

THE SECOND EPISTLE GENERAL OF

PETER

Commentary by **A. R. FAUSSETT**

INTRODUCTION

AUTHENTICITY AND GENUINENESS. — If not a gross imposture, *its own internal witness* is unequivocal in its favor. It has *Peter's* name and apostleship in its heading: not only his surname, but his original name *Simon*, or *Simeon*, he thus, at the close of his life, reminding his readers who he originally was before his call. Again, in ⁶⁰¹⁶2 Peter 1:16-18, he mentions *his presence at the Transfiguration*, and *Christ's prophecy of his death!* and in ⁶⁰¹⁵2 Peter 3:15, *his brotherhood with Paul*. Again, in 2 Peter 3:1, the author speaks of himself as author of the former Epistle: it is, moreover, addressed so as to *include* (but not to be restricted to) the same persons as the first, whom he presupposes to be acquainted with the writings of Paul, by that time recognized as "Scripture" (⁶⁰¹⁵2 Peter 3:15, "the long-suffering of God," compare Romans 2:4). This necessarily implies a *late date*, when Paul's Epistles (including Romans) already had become generally diffused and accepted as Scripture in the Church. The Church of the fourth century had, besides the testimony which we have of the *doubts* of the earlier Christians, other external evidence which we have not, and which, doubtless, under God's overruling providence, caused them to accept it. It is hard to understand how a book palpably false (as it would be if Peter be not the author) could have been accepted in the Canon as finally established in the Councils of Laodicea, A.D. 360 (if the fifty-ninth article be genuine), Hippo, and Carthage in the fourth century (393 and 397). The whole tone and spirit of the Epistle disprove its being an imposture. He writes as one not speaking of himself, but *moved by the Holy Ghost* (⁶⁰¹²2 Peter 1:21). An attempt at such a fraud in the first ages would have brought only shame and suffering, alike from Christians and

heathen, on the perpetrator: there was then *no temptation to pious frauds* as in later times. That it must have been written in the earliest age is plain from the *wide gulf in style* which separates it and the other New Testament Scriptures from even the earliest and best of the post-apostolic period. DAILLE well says, “God has allowed a fosse to be drawn by human weakness around the sacred canon to protect it from all invasion.”

Traces of acquaintance with it appear in the earliest Fathers. HERMAS [*Similitudes*, 6.4] (compare [◊]2 Peter 2:13), Greek, “luxury in the day ... luxuriating with their own deceivings”; and [*Shepherd*, *Vision* 3.7], “They have left their true way” (compare [◊]2 Peter 2:15); and [*Shepherd*, *Vision* 4.3], “Thou hast escaped this world” (compare [◊]2 Peter 2:20). CLEMENT OF ROME, [*Epistle to the Corinthians*, 7.9; 10], as to *Noah’s preaching* and *Lot’s deliverance*, “the Lord making it known that He does not abandon those that trust in Him, but appoints those otherwise inclined to judgment” (compare 2 Peter 2:5,6,7,9). IRENAEUS, A.D. 178 (“the day of the Lord is as a thousand years”), and JUSTIN MARTYR seem to allude to 2 Peter 3:8. HIPPOLYTUS [*On Antichrist*], seems to refer to [◊]2 Peter 1:21, “The prophets spake not of their own private (individual) ability and will, but what was (revealed) to them alone by God.” The difficulty is, neither TERTULLIAN, CYPRIAN, CLEMENT OF ALEXANDRIA, nor the oldest Syriac (*Peschito*) version (the *later Syriac* has it), nor the fragment known as *Muratori’s Canon*, mentions it. The first writer who has expressly named it is ORIGEN, in the third century (*Homily* on Joshua; also *Homily 4* on Leviticus, and *Homily 13* on Numbers), who names it “Scripture,” quoting 2 Peter 1:4 2:16; however (in EUSEBIUS [*Ecclesiastical History*, 6.25]), he mentions that the Second Epistle was doubted by some. FIRMIAN, bishop of Cappadocia, in *Epistle to Cyprian* speaks of Peter’s *Epistles* as warning us to avoid heretics (a monition which occurs in the *Second*, not the *First* Epistle). Now *Cappadocia* is one of the countries mentioned (compare 1 Peter 1:1 with 2 Peter 3:1) as addressed; and it is striking, that from Cappadocia we get the earliest decisive testimony. “Internally it claims to be written by Peter, and this claim is confirmed by the Christians of that very region in whose custody it *ought* to have been found” [TREGELLES].

The books disputed (*Antilegomena*), as distinguished from those universally recognized (*Homologoumena*), are Epistles Second Peter,

James, Second and Third John, Jude, the Apocalypse, Epistle to Hebrews (compare EUSEBIUS [*Ecclesiastical History*, 3.3,25]). The *Antilegomena* stand in quite a different class from the *Spurious*; of these there was no *dispute*, they were universally rejected; for example, *the Shepherd of Hermas*, *the Revelation of Peter*, *the Epistle of Barnabas*. CYRIL OF JERUSALEM (A.D. 348) enumerates *seven* Catholic Epistles, including Second Peter; so also GREGORY NAZIANZEN (A.D. 389), and EPIPHANIUS (A.D. 367). The oldest *Greek* manuscripts extant (of the fourth century) contain the *Antilegomena*. JEROME [*On Illustrious Men*], conjectured, from a supposed difference of style between the two Epistles, that Peter, being unable to write *Greek*, employed a different translator of his *Hebrew* dictation in the Second Epistle, and not the same as translated the First into *Greek*. Mark is said to have been his translator in the case of the Gospel according to Mark; but this is all gratuitous conjecture. Much of the same views pervade both Epistles. In both alike he looks for the Lord's coming suddenly, and the end of the world (compare 2 Peter 3:8-10 with 1 Peter 4:5); the inspiration of the prophets (compare ⁽¹⁰¹¹⁾1 Peter 1:10-12 with ⁽¹⁰¹²⁾2 Peter 1:19-21 3:2); the new birth by the divine word a motive to abstinence from worldly lusts (⁽¹⁰¹³⁾1 Peter 1:22 2:2; compare 2 Peter 1:4); also compare 1 Peter 2:9 with 2 Peter 1:3, both containing in the *Greek* the rare word "virtue" (⁽¹⁰¹⁴⁾1 Peter 4:17 with 2 Peter 2:3).

It is not strange that *distinctive peculiarities* of STYLE should mark each Epistle, the design of both not being the same. Thus the *sufferings* of Christ are more prominent in the First Epistle, the object there being to encourage thereby Christian sufferers; the *glory* of the exalted Lord is more prominent in the Second, the object being to communicate fuller "knowledge" of Him as the antidote to the false teaching against which Peter warns his readers. Hence His title of redemption, "Christ," is the one employed in the First Epistle; but in the Second Epistle, "the Lord." *Hope* is characteristic of the First Epistle; *full knowledge*, of the Second Epistle. In the First Epistle he puts his *apostolic authority* less prominently forward than in the Second, wherein his design is to warn against false teachers. The same difference is observable in Paul's Epistles. Contrast 1 Thessalonians 1:1 2 Thessalonians 1:1 Philippians 1:1, with Galatians 1:1 1 Corinthians 1:1. The reference to Paul's writings as already existing in numbers, and as then a recognized part of *Scripture* (⁽¹⁰¹⁵⁾2 Peter 3:15,16),

implies that this Epistle was written at a late date, just before Peter's death.

Striking verbal coincidences occur: compare ^{<4019>}1 Peter 1:19, end, with ^{<4084>}2 Peter 3:14, end; 2 Peter 1:3, "His own," *Greek*, ^{<4026>}2 Peter 2:16 3:17 with 1 Peter 3:1,5. The omission of the *Greek* article, ^{<4023>}1 Peter 2:13 with ^{<4022>}2 Peter 1:21,2:4,5,7. Moreover, two words occur, ^{<4013>}2 Peter 1:13, "tabernacle," that is, the body, and ^{<4015>}2 Peter 1:15, "decease," which at once remind us of the transfiguration narrative in the Gospel. Both Epistles refer to the deluge, and to Noah as the *eighth* that was saved. Though the First Epistle abounds in *quotations* of the Old Testament, whereas the Second contains none, yet *references* to the Old Testament occur often (^{<4022>}2 Peter 1:21 2:5-8,15 3:5,6,10,13). Compare *Greek*, ^{<4021>}1 Peter 3:21, "putting away," with ^{<4014>}2 Peter 1:14; ^{<4017>}1 Peter 1:17, *Greek*, "pass the time," with ^{<4018>}2 Peter 2:18; 1 Peter 4:3, "walked in," with ^{<4022>}2 Peter 2:10 3:3; "called you," ^{<4015>}1 Peter 1:15 2:9 5:10, with 2 Peter 1:3.

Moreover, more verbal coincidences with the speeches of Peter in Acts occur in this *Second*, than in the *First* Epistle. Compare *Greek*, "obtained," 2 Peter 1:1 with ^{<4017>}Acts 1:17; 2 Peter 1:6, *Greek*, "godliness," with ^{<4023>}Acts 3:12, the only passage where the term occurs, except in the Pastoral Epistles; and 2 Peter 2:9 with Acts 10:2,7; 2 Peter 2:9, "punished," with ^{<4021>}Acts 4:21, the only places where the term occurs; 2 Peter 3:2, the double genitive, with ^{<4022>}Acts 5:32; "the day of the Lord," ^{<4022>}2 Peter 3:10, with ^{<4021>}Acts 2:20, where only it occurs, except in 1 Thessalonians 5:2.

The testimony of Jude, ^{<4017>}Jude 1:17,18, is strong for its genuineness and inspiration, by adopting its very words, and by referring to it as received by the churches to which he, Jude, wrote, "Remember the words which were spoken before of the *apostles* of our Lord Jesus Christ; how that they told you *there should be mockers in the last time, who should walk after their own ungodly lusts.*" Jude, therefore, must have written *after* Second Peter, to which he plainly refers; not before, as ALFORD thinks. No less than eleven passages of Jude rest on similar statements of Second Peter. Jude 1:2, compare 2 Peter 1:2; Jude 1:4, compare 2 Peter 2:1; Jude 1:6, compare 2 Peter 2:4; Jude 1:7, compare 2 Peter 2:6; Jude 1:8, compare ^{<4022>}2 Peter 2:10; Jude 1:9, compare ^{<4021>}2 Peter 2:11; ^{<4011>}Jude 1:11, compare ^{<4025>}2 Peter 2:15; ^{<4012>}Jude 1:12, compare ^{<4027>}2 Peter 2:17; ^{<4016>}Jude 1:16,

compare ^{<G0B2}2 Peter 2:18; ^{<G0B3}Jude 1:18, compare 2 Peter 2:1 3:3. Just in the same way Micah, Micah 4:1-4, leans on the somewhat earlier prophecy of Isaiah, whose inspiration he thereby confirms. ALFORD reasons that because Jude, in many of the passages akin to Second Peter, is fuller than Second Peter, he must be prior. This by no means follows. It is at least as likely, if not more so, that the briefer is the earlier, rather than the fuller. The dignity and energy of the style is quite consonant to what we should expect from the prompt and ardent foreman of the apostles. The difference of style between First and Second Peter accords with the distinctness of the subjects and objects.

THE DATE, from what has been said, would be about A.D. 68 or 69, about a year after the first, and shortly before the destruction of Jerusalem, the typical precursor of the world's end, to which ^{<G0B2}2 Peter 3:10-13 so solemnly calls attention, after Paul's ministry had closed (compare *Greek* aorist tense, "wrote," past time, ^{<G0B5}2 Peter 3:15), just before Peter's own death. It was written to *include* the same persons, and perhaps in, or about the same place, as the first. Being without salutations of individuals, and entrusted to the care of no one church, or particular churches as the first is, but directed generally "to them that have obtained like precious faith with us" (2 Peter 1:1), it took a longer time in being recognized as canonical. Had Rome been the place of its composition or publication, it could hardly have failed to have had an early acceptance — an incidental argument against the tradition of Peter's martyrdom *at Rome*. The remote scene of its composition in Babylon, or else in some of the contiguous regions beyond the borders of the Roman empire, and of its circulation in Cappadocia, Pontus, etc., will additionally account for its tardy but at last universal acceptance in the catholic Church. The former Epistle, through *its more definite address*, was earlier in its general acceptance.

OBJECT. — In ^{<G0B7}2 Peter 3:17,18 the twofold design of the Epistle is set forth; namely, to guard his readers against "the error" of false teachers, and to exhort them to grow in experimental "knowledge of our Lord and Savior" (^{<G0B8}2 Peter 3:18). The ground on which this *knowledge* rests is stated, ^{<G0D2}2 Peter 1:12-21, namely, the inspired testimony of apostles and prophets. The danger now, as of old, was about to arise from false teachers, who soon were to come among them, as Paul also (to whom reference is made, ^{<G0B5}2 Peter 3:15,16) testified in the same region. The

grand antidote is “the *full knowledge* of our Lord and Savior,” through which we know God the Father, partake of His nature, escape from the pollutions of the world, and have entrance into Christ’s kingdom. The aspect of Christ presented is not so much that of the past *suffering*, as of the future *reigning*, Savior, His present *power*, and future new kingdom. This aspect is taken as best fitted to counteract the *theories* of the false teachers who should “deny” His *Lordship* and His *coming* again, the two very points which, as an *apostle and eye-witness*, Peter attests (His “power” and His “coming”); also, to counteract *their evil example in practice*, blaspheming the way of truth, despising governments, slaves to covetousness and filthy lusts of the flesh, while boasting of Christian freedom, and, worst of all, apostates from the truth. The *knowledge of Christ*, as being the knowledge of “the way of righteousness,” “the right way,” is the antidote of their bad practice. Hence “the preacher” of righteousness, Noah, and “righteous Lot,” are instanced as escaping the destruction which overtook the “unjust” or “unrighteous”; and Balaam is instanced as exemplifying the awful result of “unrighteousness” such as characterized the false teachers. Thus the Epistle forms one connected whole, the parts being closely bound together by mutual relation, and the end corresponding with the beginning; compare ⁶⁰¹⁸2 Peter 3:14,18 with 2 Peter 1:2, in both “grace” and “peace” being connected with “the knowledge” of our Savior; compare also ⁶⁰¹⁷2 Peter 3:17 with 2 Peter 1:4,10,12; and ⁶⁰¹⁸2 Peter 3:18, “grow in grace and knowledge,” with the fuller 2 Peter 1:5-8; and ⁶⁰¹²2 Peter 2:21; and ⁶⁰¹³2 Peter 3:13, “righteousness,” with 2 Peter 1:1; and 2 Peter 3:1 with ⁶⁰¹²2 Peter 1:13; and 2 Peter 3:2 with ⁶⁰¹⁹2 Peter 1:19.

The *germs* of Carpocratian and Gnostic heresies already existed, but the actual manifestation of these heresies is spoken of as *future* (2 Peter 2:1,2, etc.): another proof that this Epistle was written, as it professes, in the apostolic age, before the *development* of the Gnostic heresies in the end of the first and the beginning of the second centuries. The description is too general to identify the heresies with any particular one of the subsequent forms of heresy, but applies generally to them all.

Though altogether distinct in aim from the First Epistle, yet a connection may be traced. The neglect of the warnings to circumspection in the walk led to the evils foretold in the Second Epistle. Compare the warning against

the abuse of Christian *freedom*, ^{<G1E6>}1 Peter 2:16 with ^{<G1E9>}2 Peter 2:19, “While they promise them *liberty*, they themselves are the *servants of corruption*”; also the caution against *pride*, 1 Peter 5:5,6 with ^{<G1E8>}2 Peter 2:18, “they speak great swelling words of vanity.”

CHAPTER 1

2 PETER 1:1-21.

ADDRESS: EXHORTATION TO ALL GRACES, AS GOD HAS GIVEN US, IN THE KNOWLEDGE OF CHRIST, ALL THINGS PERTAINING TO LIFE: CONFIRMED BY THE TESTIMONY OF APOSTLES, AND ALSO PROPHETS, TO THE POWER AND COMING OF CHRIST.

1. Simon — the *Greek* form: in oldest manuscripts, “Symeon” (*Hebrew*, that is, “hearing), as in ^{<4454>}Acts 15:14. His mention of his original name accords with the design of this Second Epistle, which is to warn against the coming false teachers, by setting forth the true “knowledge” of Christ on the testimony of the *original apostolic eye-witnesses* like himself. This was not required in the First Epistle.

servant — “slave”: so Paul, Romans 1:1.

to them, etc. — He addresses a wider range of readers (*all believers*) than in the First Epistle, 2 Peter 1:1, but means to include *especially* those addressed in the First Epistle, as 2 Peter 3:1 proves.

obtained — by grace. Applied by *Peter* to the receiving of the apostleship, literally, “by allotment”: as the *Greek* is, Luke 1:9 ^{<822>}John 19:24. They did not acquire it for themselves; the divine election is as independent of man’s control, as the lot which is cast forth.

like precious — “equally precious” to all: to those who believe, though not having seen Christ, as well as to Peter and those who have seen Him. For it lays hold of the same “exceeding great and *precious* promises,” and the same “righteousness of God our Savior.” “The *common* salvation ... the faith once delivered unto the saints” (Jude 1:3).

with us — apostles and eye-witnesses (^{<608>}2 Peter 1:18). Though putting forward his *apostleship* to enforce his exhortation, he with true humility

puts himself, as to “the faith,” on a level with all other believers. The degree of faith varies in different believers; but *in respect to its objects*, present justification, sanctification, and future glorification, it is common alike to all. Christ is to all believers “made of God wisdom, righteousness, sanctification, and redemption.”

through — *Greek*, “in.” Translate, as the one article to both nouns requires, “the righteousness of *Him who is* (at once) *our God and* (our) *Savior.*” Peter, confirming Paul’s testimony to the same churches, adopts Paul’s inspired phraseology. The Gospel plan sets forth *God’s righteousness*, which is Christ’s righteousness, in the brightest light. Faith has its sphere IN it as its peculiar element: God is in redemption “righteous,” and at the same time a “Savior”; compare Isaiah 45:21, “a just God and a *Savior*.”

2. Grace ... peace — (1 Peter 1:2).

through — *Greek*, “in”: the sphere IN which alone *grace* and *peace* can be multiplied.

knowledge — *Greek*, “full knowledge.”

of God, and of Jesus our Lord — The *Father* is here meant by “God,” but the *Son* in 2 Peter 1:1: marking how entirely *one* the Father and Son are (John 14:7-11). The *Vulgate* omits “of God and”; but oldest manuscripts support the words. Still the prominent object of Peter’s exhortation is “the knowledge of *Jesus our Lord*” (a phrase only in ^{ROM}Romans 4:24), and, only secondarily, of the Father through Him (2 Peter 1:8 ^{2PE}2 Peter 2:20 3:18).

3. According as, etc. — Seeing that [ALFORD]. “As He hath given us ALL things (needful) for life and godliness, (so) do you give us ALL diligence,” etc. The oil and flame are given wholly of grace by God, and “taken” by believers: their part henceforth is to “trim their lamps” (compare 2 Peter 1:3,4 with 2 Peter 1:5, etc.).

life and godliness — Spiritual *life* must exist first before there can be true *godliness*. *Knowledge of God* experimentally is the first step to *life* (John 17:3). The child must have vital breath. first, and then cry to, and walk in the ways of, his father. It is not by *godliness* that we obtain *life*, but by

life, godliness. To *life* stands opposed *corruption*; to *godliness*, *lust* (2 Peter 1:4).

called us — (⁶⁰⁰2 Peter 1:10); “calling” (1 Peter 2:9).

to glory and virtue — rather, “*through* (His) *glory*.” Thus *English Version* reads as one oldest manuscript. But other oldest manuscripts and *Vulgate* read, “*By His own* (peculiar) *glory and virtue*”; being the explanation of “His divine power”; *glory* and *moral excellency* (the same attribute is given to God in 1 Peter 2:9, “praises,” literally, “virtues”) characterize God’s “power.” “Virtue,” the standing word in heathen ethics, is found only once in Paul (Philippians 4:8), and in Peter in a distinct sense from its classic usage; it (in the heathen sense) is a term too low and earthly for expressing the gifts of the Spirit [TRENCH, *Greek Synonyms of the New Testament*].

4. Whereby, etc. — By His *glory and virtue*: His *glory* making the “promises” to be *exceeding great*; His *virtue* making them “precious” [BENGEL]. *Precious promises* are the object of *precious faith*.

given — The *promises* themselves are a *gift*: for God’s *promises* are as sure as if they were fulfilled.

by these — *promises*. They are the object of faith, and even now have a sanctifying effect on the believer, assimilating him to God. Still more so, when they shall be *fulfilled*.

might, etc. — *Greek*, “that ye MAY become partakers of the divine nature,” even now in part; hereafter perfectly; 1 John 3:2, “We shall be like Him.”

the divine nature — not God’s essence, but His *holiness*, including His “glory” and “virtue,” 2 Peter 1:3; the opposite to “corruption through lust.” Sanctification is the imparting to us of *God Himself* by the Holy Spirit in the soul. We by faith partake also of the material nature of Jesus (⁴⁸⁵Ephesians 5:30). The “divine *power*” enables us to be partakers of “the divine *nature*.”

escaped the corruption — which involves in, and with itself, *destruction* at last of soul and body; on “escaped” as from a condemned cell, compare ^{<G028>}2 Peter 2:18-20 ^{<G197>}Genesis 19:17 ^{<S01E>}Colossians 1:13.

through — *Greek*, “in.” “The corruption in the world” has its seat, not so much in the surrounding elements, as in the “lust” or concupiscence of men’s hearts.

5. And beside this — rather, “And for this very reason,” namely, “seeing that His divine power hath given unto us all things that pertain to life and godliness” (2 Peter 1:3).

giving — literally, “introducing,” side by side with God’s *gift*, on your part “diligence.” Compare an instance, ^{<G010>}2 Peter 1:10 ^{<G014>}2 Peter 3:14 ^{<G011>}2 Corinthians 7:11.

all — all possible.

add — literally, “minister additionally,” or, abundantly (compare *Greek*, ^{<G010>}2 Corinthians 9:10); said properly of the one who *supplied* all the equipments of a chorus. So accordingly, “there will be *ministered abundantly* unto you an entrance into the everlasting kingdom of our Savior” (^{<G011>}2 Peter 1:11).

to — *Greek*, “in”; “*in* the possession of *your faith*, *minister virtue*. Their *faith* (answering to “knowledge of Him,” 2 Peter 1:3) is presupposed as the gift of God (2 Peter 1:3 Ephesians 2:8), and is not required to be *ministered* by us; *in* its exercise, *virtue* is to be, moreover, ministered. Each grace being assumed, becomes the stepping stone to the succeeding grace: and the latter in turn qualifies and completes the former. *Faith* leads the band; *love* brings up the rear [BENGEL]. The fruits of *faith* specified are *seven*, the perfect number.

virtue — moral excellency; manly, strenuous energy, answering to the *virtue* (energetic excellency) of God.

and to — *Greek*, “in”; “and in (the exercise of) your virtue knowledge,” namely, practical discrimination of good and evil; intelligent appreciation of what is the will of God in each detail of practice.

6. Greek, “And in your knowledge self-control.” In the exercise of Christian *knowledge* or discernment of God’s will, let there be the practical fruit of *self-control* as to one’s lusts and passions. Incontinence weakens the mind; continence, or self-control, moves weakness and imparts strength And in your self-control patient endurance” amidst sufferings, so much dwelt on in the First Epistle, second, third, and fourth chapters. “And in your patient endurance godliness”; it is not to be mere stoical endurance, but united to [and flowing from] *God-trusting* [ALFORD].

7. “And in your godliness brotherly kindness”; not suffering your godliness to be moroseness, nor a sullen solitary habit of life, but kind, generous, and courteous [ALFORD]. Your natural affection and *brotherly kindness* are to be sanctified by *godliness*. “And in your brotherly kindness love,” namely, to *all* men, even to enemies, in thought, word, and deed. From *brotherly kindness* we are to go forward to *love*. Compare ^{<SIBD>}1 Thessalonians 3:12, “Love one toward another (brotherly kindness), and toward all men (charity).” So *charity* completes the choir of graces in ^{<SIBD>} Colossians 3:14. In a retrograde order, he who has *love* will exercise *brotherly kindness*; he who has *brotherly kindness* will feel *godliness* needful; the *godly* will mix nothing stoical with his *patience*; to the patient, *temperance* is easy; the temperate weighs things well, and so has *knowledge*; knowledge guards against sudden impulse carrying away its *virtue* [BENGEL].

8. be — *Greek*, “subsist” that is, supposing these things to have an actual *subsistence* in you; “be” would express the mere matter-of-fact *being* (^{<SIBD>} Acts 16:20).

abound — *more than in others*; so the *Greek*.

make — “render,” “constitute you,” habitually, by the very fact of possessing these graces.

barren — “inactive,” and, as a field lying fallow and *unworked* (*Greek*), so *barren* and *useless*.

unfruitful in — rather, ... *in respect to*, “The *full knowledge* (*Greek*) of Christ” is the goal towards which all these graces tend. As their *subsisting* in us constitutes us *not barren* or idle, so their *abounding* in us constitutes

us *not unfruitful* in respect to it. It is through *doing* His will, and so becoming like Him, that we grow in *knowing* Him (^{<B17>}John 7:17).

9. But — *Greek*, “For.” Confirming the need of these graces (2 Peter 1:5-8) by the fatal consequences of the want of them.

he that lacketh — *Greek*, “he to whom these are not present.”

blind — as to the spiritual realities of the unseen world.

and cannot see afar off — explanatory of “blind.” He *closes his eyes* (*Greek*) as unable to see distant objects (namely, heavenly things), and fixes his gaze on present and earthly things which alone he can see. Perhaps a degree of *wilfulness* in the blindness is implied in the *Greek*, “closing the eyes,” which constitutes its culpability; hating and rebelling against the light shining around him.

forgotten — *Greek*, “contracted forgetfulness,” wilful and culpable obliviousness.

that he was purged — The continually present sense of one’s sins having been once for all forgiven, is the strongest stimulus to every grace (Psalm 130:4). This once-for-all accomplished cleansing of unbelievers *at their* new birth is taught symbolically by Christ, ^{<B30>}John 13:10, *Greek*, “He that has been *bathed* (once for all) needeth not save to *wash* his feet (of the soils contracted in the daily walk), but is clean every whit (in Christ our righteousness).” “Once purged (with Christ’s blood), we should have no more consciousness of sin (as condemning us, Hebrews 10:2, because of God’s promise).” Baptism is the sacramental pledge of this.

10. Wherefore — seeking the blessed consequence of having, and the evil effects of not having, these graces (2 Peter 1:8,9).

the rather — the more earnestly.

brethren — marking that it is affection for them which constrains him so earnestly to urge them. Nowhere else does he so address them, which makes his calling them so here the more emphatical.

give diligence — The *Greek* aorist implies *one lifelong effect* [ALFORD].

to make — *Greek* middle voice; to make *so far as it depends on you*; to do *your part* towards making. “To make” absolutely and finally is God’s part, and would be in the active.

your calling and election sure — by *ministering additionally in your faith virtue, and in your virtue knowledge*, etc. God must work all these graces in us, yet not so that we should be mere *machines*, but *willing instruments* in His hands in making His election of us “secure.” The *ensuring* of our *election* is spoken of not in respect to God, whose counsel is steadfast and everlasting, but in respect to *our part*. There is no uncertainty on His part, but on ours the only security is our *faith* in His promise and the fruits of the Spirit (2 Peter 1:5-7,11). Peter subjoins *election* to *calling*, because the *calling* is the effect and proof of God’s *election*, which goes before and is the main thing (^{<6183>}Romans 8:28,30,33, where God’s “*elect*” are those “*predestinated*,” and election is “His *purpose*,” *according to* which He “called” them). We know His *calling* before His *election*, thereby *calling* is put first.

fall — *Greek*, “stumble” and fall finally (^{<6111>}Romans 11:11). Metaphor from one *stumbling* in a race (^{<61924>}1 Corinthians 9:24).

11. an entrance — rather as *Greek*, “*the* entrance” which ye look for.

ministered — the same verb as in 2 Peter 1:5. *Minister* in your faith virtue and the other graces, so shall there be *ministered to you* the entrance into that heaven where these graces shine most brightly. The reward of grace hereafter shall correspond to the work of grace here.

abundantly — *Greek*, “richly.” It answers to “abound,” 2 Peter 1:8. If these graces *abound* in you, you shall have your entrance into heaven not merely “scarcely” (as he had said, ^{<61018>}1 Peter 4:18), nor “so as by fire,” like one escaping with life after having lost all his goods, but in triumph without “stumbling and falling.”

12. Wherefore — as these graces are so necessary to your abundant entrance into Christ’s kingdom (^{<61102>}2 Peter 1:10,11).

I will not be negligent — The oldest manuscripts read, “*I will be about* always to put you in remembrance” (an accumulated future: I will regard you as always needing to be reminded): compare “I will endeavor,” ^{<61152>}

Peter 1:15. “I will be sure always to remind you” [ALFORD]. “Always”; implying the reason why he writes the second Epistle so soon after the first. He feels *there is likely* to be more and more need of admonition on account of the increasing corruption (2 Peter 2:1,2).

in the present truth — *the Gospel truth now present with you*: formerly promised to Old Testament believers as *about to be*, now in the New Testament *actually present* with, and in, believers, so that they are “established” in it as a “present” reality. Its importance renders frequent admonitions never superfluous: compare Paul’s similar apology, ^{<6514>}Romans 15:14,15.

13. Yea — *Greek*, “But”; though “you know” the truth (^{<6012>}2 Peter 1:12).

this tabernacle — soon to be taken down (2 Corinthians 5:1): I therefore need *to make the most of my short time* for the good of Christ’s Church. The zeal of Satan against it, the more intense *as his time is short*, ought to stimulate Christians on the same ground.

by — *Greek*, “in” (compare 2 Peter 3:1).

14. shortly I must put off — *Greek*, “the putting off (as a garment) of my tabernacle is speedy”: implying a *soon approaching*, and also a *sudden* death (as a violent death is). Christ’s words, ^{<6218>}John 21:18,19, “When thou art old,” etc. were the ground of his “knowing,” now that he was old, that his foretold martyrdom was near. Compare as to Paul, 2 Timothy 4:6. Though a violent death, he calls it a “departure” (*Greek* for “decease,” ^{<6015>}2 Peter 1:15), compare ^{<4016>}Acts 7:60.

15. endeavor — “use my diligence”: the same *Greek* word as in ^{<6010>}2 Peter 1:10: this is the field in which my *diligence* has scope. Peter thus fulfils Christ’s charge, “Feed My sheep” (^{<6216>}John 21:16,17).

decease — “departure.” The very word (“exodus”) used in the Transfiguration, Moses and Elias conversing about Christ’s *decease* (*found nowhere else in the New Testament*, but ^{<812>}Hebrews 11:22, “the *departing* of Israel” out of Egypt, to which the saints’ deliverance from the present bondage of corruption answers). “Tabernacle” is another term found here as well as there (^{<4218>}Luke 9:31,33): an undesigned coincidence confirming Peter’s authorship of this Epistle.

that ye may be able — by the help of this written Epistle; and perhaps also of Mark's Gospel, which Peter superintended.

always — *Greek*, “on each occasion”: as often as occasion may require.

to have ... in remembrance — *Greek*, “to exercise remembrance of.” Not merely “to remember,” as sometimes we do, things we care not about; but “have them in (earnest) remembrance,” as momentous and precious truths.

16. For — reason why he is so earnest that the remembrance of these things should be continued after his death.

followed — out in detail.

cunningly devised — *Greek*, “devised by (*man's*) wisdom”; as distinguished from what *the Holy Ghost* teaches (compare ⁴⁴⁸³1 Corinthians 3:13). But compare also 2 Peter 2:3, “feigned words.”

fables — as the heathen mythologies, and the subsequent Gnostic “fables and genealogies,” of which the germs already existed in the junction of Judaism with Oriental philosophy in Asia Minor. A precautionary protest of the Spirit against the rationalistic theory of the Gospel history being *myth*.

when we made known unto you — not that Peter himself had *personally* taught the churches in Pontus, Galatia, etc., but he was one of the apostles whose testimony was borne to them, and to *the Church in general*, to whom this Epistle is addressed (2 Peter 1:1, *including*, but not *restricted*, as *First Peter*, to the churches in Pontus, etc.).

power — the opposite of “fables”; compare the contrast of “word” and “power,” ⁴⁴⁸⁴1 Corinthians 4:20. A specimen of His *power* was given at the Transfiguration also of His “*coming*” again, and its attendant glory. The *Greek* for “coming” is always used of His *second* advent. A refutation of the scoffers (2 Peter 3:4): I, James and John, saw with our own eyes a mysterious sample of His coming glory.

were — *Greek*, “were made.”

eye-witnesses — As initiated spectators of mysteries (so the *Greek*), we were admitted into His innermost secrets, namely, at the Transfiguration.

his — emphatical (compare *Greek*): “THAT great ONE’S *majesty*.”

17. received ... honor — in the *voice* that spake to Him.

glory — in the *light* which shone around Him. came *Greek*, “was borne”: the same phrase occurs only in ^{◄113}1 Peter 1:13; one of several instances showing that the argument against the authenticity of this Second Epistle. from its dissimilarity of style as compared with First Peter, is not well founded.

such a voice — as he proceeds to describe.

from the excellent glory — rather as *Greek*, “by (that is uttered by) the magnificent glory (that is, by *God*: as His glorious manifested presence is often called by the Hebrews “the Glory,” compare “His Excellency,” ^{◄114}Deuteronomy 33:26 Psalm 21:5).”

in whom — *Greek*, “*in regard to whom*” (accusative case); but Matthew 17:5, “in whom” (dative case) centers and rests My good pleasure. Peter also omits, as not required by his purpose, “hear Him,” showing his independence in his inspired testimony.

I am — *Greek* aorist, past time, “My good pleasure *rested* from eternity.”

18. which came — rather as *Greek*, “we heard borne from heaven.”

holy mount — as the Transfiguration mount came to be regarded, on account of the manifestation of Christ’s divine glory there.

we — emphatical: we, James and John, as well as myself.

19. We — all believers.

a more sure — rather as *Greek*, “we have *the* word of prophecy more sure (confirmed).” Previously we knew its *sureness* by faith, but, through that visible specimen of its hereafter entire fulfillment, assurance is made *doubly sure*. Prophecy assures us that Christ’s *sufferings*, now past, are to be followed by Christ’s *glory*, still future: the Transfiguration gives us a pledge to make our faith still stronger, that “the day” of His glory will “dawn” ere long. He does not mean to say that “the word of prophecy,” or Scripture, is surer than *the voice of God* heard at the Transfiguration, as *English Version*; for this is plainly not the fact. The fulfillment of

prophecy so far in Christ's history makes us the *surer* of what is yet to be fulfilled, His consummated glory. The word was the "lamp (*Greek* for 'light') heeded" by Old Testament believers, until a gleam of the "day dawn" was given at Christ's first coming, and especially in His Transfiguration. So the word is *a lamp* to us still, until "the day" burst forth fully at the second coming of "the Sun of righteousness." *The day*, when it dawns upon you, makes *sure* the fact that you saw correctly, though indistinctly, the objects revealed by *the lamp*.

whereunto — to which word of prophecy, primarily the Old Testament in Peter's *day*; but now also in our day the New Testament, which, though brighter than the Old Testament (compare 1 John 2:8, end), is but a *lamp* even still as compared with the brightness of the eternal day (compare 2 Peter 3:2). Oral teachings and traditions of ministers are to be tested by the written word (^{4471b} Acts 17:11).

dark — The *Greek* implies *squalid*, having neither water nor light: such spiritually is the world without, and the smaller world (microcosm) within, the heart in its natural state. Compare the "dry places" ^{4212b} Luke 11:24 (namely, unwatered by the Spirit), through which the unclean spirit goeth.

dawn — bursting *through* the darkness.

day star — *Greek*, the morning star," as ^{4621b} Revelation 22:16. The Lord Jesus.

in your hearts — Christ's *arising in the heart* by His Spirit giving full assurance, creates spiritually full day in the heart, the means to which is prayerfully *giving heed to the word*. This is associated with the coming of *the day of the Lord*, as being the earnest of it. Indeed, even our *hearts* shall not *fully* realize Christ in all His unspeakable glory and felt presence, until He shall come (Malachi 4:2). Isaiah 66:14,15, "When you see this, your *heart* shall rejoice ... For, behold, the Lord will come." However, TREGELLES' punctuation is best, "whereunto ye do well to take heed (as unto a light shining in a dark place, until the day have dawned and the morning star arisen) in your hearts." For the day has already dawned in the heart of believers; what they wait for is its visible manifestation at Christ's coming.

20. “Forasmuch as ye know this” (⁶⁰¹⁸1 Peter 1:18).

first — the *foremost* consideration in studying the word of prophecy. Laying it down as a *first principle* never to be lost sight of.

is — *Greek*, not the simple verb, *to be*, but *to begin to be*, “proves to be,” “becometh.” No prophecy is found to be the result of “private (the mere individual writer’s uninspired) *interpretation*” (*solution*), and so *origination*. The *Greek* noun *epilusis*, does not mean in itself *origination*; but that which the sacred writer could not always fully *interpret*, though being the speaker or writer (as ⁶⁰⁰¹1 Peter 1:10-12 implies), was plainly not of his own, but of God’s *disclosure*, *origination*, and *inspiration*, as Peter proceeds to add, “But holy men ... spake (and afterwards *wrote*) ... moved by the Holy Ghost”: a reason why ye should “give” all “heed” to it. The parallelism to ⁶⁰¹⁶2 Peter 1:16 shows that “*private interpretation*,” contrasted with “moved by the Holy Ghost,” here answers to “fables devised by (*human*) wisdom,” contrasted with “we were eye-witnesses of *His majesty*,” as attested by the “voice from God.” The words of the prophetic (and so of all) Scripture writers were not mere words of the *individuals*, and therefore to be *interpreted by them*, but of “the Holy Ghost” by whom they were “moved.” “Private” is explained, ⁶⁰²²2 Peter 1:21, “by the will of man” (namely, the individual writer). In a secondary sense the text teaches also, as the word is the *Holy Spirit’s*, it cannot be *interpreted* by its *readers* (any more than by its *writers*) by their mere *private* human powers, but by the teaching of *the Holy Ghost* (⁶⁰⁶⁴John 16:14). “He who is the author of Scripture is its supreme interpreter” [GERHARD]. ALFORD translates, “springs not out of human interpretation,” that is, is not a prognostication made by a man *knowing what he means* when he utters it, but,” etc. (⁶⁰¹⁹John 11:49-52). Rightly: except that the verb is rather, *doth become*, or *prove to be*. It not being of private interpretation, you must “give heed” to it, looking for the *Spirit’s* illumination “in your hearts” (compare *Note*, see on ⁶⁰¹⁹2 Peter 1:19).

21. **came not in old time** — rather, “was never at any time borne” (to us).

by the will of man — alone. Jeremiah 23:26, “prophets of the deceit of their own heart.” Compare 2 Peter 3:5, “willingly.”

holy — One oldest manuscript has, “*men FROM God*”: the emissaries from God. “Holy,” if read, will mean because they had the Holy Spirit.

moved — *Greek*, “borne” (along) as by a mighty wind: Acts 2:2, “*rushing* (the same *Greek*) wind”: rapt out of themselves: still not in fanatical excitement (1⁴¹⁴² Corinthians 14:32). The *Hebrew* “*nabi*,” “prophet,” meant an *announcer* or interpreter of God: he, as *God’s spokesman*, *interpreted* not his own “private” will or thought, but God’s “*Man of the Spirit*” (Hosea 9:7, *Margin*). “Thou testifiedst by Thy Spirit in Thy prophets.” “Seer,” on the other hand, refers to the *mode of receiving* the communications from God, rather than to the *utterance* of them to others. “Spake” implies that, both in its original oral announcement, and now even when in writing, it has been always, and is, *the living voice* of God *speaking* to us through His inspired servants. *Greek*, “borne (along)” forms a beautiful antithesis to “was borne.” They were passive, rather than active instruments. The *Old Testament* prophets primarily, but including also *all* the inspired penmen, whether of the New or Old Testament (2 Peter 3:2).

CHAPTER 2

2 PETER 2:1-22.

FALSE TEACHERS TO ARISE: THEM BAD PRACTICES AND SURE DESTRUCTION, FROM WHICH THE GODLY SHALL BE DELIVERED, AS LOT WAS.

1. But — in contrast to the prophets “moved by the Holy Ghost” (2 Peter 1:21).

also — as well as the true prophets (2 Peter 1:19-21). Paul had already testified the entrance of false prophets into the same churches.

among the people — Israel: he is writing to believing *Israelites* primarily (see on 1 Peter 1:1). Such a “false prophet” was Balaam (2 Peter 2:15).

there shall be — Already symptoms of the evil were appearing (2 Peter 2:9-22 Jude 1:4-13).

false teachers — teachers of falsehood. In contrast to the true teachers, whom he exhorts his readers to give heed to (2 Peter 3:2).

who — *such as* (literally, “the which”) shall.

privily — not at first openly and directly, but *by the way*, bringing in error *by the side* of the true doctrine (so the *Greek*): Rome objects, Protestants cannot point out the exact date of the beginnings of the false doctrines superadded to the original truth; we answer, Peter foretells us it would be so, that the first introduction of them would be stealthy and unobserved (Jude 1:4).

damnable — literally, “of destruction”; entailing destruction (Philippians 3:19) on all who follow them.

heresies — *self-chosen* doctrines, not emanating from God (compare “will-worship,” Colossians 2:23).

even — going *even* to such a length as to *deny* both in teaching and practice. *Peter* knew, by bitter repentance, what a fearful thing it is to deny the Lord (^{<426>}Luke 22:61,62).

denying — Him whom, above all others, they ought to *confess*.

Lord — “Master and Owner” (*Greek*), compare Jude 1:4, *Greek*. Whom the true doctrine teaches to be their OWNER *by* right of purchase. Literally, “denying Him who bought them (that He should be thereby), their Master.”

bought them — Even the ungodly were bought by His “precious blood.” It shall be their bitterest self-reproach in hell, that, as far as Christ’s redemption was concerned, they might have been saved. The denial of His *propitiatory* sacrifice is included in the meaning (compare 1 John 4:3).

bring upon themselves — compare “God *bringing in* the flood *upon* the world,” 2 Peter 2:5. Man brings upon himself the vengeance which God brings upon him.

swift — swiftly descending: as the Lord’s coming shall be swift and sudden. As the ground swallowed up Korah and Dathan, and “they went down *quick* into the pit.” Compare ^{<411>}Jude 1:11, which is akin to this passage.

2. follow — out: so the *Greek*.

pernicious ways — The oldest manuscripts and *Vulgate* read, “licentiousness” (Jude 1:4). False doctrine and immoral practice generally go together (^{<428>}2 Peter 2:18,19).

by reason of whom — “on account of whom,” namely, the followers of the false teachers.

the way of truth shall be evil spoken of — “blasphemed” by those without, who shall lay on Christianity itself the blame of its professors’ evil practice. Contrast ^{<412>}1 Peter 2:12.

3. through, etc. — *Greek*, “IN covetousness” as their element (^{<424>}2 Peter 2:14, end). Contrast ^{<413>}2 Corinthians 11:20 12:17.

of a long time — in God’s eternal purpose. “*Before of old* ordained to condemnation” (Jude 1:4).

lingereth not — though sinners think it lingers; “is not idle.”

damnation — *Greek*, “destruction” (see on 2 Peter 2:1). Personified.

slumbereth not — though sinners *slumber*.

4. if — The apodosis or consequent member of the sentence is not expressed, but is virtually contained in 2 Peter 2:9. If God in past time has punished the ungodly and saved His people, He will be sure to do so also in our days (compare end of 2 Peter 2:3).

angels — the highest of intelligent creatures (compare with this verse, Jude 1:6), yet not spared when they sinned.

hell — *Greek*, “*Tartarus*”: nowhere else in New Testament or the *Septuagint*: equivalent to the usual *Greek*, “*Gehenna*.” Not inconsistent with 1 Peter 5:8; for though their final doom is *hell*, yet for a time they are permitted to roam beyond it in “the darkness of this world.” Slaves of *Tartarus* (called “the abyss,” or “deep,” ⁴⁰⁸⁸Luke 8:31; “the bottomless pit,” ⁴⁰⁹¹Revelation 9:11) may also come upon earth. Step by step they are given to *Tartarus*, until at last they shall be wholly bound to it.

delivered — as the judge delivers the condemned prisoner to the officers (Revelation 20:2).

into chains — (Jude 1:6). The oldest manuscripts read, “dens,” as ALFORD translates: the *Greek*, however, may, in Hellenistic *Greek*, mean “chains,” as Jude expresses it. They are “reserved” unto *hell*’s “mist of darkness” as their final “judgment” or doom, and meanwhile their exclusion from the light of heaven is begun. So the ungodly were considered as virtually “in prison,” though at large on the earth, from the moment that God’s sentence went forth, though not executed till one hundred twenty years after.

5. eighth — that is, Noah, and seven others. Contrasted with the densely peopled “world of the ungodly.”

preacher — not only “righteous” himself (compare 2 Peter 2:8), but also “a preacher of righteousness”: adduced by Peter against the *licentiousness* of the false teachers (2 Peter 2:2) who have no prospect before them but destruction, even as it overtook the ungodly world in Noah’s days.

6. with, etc. — “TO overthrow” [ALFORD].

ensample — “of (the fate that should befall) those who in after-time should live ungodly.” Compare Jude 1:7, “set forth for an example.”

7. just — righteous.

filthy conversation — literally, “behavior in licentiousness” (Genesis 19:5).

the wicked — *Greek*, “lawless”: who set at defiance the *laws* of nature, as well as man and God. The Lord reminds us of Lot’s faithfulness, but not of his sin in the cave: so in Rahab’s case.

8. vexed — *Greek*, “tormented.”

9. knoweth how — He is at no loss for means, even when men see no escape.

out of — not actually *from*.

temptations — trials.

to be punished — *Greek*, “being punished”: as the fallen angels (2 Peter 2:4), actually under sentence, and awaiting its final execution. Sin is already its own penalty; hell will be its full development.

10. chiefly — They *especially* will be punished (Jude 1:8).

after — following after.

lust of uncleanness — *defilement*: “hankering after polluting and unlawful use of the flesh” [ALFORD].

government — *Greek*, “lordship,” “dominion” (Jude 1:8).

Presumptuous — *Greek*, “Darers.” *Self-will* begets *presumption*. Presumptuously daring.

are not afraid — though they are so insignificant in *might*; *Greek*, “tremble not” (Jude 1:8, end).

speak evil of — *Greek*, “blaspheme.”

dignities — *Greek*, “glories.”

11. which are — though they are.

greater — than these blasphemers. Jude instances *Michael* (Jude 1:9).

railing accusation — *Greek*, “blaspheming judgment” (Jude 1:9).

against them — against “dignities,” as for instance, the fallen angels: once exalted, and still retaining traces of their former power and glory.

before the Lord — In the presence of the Lord, *the Judge*, in reverence, they abstain from judgment [BENGEL]. Judgment belongs to God, not the angels. How great is the dignity of the saints who, as Christ’s assessors, shall hereafter judge angels! Meanwhile, *railing judgments*, though spoken with truth, *against dignities*, as being uttered irreverently, are of the nature of “blasphemies” (*Greek*, 1 Corinthians 4:4,5). If superior angels dare not, as being in the presence of God, the Judge, speak evil even of the bad angels, how awful the presumption of those who speak evil blasphemously of good “dignities.” 2 Samuel 16:7,8, Shimei; Numbers 16:2,3, Korah, etc., referred to also in ^{<small>G111}Jude 1:11 Numbers 12:8, “Were ye (Aaron and Miriam) *not afraid to speak evil* of My servant Moses?” The angels who sinned still retain the indelible impress of majesty. Satan is still “a strong man”: “prince of this world”; and under him are “principalities, powers, rulers of the darkness of this world.” We are to avoid irreverence in regard to them, not on their account, but on account of God. A warning to those who use Satan’s name irreverently and in blasphemy. “When the ungodly curseth Satan, he curseth his own soul.”

12. (^{<small>G119}Jude 1:19).

But — In contrast to the “angels,” ^{<small>G111}2 Peter 2:11.

brute — *Greek*, “irrational.” In contrast to *angels* that “excel in strength.”

beasts — *Greek*, “animals” (compare Psalm 49:20).

natural — transposed in the oldest manuscripts, “born natural,” that is, born naturally so: being *in their very nature* (that is, naturally) as such (irrational animals), born to be taken and destroyed (*Greek*, “unto capture and destruction,” or *corruption*, see on Galatians 6:8; compare end of this verse, “shall perish,” literally, “shall be corrupted,” in their own *corruption*. ^{<6110>}Jude 1:10, *naturally ... corrupt themselves*,” and so *destroy themselves*; for one and the same *Greek* word expresses *corruption*, the seed, and *destruction*, the developed fruit).

speak evil of — *Greek*, “*in the case of things which they understand not.*” Compare the same presumption, the parent of subsequent Gnostic error, producing an opposite, though kindred, error, the worshipping of good angels”: ^{<5128>}Colossians 2:18, “*intruding into those things which he hath not seen.*”

13. receive — “shall carry off as their due.”

reward of — that is, *for their “unrighteousness”* [ALFORD]. Perhaps it is implied, *unrighteousness* shall be its own *reward* or punishment. “Wages of unrighteousness” (^{<6125>}2 Peter 2:15) has a different sense, namely, *the earthly gain to be gotten by “unrighteousness.”*

in the daytime — Translate as *Greek*, “counting the luxury which is in the daytime (not restricted to *night*, as ordinary revelling. Or as *Vulgate* and CALVIN, “the luxury which is *but for a day*”: so ^{<5125>}Hebrews 11:25, “the pleasures of sin *for a season*”; and ^{<5126>}Hebrews 12:16, Esau) to be pleasure,” that is, to be their chief good and highest enjoyment.

Spots — *in themselves*.

blemishes — disgraces: bringing *blame* (so the *Greek*) *on the Church and on Christianity* itself.

sporting themselves — *Greek*, “luxuriating.”

with — *Greek*, “in.”

deceivings — or else passively, “deceits”: *luxuries gotten by deceit*. Compare ^{<4132>}Matthew 13:22, “Deceitfulness of riches”; ^{<4102>}Ephesians 4:22, “Deceitful lusts.” While deceiving others, they are deceived themselves. Compare with *English Version*, ^{<4136>}Philippians 3:19, “Whose glory is in

their shame.” “Their own” stands in opposition to “you”: “While partaking of the *love-feast* (compare ^{<6112>}Jude 1:12) with *you*,” they are at the same time “luxuriating in *their own* deceivings,” or “deceits” (to which latter clause answers ^{<6112>}Jude 1:12, end: Peter presents the positive side, “they *luxuriate* in their own deceivings”; Jude, the negative, “feeding themselves *without fear*”). But several of the oldest manuscripts, *Vulgate*, *Syriac*, and *Sahidic Versions* read (as Jude), “In their own love-feasts”: “their own” will then imply that they pervert the *love-feasts* so as to make them subserve *their own* self-indulgent purposes.

14. full of adultery — literally, “full of an adulteress,” as though they carried about adulteresses always dwelling in their eyes: the eye being the avenue of lust [HORNEIUS]. BENDEL makes the *adulteress* who fills their eyes, to be “alluring desire.”

that cannot cease — “that cannot *be made to cease* from sin.”

beguiling — “laying baits for.”

unstable — not firmly established in faith and piety.

heart — not only the *eyes*, which are the channel, but the *heart*, the fountain head of lust. Job 31:7, “Mine *heart* walked after mine eyes.”

covetous practices — The oldest manuscripts read singular, “covetousness.”

cursed children — rather as *Greek*, “children of curse,” that is, devoted to the curse. *Cursing* and *covetousness*, as in Balaam’s case, often go together: the curse he designed for Israel fell on Israel’s foes and on himself. True believers *bless*, and curse not, and *so are blessed*.

15. have — Some of the seducers are spoken of as *already come*, others as *yet to come*.

following — out: so the *Greek*.

the way — (^{<0223>}Numbers 22:23,32 Isaiah 56:11).

son of Bosor — the same as *Beor* (Numbers 22:5). This word was adopted, perhaps, because the kindred word *Basar* means *flesh*; and

Balaam is justly termed *son of carnality*, as covetous, and the enticer of Israel to lust.

loved the wages of unrighteousness — and therefore wished (in order to gain them from Balak) to curse Israel whom God had blessed, and at last gave the hellish counsel that the only way to bring God's curse on Israel was to entice them to *fleshly lust* and *idolatry*, which often go together.

16. was rebuked — *Greek*, “had a rebuke,” or *conviction*; an *exposure* of his specious wickedness on his being *tested* (the root verb of the *Greek* noun means to “convict on testing”).

his — *Greek*, “his own”: his own beast convicted him of *his own* iniquity.

ass — literally, “beast of burden”; the ass was the ordinary animal used in riding in Palestine.

dumb — *Greek*, “voiceless-speaking *in man's voice*”; marking the marvellous nature of the miracle.

forbade — literally, “hindered.” It was not the *words* of the ass (for it merely deprecated his beating it), but *the miraculous fact of its speaking at all*, which *withstood* Balaam's perversity in desiring to go after God had forbidden him in the first instance. Thus indirectly the ass, and directly the angel, *rebuked* his worse than asinine obstinacy; the ass *turned aside* at the sight of the angel, but Balaam, after God had plainly said, Thou shalt not go, persevered in wishing to go for gain; thus the ass, *in act*, *forbade* his madness. How awful a contrast — a *dumb beast* forbidding an *inspired prophet!*

17. (⁶⁰¹²Jude 1:12,13.)

wells — “clouds” in Jude; both *promising* (compare ⁶⁰²³2 Peter 2:19) water, but yielding none; so their “great swelling words” are found on trial to be but “vanity” (⁶⁰²⁸2 Peter 2:18).

clouds — The oldest manuscripts and versions read, “mists,” *dark*, and not transparent and bright as “clouds” often are, whence the latter term is applied sometimes to the saints; fit emblem of the children of darkness. “Clouds” is a transcriber's correction from ⁶⁰¹²Jude 1:12, where it is

appropriate, “clouds ... without water” (promising what they do not perform); but not here, “mists driven along by a tempest.”

mist — *blackness*; “the *chilling horror* accompanying *darkness*” [BENGEL].

18. allure — *Greek*, “lay baits for.”

through — *Greek*, “in”; the *lusts of the flesh* being the element IN which they lay their baits.

much wantonness — *Greek*, “by licentiousness”; the bait which they lay.

clean escaped — *Greek*, “really escaped.” But the oldest manuscripts and *Vulgate* read, “scarcely,” or “for but a little time”; scarcely have they escaped from them who live in error (the ungodly world), when they are allured by these seducers into sin again (^{<G12>}2 Peter 2:20).

19. promise ... liberty — (Christian) — These promises are instances of their “great swelling words” (^{<G12>}2 Peter 2:18). The *liberty* which they propose is such as fears not Satan, nor loathes the flesh. Pauline language, adopted by Peter here, and ^{<G12>}1 Peter 2:16; see on ^{<G12>}1 Peter 2:16; (compare ^{<G12>}2 Peter 3:15 ^{<G12>}Romans 6:16-22 8:15,21 Galatians 5:1,13; compare ^{<G12>}John 8:34).

corruption — (See on ^{<G12>}2 Peter 2:12); “destroyed ... perish ... corruption.”

of whom — “by whatever ... by the same,” etc.

20. after they — *the seducers* “themselves” *have escaped* (^{<G12>}2 Peter 2:19; see on Hebrews 6:4-6).

pollutions — which bring “corruption” (^{<G12>}2 Peter 2:19).

through — *Greek*, “in.”

knowledge — *Greek*, “full and accurate knowledge.”

the Lord and Savior Jesus Christ — solemnly expressing in full the great and gracious One from whom they fall.

latter end is worse ... than the beginning — Peter remembers Christ's words. "Worse" stands opposed to "better" (⁶¹²2 Peter 2:21).

21. the way of righteousness — "the way of truth" (2 Peter 2:2). Christian doctrine, and "the knowledge of the Lord and Savior."

turn — back again; so the *Greek*.

from the holy commandment — the Gospel which enjoins *holiness*; in opposition to their *corruption*. "Holy," not that it makes holy, but because it ought to be kept *inviolate* [TITTMANN].

delivered — once for all; admitting no turning back.

22. But — You need not wonder at the event; for *dogs* and *swine* they were before, and dogs and swine they will continue. They "scarcely" (⁶¹⁸2 Peter 2:18) have escaped from their filthy folly, when they again are entangled in it. Then they seduce others who have in like manner "for a little time escaped from them that live in error" (⁶¹⁸2 Peter 2:18). Peter often quoted Proverbs in his First Epistle (1 Peter 1:7 2:17 4:8,18); another proof that both Epistles come from the same writer.

CHAPTER 3

2 PETER 3:1-18.

SURENESS OF CHRIST'S COMING, AND ITS ACCOMPANIMENTS, DECLARED IN OPPOSITION TO SCOFFERS ABOUT TO ARISE. GOD'S LONG SUFFERING A MOTIVE TO REPENTANCE, AS PAUL'S EPISTLES SET FORTH; CONCLUDING EXHORTATION TO GROWTH IN THE KNOWLEDGE OF CHRIST.

1. now — “This now a second Epistle I write.” Therefore he had lately written the former Epistle. The seven Catholic Epistles were written by James, John, and Jude, shortly before their deaths; previously, while having the prospect of being still for some time alive, they felt it less necessary to write [BENGEL].

unto you — The Second Epistle, though more general in its address, yet *included* especially the same persons as the First Epistle was particularly addressed to.

pure — literally, “pure when examined by sunlight”; “sincere.” *Adulterated with no error.* Opposite to “having the understanding *darkened.*” ALFORD explains, The mind, will, and affection, in relation to the outer world, being turned to God [the *Sun* of the soul], and not obscured by fleshly and selfish regards.

by way of — *Greek*, “in,” “*in putting you in remembrance*” (⁶⁰¹²2 Peter 1:12,13). Ye already *know* (2 Peter 3:3); it is only needed that I *remind* you (Jude 1:5).

2. prophets — of the Old Testament.

of us — The oldest manuscripts and *Vulgate* read, “And of the commandment of the Lord and Savior (declared) by YOUR apostles” (so “*apostle of the Gentiles,*” ⁶¹¹³Romans 11:13) — the apostles *who live*

among you in the present time, in contrast to the Old Testament “prophets.”

3. Knowing this first — from the word of the apostles.

shall come — Their very *scoffing* shall confirm the truth of the prediction.

scoffers — The oldest manuscripts and *Vulgate* add, “(scoffers) *in* (that is, ‘with’) *scoffing*.” As Revelation 14:2, “harping with harps.”

walking after their own lusts — (^{GR10}2 Peter 2:10 ^{GR16}Jude 1:16,18). Their own pleasure is their sole law, unrestrained by reverence for God.

4. (Compare Psalm 10:11 73:11.) Presumptuous skepticism and lawless lust, setting nature and its so-called laws above the God of nature and revelation, and arguing from the past continuity of nature’s phenomena that there can be no future interruption to them, was the sin of the antediluvians, and shall be that of the scoffers in the last days.

Where — implying that it ought to have taken place before this, if ever it was to take place, but that it never will.

the promise — which you, believers, are so continually looking for the fulfillment of (^{GR13}2 Peter 3:13). What becomes of the promise which you talk so much of?

his — *Christ’s*; the subject of prophecy from the earliest days.

the fathers — to whom *the promise* was made, and who rested all their hopes on it.

all things — in the *natural world*; skeptics look not beyond this.

as they were — *continue as they do*; as we see them to continue. From the time of the promise of Christ’s coming as Savior and King being given to the fathers, down to the present time, all things continue, and have continued, *as they now are*, from “the beginning of creation.” The “scoffers” here are not necessarily atheists, nor do they maintain that the world existed from eternity. They are willing to recognize a God, but not the God *of revelation*. They reason from seeming delay against the fulfillment of God’s word at all.

5. Refutation of their scoffing from Scripture history.

willingly — wilfully; they do not *wish* to know. Their ignorance is voluntary.

they ... are ignorant of — in contrast to 2 Peter 3:8, “Be not ignorant of this.” Literally, in both verses, “This escapes THEIR notice (sagacious philosophers though they think themselves); “let this not escape YOUR notice.” They obstinately shut their eyes to the Scripture record of the creation and the deluge; the latter is the very parallel to the coming judgment by fire, which Jesus mentions, as Peter doubtless remembered.

by the word of God — not by a fortuitous concurrence of atoms [ALFORD].

of old — *Greek*, “from of old”; from the first. beginning of all things. A confutation of their objection, “all things continue as they were FROM THE BEGINNING OF CREATION.” Before the flood, the same objection to the possibility of the flood might have been urged with the same plausibility: The heavens (sky) and earth have been FROM OF OLD, how unlikely then that they should not *continue* so! But, replies Peter, the flood came in spite of their reasonings; so will the conflagration of the earth come in spite of the “scoffers” of the last days, changing the whole order of things (the present “world,” or as *Greek* means, “order”), and introducing the new heavens and earth (^{GEN}2 Peter 3:13).

earth standing out of — *Greek*, “consisting of,” that is, “formed out of the water.” The waters under the firmament were at creation gathered together into one place, and the dry land emerged *out of* and above, them.

in, etc. — rather, “*by means of* the water,” as a great instrument (along with *fire*) in the changes wrought on the earth’s surface to prepare it for man. Held together BY the water. The earth arose *out of* the water *by the efficacy of the water* itself [TITTMANN].

6. Whereby — *Greek*, “By which” (plural). *By means of which* heavens and earth (in respect to the WATERS which flowed together *from both*) *the then world perished* (that is, in respect to its *occupants*, men and animals, and its then existing *order*: not *was annihilated*); for in the flood “the fountains of the great deep were broken up” from *the earth*

(1) below, and “the windows of *heaven*”

(2) above “were opened.” The earth was deluged by that water *out of* which it had originally risen.

7. (Compare Job 28:5, end).

which are now — “the postdiluvian visible world.” In contrast to “that *then was*,” 2 Peter 3:6.

the same — Other oldest manuscripts read, “His” (God’s).

kept in store — *Greek*, “treasured up.”

reserved — “kept.” It is only God’s constantly watchful providence which holds together the present state of things till His time for ending it.

8. **be not ignorant** — as those scoffers are (2 Peter 3:5). Besides the refutation of them (2 Peter 3:5-7) drawn from the history of the deluge, here he adds another (addressed more to believers than to the mockers): God’s delay in fulfilling His promise is not, like men’s delays, owing to inability or fickleness in keeping His word, but through “long-suffering.”

this one thing — as the consideration of *chief importance* (⁴⁰⁰⁰Luke 10:42).

one day ... thousand years — (Psalm 90:4): Moses there says, Thy *eternity*, knowing no distinction between a *thousand* years and a *day*, is the refuge of us creatures of a day. Peter views God’s eternity in relation to the last day: that day seems to us, short-lived beings, long in coming, but *with the Lord* the interval is irrespective of the idea of long or short. His eternity exceeds all measures of time: to His divine knowledge all future things are present: His power requires not long delays for the performance of His work: His long-suffering excludes all impatient expectation and eager haste, such as we men feel. He is equally blessed in one day and in a thousand years. He can do the work of a thousand years in one day: so in 2 Peter 3:9 it is said, “He is not slack,” that is, “slow”: He has always the power to fulfill His “promise.”

thousand years as one day — No delay which occurs is long to God: as to a man of countless riches, a thousand dollars are as a single penny. God’s aeonologe (*eternal-ages* measurer) differs wholly from man’s

horologe (*hour-glass*). His gnomon (dial-pointer) shows all the hours at once in the greatest activity and in perfect repose. To Him the hours pass away, neither more slowly, nor more quickly, than befits His economy. There is nothing to make Him need either to hasten or delay the end. The words, “with the Lord” (Psalm 90:4, “In Thy sight”), silence all man’s objections on the ground of his incapability of understanding this [BENGEL].

9. slack — slow, tardy, *late*; exceeding the due time, as though that time were already come. ^{<S&P>}Hebrews 10:37, “will not *tarry*.”

his promise — which the scoffers cavil at. 2 Peter 3:4, “Where is the promise?” It shall be surely fulfilled “according to His promise” (^{<GR>}2 Peter 3:13).

some — the “scoffers.”

count — His promise to be the result of “slackness” (tardiness).

long-suffering — waiting until the full number of those appointed to “salvation” (^{<GR>}2 Peter 3:15) shall be completed.

to us-ward — The oldest manuscripts, *Vulgate*, *Syriac*, etc. read, “towards YOU.”

any — not desiring that any, yea, even that the scoffers, should perish, which would be the result if He did not give space for repentance.

come — *go and be received* to repentance: the *Greek* implies there is *room* for their being *received* to repentance (compare *Greek*, Mark 2:2 ^{<BS>}John 8:37).

10. The certainty, suddenness, and concomitant effects, of the coming of the day of the Lord. FABER argues from this that the millennium, etc., must *precede* Christ’s literal coming, not *follow* it. But “the day of the Lord” comprehends the whole series of events, beginning with the pre-millennial advent, and ending with the destruction of the wicked, and final conflagration, and general judgment (which last intervenes between the conflagration and the renovation of the earth).

will — emphatical. But (in spite of the mockers, and notwithstanding the delay) *come and be present* the day of the Lord SHALL.

as a thief — Peter remembers and repeats his Lord's image (⁴⁰²³Luke 12:39,41) used in the conversation in which he took a part; so also Paul (1 Thessalonians 5:2) and John (Revelation 3:3 16:15).

the heavens — which the scoffers say' shall "continue" as they are (2 Peter 3:4 ⁴⁰²⁵Matthew 24:35 Revelation 21:1).

with a great noise — with a rushing noise, like that of a *whizzing* arrow, or the crash of a devouring flame.

elements — *the component materials of the world* [WAHL]. However, as "the works" in the earth are mentioned separately from "the earth," so it is likely by "elements," mentioned after "the heavens," are meant "the works therein," namely, *the sun, moon, and stars* (as THEOPHILUS OF ANTIOCH [p. 22, 148, 228]; and JUSTIN MARTYR [*Apology*, 2.44], use the word "elements"): these, as at creation, so in the destruction of the world, are mentioned [BENGEL]. But as "elements" is not so used in Scripture *Greek*, perhaps it refers to *the component materials* of "the heavens," including *the heavenly bodies*; it clearly belongs to the former clause, "the heavens," not to the following, "the earth," etc.

melt — be dissolved, as in ⁴⁰²⁶2 Peter 3:11.

the works ... therein — of nature and of art.

11. Your duty, seeing that this is so, is to be ever eagerly expecting the day of God.

then — Some oldest manuscripts substitute "thus" for "then": a happy refutation of the "thus" of the scoffers, 2 Peter 3:4 (*English Version*, "As they were," *Greek*, "thus").

shall be — *Greek*, "*are being* (in God's appointment, soon to be fulfilled) dissolved"; the present tense implying *the certainty* as though it were actually present.

what manner *of men* — exclamatory. How watchful, prayerful, zealous!

to be — not the mere *Greek* substantive verb of existence (*einai*), but (*huparchein*) denoting a *state* or *condition* in which one is supposed to be [TITTMANN]. What holy men ye ought to be found to be, when the event comes! This is “the holy commandment” mentioned in 2 Peter 3:2.

conversation ... godliness — *Greek*, plural: *behaviors* (towards men), *godlinesses* (or *pieties* towards God) in their *manifold* modes of manifestation.

12. hasting unto — *with the utmost eagerness desiring* [WAHL], praying for, and contemplating, the coming Savior as at hand. The *Greek* may mean “hastening (that is, *urging onward* [ALFORD]) the day of God”; not that God’s eternal appointment of the time is changeable, but God appoints *us* as instruments of accomplishing those events which must be first before the day of God can come. By praying for His coming, furthering the preaching of the Gospel for a witness to all nations, and bringing in those whom “the long-suffering of God” waits to save, we *hasten the coming of the day of God*. The *Greek* verb is always in New Testament used as neuter (as *English Version* here), not active; but the *Septuagint* uses it *actively*. *Christ* says, “Surely I come quickly. Amen.” *Our* part is to *speed forward* this consummation by praying, “Even so, come, Lord Jesus” (⁴⁶²¹Revelation 22:20).

the coming — *Greek*, “*presence*” of a *person*: usually, of the Savior.

the day of God — God has given many myriads of days to *men*: one shall be the great “day of God” Himself.

wherein — rather as *Greek*, “on account of (or *owing to*) which” day.

heavens — the upper and lower regions of the sky.

melt — Our igneous rocks show that they were once in a liquid state.

13. Nevertheless — “But”: in contrast to the destructive effects of the day of God stand its constructive effects. As the flood was the baptism of the earth, eventuating in a renovated earth, partially delivered from “the curse,” so the baptism with fire shall purify the earth so as to be the renovated abode of regenerated man, wholly freed from the curse.

his promise — (Isaiah 65:17 66:22). The “we” is not emphatical as in *English Version*.

new heavens — new atmospheric heavens surrounding the renovated earth.

righteousness — *dwelleth* in that coming world as its essential feature, all pollutions having been removed.

14. that ye ... be found of him — “in His sight” [ALFORD], at His coming; plainly implying a *personal* coming.

without spot — at the coming marriage feast of the Lamb, in contrast to ^{<GRB>}2 Peter 2:13, “Spots they are and blemishes while they feast,” not having on the King’s pure wedding garment.

blameless — (1 Corinthians 1:8 ^{<GRB>}Philippians 1:10 ^{<GRB>}1 Thessalonians 3:13 5:23).

in peace — in all its aspects, towards God, your own consciences, and your fellow men, and as its consequence eternal *blessedness*: “the God of peace” will effect this for you.

15. account ... the long-suffering ... is salvation — is designed for the salvation of those yet to be gathered into the Church: whereas those scoffers “count it (to be the result of) slackness” on the Lord’s part (2 Peter 3:9).

our beloved brother Paul — a beautiful instance of love and humility. Peter praises the very Epistles which contain his condemnation.

according to the wisdom given unto him — adopting Paul’s own language, ^{<GRB>}1 Corinthians 3:10, “*According to the grace of God which is given unto me as a wise master-builder.*” Supernatural and inspired wisdom “GIVEN” him, not acquired in human schools of learning.

hath written — *Greek* aorist, “wrote,” as a thing wholly *past*: Paul was by this time either dead, or had ceased to minister to them.

to you — *Galatians*, *Ephesians*, *Colossians*, the same region as Peter addresses. Compare “in peace,” ^{<GRB>}2 Peter 3:14, a practical exhibition of which Peter now gives in showing how perfectly agreeing Paul (who wrote

the Epistle to the *Galatians*) and he are, notwithstanding the event recorded (^{<R011>}Galatians 2:11-14). Colossians 3:4 refers to *Christ's second coming*. The Epistle to the Hebrews, too (addressed not only to the Palestinian, but also secondarily to the Hebrew Christians everywhere), may be referred to, as Peter primarily (though not exclusively) addresses in both Epistles the *Hebrew* Christians of the dispersion (see on 1 Peter 1:1). ^{<R027>}Hebrews 9:27,28 10:25,37, “speak of these things” (^{<R016>}2 Peter 3:16) which Peter has been handling, namely, the coming of the day of the Lord, delayed through His “long-suffering,” yet near and sudden.

16. also in all his epistles — Romans 2:4 is very similar to ^{<R015>}2 Peter 3:15, beginning. The Pauline Epistles were by this time become the *common* property of all the churches. The “all” seems to imply they were now completed. The subject of the Lord’s coming is handled in ^{<S013>}1 Thessalonians 4:13 5:11; compare ^{<R012>}2 Peter 3:10 with 1 Thessalonians 5:2. Still Peter distinguishes Paul’s Epistle, or Epistles, “TO YOU,” from “*all his (other) Epistles*,” showing that certain definite churches, or particular classes of believers, are meant by “you.”

in which — *Epistles*. The oldest manuscripts read the feminine relative (*hais*); not as Received Text (*hois*), “in which *things*.”

some things hard to be understood — namely, in reference to Christ’s coming, for example, the statements as to the man of sin and the apostasy, before Christ’s coming. “Paul seemed thereby to delay Christ’s coming to a longer period than the other apostles, whence some doubted altogether His coming” [BENJEL]. Though there be some things hard to be understood, there are enough besides, plain, easy, and sufficient for perfecting the man of God. “There is scarce anything drawn from the obscure places, but the same in other places may be found most plain” [AUGUSTINE]. It is our own prejudice, foolish expectations, and carnal fancies, that make Scripture difficult [JEREMY TAYLOR].

unlearned — Not those wanting *human* learning are meant, but those *lacking the learning imparted by the Spirit*. The humanly *learned* have been often most deficient in spiritual learning, and have originated many heresies. Compare ^{<S023>}2 Timothy 2:23, a different *Greek* word, “unlearned,” literally, “untutored.” When religion is studied as a science,

nothing is more abstruse; when studied in order to know our duty and practice it, nothing is easier.

unstable — not yet established in what they have learned; shaken by every seeming difficulty; who, in perplexing texts, instead of waiting until God by His Spirit makes them plain in comparing them with other Scriptures, hastily adopt distorted views.

wrest — strain and twist (properly with a *hand screw*) what is straight in itself (for example, ^{<6128>}2 Timothy 2:18).

other scriptures — Paul’s Epistles were, therefore, by this time, recognized in the Church, as “Scripture”: a term never applied in any of the fifty places where it occurs, save to the Old and New Testament sacred writings. Men in each Church having miraculous *discernment of spirits* would have prevented any uninspired writing from being put on a par with the Old Testament word of God; the apostles’ lives also were providentially prolonged, Paul’s and Peter’s at least to thirty-four years after Christ’s resurrection, John’s to thirty years later, so that fraud in the canon is out of question. The three first Gospels and Acts are included in “the other Scriptures,” and perhaps all the New Testament books, save John and Revelation, written later.

unto their own destruction — not through Paul’s fault (2 Peter 2:1).

17. Ye — warned by the case of those “unlearned and unstable” persons (^{<6136>}2 Peter 3:16).

knowing ... before — the event.

led away with — the very term, as Peter remembers, used by Paul of Barnabas’ being “carried,” *Greek*, “led away with” Peter and the other Jews in their hypocrisy.

wicked — “lawless,” as in 2 Peter 2:7.

fall from — (*grace*, Galatians 5:4: the true source of) “steadfastness” or *stability* in contrast with the “unstable” (^{<6136>}2 Peter 3:16): “established” (^{<6112>}2 Peter 1:12): all kindred *Greek* terms. Compare ^{<6111>}Jude 1:20,21.

18. grow — Not only do not “fall from” (^{GENE}2 Peter 3:17), but *grow onward*: the true secret of not going backward. ⁴⁰¹⁵Ephesians 4:15, “Grow up into Him, the Head, Christ.”

grace and ... knowledge of ... Christ — “the grace and knowledge of Christ” [ALFORD rightly]: *the grace* of which *Christ* is the author, and *the knowledge* of which *Christ* is the object.

for ever — *Greek*, “to the day of eternity”: the day that has no end: “the day of the Lord,” beginning with the Lord’s coming.