a bad attitude. Unimaginable. Eye has not seen, nor ear heard..... Think of a blind man, born blind. Never has seen anything. He grows up to adulthood and medicine finds a cure for him. He now sees.

No more sin; the devastation of the fall totally wiped away. No more sorrow, pain, evil, disappointment, suffering, loss, sickness, failure. Paradise lost now Christ gained. Will be done on earth as it is in heaven finalized.

. . . now these, and these only, will be the inhabitants of the new heavens and the new earth; there will be no unrighteous persons there, as in the present world, which lies in wickedness, and is full of wicked men; and they will be stocked with inhabitants after this manner; all the elect will now be gathered in, and Christ, when he comes, will bring all his saints with him from heaven, and will raise their bodies, and reunite them to their souls; and those that are alive will be caught up to meet the Lord in the air, and will make up together the general assembly and church of the firstborn, whose names are written in heaven; and whereas, upon the coming of Christ, the present heavens and earth will be burnt or purified by fire, and so made new and fit for the spirits of just men made perfect, who being again embodied, will fill the face of them, and shall inherit the earth, and reign with Christ on it for a thousand years, during which time there will not be a wicked man in them; for the wicked that will be alive at Christ's coming will be burnt with the earth, and the wicked dead shall not rise till the thousand years are ended, and who being raised, will, together with the devils, make the Gog and Magog army; wherefore none but righteous persons can look for these new heavens and earth, for to these only are they promised, and such only shall dwell in them . . . [Gill]

What is absolutely certain is that when evil and sin have been destroyed and removed, the world, the earth as we know it now, will likewise have been destroyed. Then there will be produced a new heaven and a new earth. This is the very thing, says Paul, to which the whole creation is looking everywhere, and for which it is longing—creation "waiting for the manifestation of the sons of God." Those who are Christian will be present in that new world in glorified bodies, reigning with Christ, enjoying that eternal state with Him. The animals will be different, creation will be different; everything that is ugly and painful and foul will have been removed. There will be no more disease, there will be no more death; crying and sorrow and suffering will all be removed. There will be a glorified earth and a glorified heaven, and glorified men and women will live on such an earth and under such a heaven.

That is the biblical view of the ultimate end of history, and according to Peter, Christian people are those who look forward to it. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." How do I feel about history today? What do I feel about things as they are at this present time? How do I keep myself going? What is it that enables me to live? Am I living in the hope that something wonderful will happen, and that all our troubles will be banished and all will be well in a year's time, or two years', or perhaps ten years' time? Am I still clinging to something that is going to happen in this life and in this world for my happiness? If I am, then according to the New Testament, I am worldly minded, I am carnally minded. That is not the biblical view at all. The Bible tells us that the Christian man is one who really lives in the light of this blessed Book, who believes that this world, because of sin, must ultimately be destroyed. [Lloyd Jones, 193-94]

Compare our attitude with that of doomsday prophets like H.C.