

Notes on the Greek New Testament
Day 333 – November 29th – 2 Peter 3:1-18

Works frequently referenced in these notes on 2 Peter

Bauckham, R. J. *Word Biblical Commentary: Vol 50: Jude, 2 Peter*, Dallas, Word, 1998
Green, Michael *2 Peter and Jude (Tyndale Commentary)*, Leicester, IVP, 1968

2 Peter 3

"In this chapter Peter returns from harrying the heretics to encouraging the faithful." Green.
There is an echo in vv 1-2 of 1:12-15.

Verse 1

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

ἤδη adv now, already
ἀγαπητος, η, ον beloved

"The title comes three times in this last chapter of 2 Peter in significant contexts: 'beloved remember' (v.1); 'Beloved live without reproach' (v.14); 'beloved, beware' (v.17)." Green.

δευτερος, α, ον second
γραφω write
ἐπιστολή, ης f letter

Green suggests that the implied first letter may not be 1 Peter, which was not primarily a letter of reminder, but another from Peter which is now lost. Bauckham (along with many other commentators) thinks the reference is to 1 Peter and is the author's attempt to re-establish that he is writing in Peter's name.

διεγείρω awake, wake up
ὑπομνήσεις, εως f remembering,
remembrance (ἐν ὑ by way of
reminder).

εἰλικρινῆς, ες pure; sincere, honest
διάνοια mind, thought, understanding

"A phrase used by Plato to mean 'pure reason', uncontaminated by the seductive influence of the senses. Did Peter take over what may have become a catchword, and encourage his readers by telling them that he believed their minds were uncontaminated by the lust and heresy all around them?" Green.

Verse 2

μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος,

μνησθῆναι Verb, aor infin μμνησκομαι
remember, call to mind

προειρημένων Verb, perf pass ptc, gen pl
προλεγω say beforehand, warn in
advance

ῥημα, ατος n word, thing

"In this verse the writer appeals to the same two authorities, prophets and apostles, whose testimony was invoked to validate the preaching of the Parousia in 1:16–21. It is therefore certain that the OT prophets are meant, not (as Sidebottom thinks) the Christian prophets." Bauckham.

ἐντολή, ης f command, instruction
σωτήρ, ηρος m saviour

Green comments on "the continuous procession of genitives which makes this verse in Greek extremely harsh... At all events, the meaning is clear enough, and stresses the link between the prophets who foreshadowed Christian truth, Christ who exemplified it, and the apostles who gave an authentic interpretation of it. God's self-disclosure was to be seen in the written word of God through the prophetic scriptures, and the spoken message through the apostolic proclamation (see Eph 2:20; 3:5). The source of the authority was the Spirit who inspired both (Eph 3:5; 2 Peter 1:16-21; 1 Peter 1:10-12)."

The apostles are placed on the same level as the prophets. The Scriptures of the Old and New Testaments are to be the guide of the people of God (cf. 3:16).

Verse 3

τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

πρῶτον adv. first, first of all
ἐλεύσονται Verb, fut midd dep indic, 3 pl
ἐρχομαι
ἐσχατος, η, ον adj last, final

"With the advent of Jesus the last chapter of human history has opened, though it was not yet completed. In between the two advents stretches the last time, the time of grace, the time, too, of opposition. For the prediction of false teachers in the last days, see Matthew 24:3-5, 11, 23-26; 2 Timothy 3:1ff.; ... Jude 18. Such false teaching and apostasy were seen as part of the necessary birth-pangs before the messianic age in all its fullness was born." Green.

ἐμπαιγμονη, ης f mocking, ridicule
ἐμπακτης, ου m one who makes fun (of another), mocker

A Hebrewism.

ἰδιος, α, ον one's own
ἐπιθυμια, ας f see 1:4
πορευομαι proceed, conduct one's life

Their mockery is a defence of their conduct.

Verse 4

καὶ λέγοντες· Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

ποῦ interrogative adverb where

"The rhetorical question beginning ποῦ ἐστὶν ... ; ('Where is ... ?') is a standard form in the OT. 'Where is your/their God?' is the taunt of the psalmist's enemies, when God does not intervene to rescue him from trouble (LXX Ps 41:4, 11), or of the Gentile nations when God does not intervene on behalf of his people (LXX Pss 78:10; 113:10; Joel 2:17; Mic 7:10). Especially relevant are Mal 2:17, where those who doubt that God is concerned to punish the wicked and reward the good ask cynically, 'Where is the God of justice?' and Jer 17:15, where Jeremiah's enemies scoff at the nonfulfillment of his prophecies, with the words, 'Where is the word of the Lord? Let it come true!' The form is therefore highly appropriate to express the sarcastic rejection of the prophecy of divine intervention in judgment at the Parousia of Jesus Christ, on the grounds of its nonfulfillment." Bauckham.

ἐπαγγελια, ας f promise

Probably Jesus' own promise rather than OT prophecy.

παρουσια, ας f coming, arrival, presence
κοιμαομαι sleep, fall asleep, die

Packer thinks that the reference is to the previous generation. These people were interested only in what fell within the confines of their own experience. Bauckham similarly comments, "almost all modern commentators understand οἱ πατέρες ('fathers') to be the first Christian generation... The probability is therefore that 2 Peter dates from the period, late in the first century, when the death of the first generation was a fresh and challenging issue."

οὕτως and οὕτω adv. thus, in this way
διαμενω stay, remain, continue
ἀρχη, ης f beginning
κτισις, εως f creation

"The scoffers supported their scepticism that God would break decisively into history at the return of Christ, by emphasizing the immutability of the world. Had they been alive today, they would have talked about the chain of cause and effect in a closed universe governed by natural laws, where miracles, almost by definition, cannot happen. 'The laws of nature', one can almost hear them saying, 'disprove your *deus ex machina* doctrine of divine intervention to wind up the course of history.' Their mistake was to forget that the laws of nature are God's laws; their predictability springs from His faithfulness." Green.

Verses 5-7

Peter answers directly their second point. The world is not closed to the action of God but was created and is sustained by his power. Moreover, God has intervened in judgment in the past (the flood) and it is only his sustaining power that keeps the present world from judgment.

Verse 5

λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἑκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

λανθανω escape notice, lose sight of
θελω wish, will

Bauckham follows Kelly in thinking τοῦτο θέλοντας means 'for in *maintaining this* they overlook ...'

οὐρανος, ου m heaven
ἐκπαλαι for a long time, long ago
γη, γης f earth
ὕδωρ, ὕδατος n water

"The watery chaos (Gen 1:2-6) out of which the world was formed by God's repeated word, 'Let there be ...!'" Green.

συνεστῶσα Verb, perf act ptc, f nom s
 συνιστημι and συνιστανῶ hold together,
 be formed

"For it is always to be borne in mind that the world stands through no other power than that of God's word, and that therefore inferior secondary causes derive from him their power, and produce different effects as they are directed. Thus through water the world stood, but water could have done nothing by itself, but on the contrary obeyed God's word as an inferior agent or element. As soon then as it pleased God to destroy the earth, the same water obeyed in becoming a ruinous inundation. We see how ... they err, who stop at naked elements, as though there were perpetuity in them." Calvin.

Verse 6

δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεῖς
 ἀπόλετο·

The plural δι' ὧν could mean waters, or water and the word of God. Green prefers the latter, as does Bauckham who says, "This is stylistically rather awkward, but seems to make the best sense." Bauckham continues, "If δι' ὧν refers to both water and the word of God, there is a neat parallelism in all three vv in this section: by his word and by means of water God created the world (v 5); by his word and by means of water he destroyed it (v 6); by his word and by means of fire he will destroy it in the future (v 7)."

τοτε then, at that time

ὁ τότε κόσμος 'the world that then was'

κατακλυσθεῖς Verb, aor pass ptc, m nom s
 κατακλυζῶ deluge, flood

ἀπόλετο Verb, aor midd indic, 3 s ἀπολλυμι
 destroy; midd be lost, perish

Verse 7

οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
 τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς
 ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν
 ἀνθρώπων.

τεθησαυρισμένοι Verb, perf pass ptc, m nom
 pl θησαυρίζω store up, put aside

πυρ, ος n fire

τηρεῶ keep

κρίσις, εως f judgement

ἀπωλεία, ας f destruction, utter ruin

ἀσεβης, ες godless, impious

"It is the same word of God which has decreed that the world will in the future be destroyed again, this time by fire. The observable stability of the world is therefore no guarantee of its continued stability in the future; it is being preserved in existence by God only until the time he has appointed for the judgment of the wicked. The final phrase reveals that although in this passage the author is certainly concerned with catastrophic upheavals in the physical world, which amount to the destruction and creation of worlds, he is not concerned with these for the sake of mere cosmology, but with their interpretation in a worldview which sees them as occurring by the sovereign decree of God as instruments of his judgment on humanity." Bauckham.

Verse 8

Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί,
 ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ
 χίλια ἔτη ὡς ἡμέρα μία.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος οηθ
 λανθανῶ see v.5

ἀγαπητος, η, ον see v.1

χιλιοι, αι, α thousand

ἔτη Noun, nom & acc pl ἔτος, ους n year

See Ps 90:4. This verse is quoted here not to provide a basis for speculative eschatological chronology but to make clear that God does not count time as we do; "In God's eyes a long period may appear short... Second Peter's readers may continue to expect the Day of the Lord which will come unexpectedly like a thief, but lest they succumb to the skepticism of the scoffers, they must also consider that the delay which seems so lengthy to us may not be so significant within that total perspective on the total course of history which God commands. Because he alone has such a perspective, God retains the date of the End in his own knowledge and power, and it cannot be anticipated by any human calculation." Bauckham.

Verse 9

οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες
 βραδύτητα ἠγοῦνται, ἀλλὰ μακροθυμεῖ εἰς
 ὑμᾶς, μὴ βουλόμενός τις ἀπολέσθαι ἀλλὰ
 πάντα εἰς μετάνοιαν χωρῆσαι.

Cf. Hab 2:3.

βραδυνῶ be delayed

ἐπαγγελια, ας f promise, what is promised

βραδυτης, ητος f slowness, negligence

ἠγεομαι think, regard

μακροθυμεῶ be patient, wait patiently

εις ὑμᾶς (P⁷² B C P. al) is preferable to δι' ὑμᾶς (κ A al), which may arise from the unusualness of εἰς after μακροθυμεῖν, or from the desire to give v 9b a wider application, to all mankind rather than all the readers (cf. Justin, 2 Apol. 7). εἰς ἡμᾶς (K L al) is poorly attested.

βουλομαι want, desire, wish

τινας Pronoun, m & f acc pl τις

ἀπολλυμι destroy, lose; midd be lost, perish

μετανοια, ας f repentance

χωρεω make room for, accept

Cf. Joel 2:12-13; Jonah 4:2; Rom 2:4. "It is not *slackness* but *longsuffering* that delays the consummation of all history, and holds open the door to repentant sinners, even scoffers. Not impotence but mercy is the reason for God's delay." Green.

The sole purpose for the continuance of the world is the preaching of the Gospel and the gathering in of those God purposes to save. When all God's people are saved, Christ will come.

Verse 10

ἦξει δὲ ἡμέρα κυρίου ὡς κλέπτῃς, ἐν ἧ ὁ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται.

God's forbearance does not mean indefinite postponement. The positioning of the verb ἦξει at the beginning of the verse gives it emphatic force – the day *will come*.

ἦκω come, have come, be present

κλεπτῃς, ου m thief

Cf. Mt 24:43,44; Lk 12:39,40. "The parousia will be as sudden, as unexpected, as disastrous to the unprepared, as a nocturnal burglary." Green.

ροιζηδὸν with a loud noise

παρελεύσονται Verb, fut midd dep indic, 3 pl

παρερχομαι pass, pass away

"First, *the heavens* (i.e. the sky, thought of as the envelope above the world) *shall pass away with a great noise* or 'disappear in a roar of flames'. This is probably the meaning here of ῥοιζηδὸν, a New Testament *hapax legomenon*. It is a colourful, onomatopoeic word, which can be used of the swish of an arrow through the air, or the rumbling of thunder, as well as the crackle of flames, the scream of the lash as it descends, the rushing of mighty waters, or the hissing of a serpent. 'He has chosen it', writes Lumby, 'as if by it he would unite many horrors in one.' That fire is uppermost in Peter's mind in this instance is clear from verse 7; for the idea, compare Revelation 20:11; for the language, cf. Mark 13:31; for Peter's fondness for 'fire', cf. 1 Peter 1:7; [2 Peter 3:12]." Green.

στοιχεῖα, ὧν n elements (of which the world is made)

Some think that στοιχεῖα here refers to the heavenly bodies, sun, moon and stars. This is favoured by Bauckham who thinks there is a dependence upon Isa 34:4 LXX.

καυσομαι be burned up

λυω loose, untie

εὐρεθήσεται 'will be discovered' or 'laid bare'. There are several textual variants here including οὐχ εὐρεθήσεται, κατακαησεται (be burned up) and ἀφανισθησονται (disappear). Bauckham comments that εὐρεθήσεται (κ B K P al) "is undoubtedly the best reading, as the *lectio difficilior*, which allows the other readings to be explained as corrections." Bauckham thinks the meaning is 'will be discovered by God' – understanding εὐρεθήσεται as a 'divine' passive. "The apocalyptic imagery which follows depicts not simply the dissolution of the cosmos but, more importantly, the eschatological coming of the divine Judge. When the wrathful voice of God thunders out of heaven and the fire of his judgment sets the sky ablaze, the firmament and the heavenly bodies will be destroyed, and the earth, the scene of human wickedness, will be exposed to his wrath. Then it will be impossible for the wicked to hide from God's judicial scrutiny. They and their evil deeds will be discovered by him and condemned."

Verses 11-16

A concluding section of what Bauckham calls 'Eschatological paraenesis' which he says is not uncommon in concluding sections of NT letters, cf. 1 Cor 15:58; Gal 5:7-10; Eph 5:10-16; Phil 4:5; Col 4:5; 1 Tim 6:14; 2 Tim 4:1-5; 1 Peter 5:1-10.

Verse 11

Τούτων οὕτως πάντων λυομένων ποταπὸς δεῖ
ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ
εὐσεβείαις,

"As always in the New Testament, the moral imperative follows the eschatological indicative." Green.

οὕτως and οὕτω adv. thus, in this way

It is difficult to decide between οὕτως (P⁷² B C P. *al*) and οὖν (κ A K L *al*), but since the latter provides a more logical connection with v 10 it may be a correction.

ποταπός, η, ον of what sort, what kind
δει impersonal verb it is necessary, should,
ought

ὑπαρχω be (equivalent to εἰμι)

Metzger comments, "In place of ὑμᾶς, which is read by a wide variety of Greek and versional witnesses, several witnesses read (by itacism) ἡμᾶς, which appears to be less suitable in context. Although the absence of any pronoun may be either accidental or the result of deliberate scribal pruning of an apparently superfluous word, in view of the age and importance of P⁷² and B a majority of the Committee considered it advisable to enclose ὑμᾶς within square brackets."

Since the material fabric of the universe is to pass away, we should not be pre-occupied with such things but with that which will outlast its passing. We are to live now the lives that reflect the righteousness of the new creation (cf. v 13).

ἅγιος, α, ον holy

ἀναστροφή, ης f manner of life, conduct
εὐσεβεία, ας f godliness, godly life

Verse 12

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

προσδοκαω wait for, expect

σπευδω hasten, hurry, be eager (for)

"Christians are expected to look for the coming of the Lord; had not Jesus Himself told them to watch? But this does not mean pious inactivity. It means action. For, wonderful as it may seem, we can actually 'hasten it on' (NEB) (not *hastening unto* as in AV). In other words, the timing of the advent is to some extent dependent upon the state of the Church and of society. What a wonderfully positive conception of the significance of our time on earth. It is no barren waiting for *Finis* to be written. It is intended to be a time of active co-operation with God in the redemption of society. Our era between the advents is the age of grace, the age of the Spirit, the age of evangelism." Green.

Bauckham comments, "Clearly this idea of hastening the End is the corollary of the explanation (v 9) that God defers the Parousia because he desires Christians to repent. 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 (cf. Comment on v 9), but means only that his sovereign determination graciously takes human affairs into account."

πυροομαι burn

καυσομαι be burned up

"The judgement is again seen in terms of fire, fire which destroys dross (verse 10) and purifies gold (cf. 1 Pet 1:7). There was plenty of Old Testament precedent for this (see, e.g., Mal 3:3; 4:1). The Christian who is living in touch with Christ can face the thought of the dissolution of all things without dismay – even with joy. This is how the fire which strikes terror into the ear of the mockers can here be adduced as an incentive to the faithful (cf. Dn 3). Paul makes precisely the same use of it in 1 Corinthians 3:10ff." Green.

τήκομαι dissolve, be melted

The prophetic present is used for the future. "The word occurs in the LXX of both Micah 1:4 and Isaiah 34:4, both of which passages have influenced Peter's whole treatment of the forthcoming fire." Green.

Verse 13

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

καινός, η, ον new

ἐπαγγελμα, τος n promise

Cf. Isa 65:17; 66:22.

προσδοκαω see v.12

δικαιοσύνη, ης f righteousness

κατοικεω live, inhabit

'... in which righteousness is at home.' "Sin, which has marred God's world, will not be permitted to have the final word. In a renewed universe the ravages of the fall will be repaired by the glory of the restoration. Paradise Lost will become Paradise Regained, and God's will shall eventually be done alike in earth and heaven." Green.

Verse 14

Διό, ἀγαπητοί, ταῦτα προσδοκῶντες
σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ
εὐρεθῆναι ἐν εἰρήνῃ,

διο therefore, for this reason

ἀγαπητος, η, ον see v.1

προσδοκαω see v.12

σπουδαζω work hard at, be eager

"Because a new world of righteousness is coming, which only the righteous can enter, Christians must live righteously now to be fit to enter it." Bauckham.

ἄσπιλος, ον spotless; without defect

ἀμωμητος, ον blameless, faultless

Cf. 2:13 and 1 Peter 1:19. "True Christians must conform to the spotless, blameless pattern of God's Son." Green.

εὐρεθῆναι Verb, aor pass infin εὐρισκω
εἰρηνη, ης f peace

"A quiet state of conscience, founded on hope and patient waiting." Calvin.

Verse 15

καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
σωτηρίαν ἠγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς
ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν
αὐτῷ σοφίαν ἐγράψεν ὑμῖν,

μακροθυμια, ας f longsuffering, patience

Cf. v.9.

σωτηρια, ας f salvation

ἠγεομαι think, regard, consider

"The point in this verse, as in verse 9, is that the patience of the Lord (i.e. the Lord Jesus), displayed in the merciful delay of the parousia, is designed to lead men through repentance and faith to salvation." Green. Peter's readers are therefore to consider the delay in the Parousia as part of God's saving plan rather than a cause for alarm or disbelief.

δοθεῖσαν Verb, aor pass ptc, f acc s δίδωμι

σοφια, ας f wisdom, insight

γραφω write

"What ... is Peter alluding to? Is it the fact that Paul teaches, as he does, that God delays the parousia out of motives of mercy, so that more may come to repentance? That is the point of Romans 2:4 (cf. Rom 3:25; 9:22; 11:22)... On the other hand, Peter may be alluding simply to Paul's constant teaching in all his letters about the need for holy, patient, steadfast, peaceable living (especially in the light of the parousia). These are, of course, the very subjects Peter himself has just been discussing. This seems the simplest solution. The exact location of Peter's recipients then becomes immaterial. They received one or more letters from Paul, with which Peter is also familiar, and to which he here alludes." Green. Bauckham comments, "As in the rather similar case of 1:16–18, the reference to Paul has an apologetic purpose. The author wishes to point out that his own teaching (specifically in 3:14–15a) is in harmony with Paul's because Paul was an important authority for his readers." He takes 'wrote to you' as a reference to a specific letter (probably Galatians, Colossians or Ephesians) in contrast with 'in all his letters' in the next verse.

Verse 16

ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν
αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά
τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν
ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν
αὐτῶν ἀπώλειαν.

ἐπιστολη, ης f letter

λαλεω speak, talk

δυσνοητος, ον difficult to understand

"A rare word, with a nuance of ambiguity about it." Green. Bauckham comments, "The reference is probably ... to passages which are liable to be misunderstood unless they are interpreted in the light of the rest of Paul's teaching and of the apostolic teaching generally, rather than to passages which are simply obscure... For the correct interpretation of such passages some instruction in Christian teaching is required."

ἀμαθης, ες ignorant, uninstructed

May refer both to the false teachers and to those led astray by them.

ἀστηρικτος, ον unsteady, weak

στρεβλωω distort, twist

"This could imply either that they give Paul's teaching an unacceptable sense and reject it, or that they misinterpret it in such a way as to make it support their own misguided views. In the first case, it could be that they interpreted Paul's statements about the imminence of the Parousia (e.g. Rom 13:11-12; 16:20; 1 Cor 7:29; Phil 4:5; 1 Thess 4:15) in such a way as to imply that his expectations were not fulfilled and therefore that his future eschatology must be rejected. In the second case, the most likely texts (as most commentators argue) would be those which could be held to support antinomianism (e.g. Rom 4:15; 5:20; 8:1; 1 Cor 6:12; and the doctrine of justification by faith as a whole) and the false teachers' offer of 'freedom' (2:19; cf. Rom 8:2; 2 Cor 3:17)." Bauckham.

λοιπος, η, ον rest, remaining, other
γραφη, ης f writing, Scripture

The apostolic writings are placed on the same level as the Old Testament Scriptures. Bauckham thinks that the reference could also include the Gospels, "whose predictions of the imminent Parousia the false teachers would have interpreted as false prophecy and rejected, as perhaps they did Paul's." Cf. 1:20-21.

ιδιος, α, ον one's own
ἀπωλεια, ας f destruction, utter ruin

"Peter is alluding to Paul's doctrine of justification by faith which was, we know, twisted by the unscrupulous to mean that once justified a man could do what he liked with impunity. Indeed, the more he sinned the better, for it afforded a great opportunity for the grace of God to be displayed (Rom 3:5-8; 6:1). Paul's insistence that the Christian is free from legal rules (Rom 8:1,2; 7:4; Gal 3:10) was twisted to mean that he condoned licence. One can almost hear his own libertarian war-cries being quoted back at him in 1 Corinthians 6:12, 'All things are lawful for me' and in Galatians 5:13, 'Brethren, you have been called unto liberty.'" Green.

Verse 17

ὕμεις οὖν, ἀγαπητοί, προγινώσκοντες
φυλάσσεσθε ἵνα μὴ τῆ τῶν ἀθέσμων πλάνη
συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,
προγινώσκω know already
φυλάσσω keep, guard
ἀθεσμος, ον morally corrupt, lawless

Those who live without law.

πλανη, ης f error, deceit, deception
συναπαχθέντες Verb, aor pass ptc, m nom pl
συναπαγομαι be carried away, led
astray

ἐκπέσητε Verb, aor act subj, 2 pl ἐκπιπῶ
fall off, fall away
στηριγμος, ου m firm footing, firmness

Cf. ἀστήρικτοι, 'unstable' in v 16. "The word for *steadfastness*, στηριγμος, occurs only here in the New Testament, but is from the same root as the verb Jesus had used in Luke 22:32, 'When you are converted, strengthen (στηρισον) your brethren.' This is a command which, throughout this Epistle, Peter has been seeking to obey. It is not surprising that he who had been so mercurial and had been changed by the grace of God into a man of rock should be so concerned about stability." Green.

Verse 18

αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἢ
δοξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

αὐξάνω and αὐξῶ grow, increase

A return to the theme of 1:5-10.

χάριτι Noun, dat s χάρις, ιτος f grace
γνώσις, εως f knowledge, understanding
σωτηρ, ηρος m saviour
δοξα, ης f glory; praise, honour
αἰων, αἰωνος m age, eternity

'Day of eternity' "probably refers to the eschatological age as a day which will dawn at the Parousia (1:19) and last forever." Bauckham.

Most MSS add ἀμήν, but this is omitted in a few MSS (including B 1739). Since most doxologies conclude with 'Amen' and all other NT doxologies do so, it is more likely to have been added than to have been omitted here.