



II. THE BELIEVER'S RESPONSE TO CHRIST'S COMING (2 Peter 3:11-18)

A. The Separation of Believers in Thought (2 Peter 3:11-13)

1. The attitude of the scoffers (2 Peter 3:4)
 - a. Their question
 - (1) The foundation of their question—scoffing
 - (2) The content of their question—“Where is the promise of his coming?”
 - b. Their declaration—“for since the fathers fell asleep, all things continue as they were from the beginning of the creation”
2. The attitude of the saints (2 Peter 3:11-13)
 - a. Their question (2 Peter 3:11-12)
 - (1) The foundation of their question—faith (2 Peter 3:11-12)
 - a) The words expressing their faith (2 Peter 3:11-12)
 - i) Seeing (2 Peter 3:11)
 - ii) Looking for (2 Peter 3:12)
 - iii) Hasting unto (2 Peter 3:12)
 - b) The object of their faith (2 Peter 3:11-12)
 - i) They believed what was taught concerning all these things being dissolved (2 Peter 3:11). In the immediate context, this draws upon the warning, “the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Peter 3:7).
 - ii) They believed the scripture concerning the coming of the day of God (2 Peter 3:12).
 - (a) A day in which the heavens being on fire shall be dissolved
 - (b) A day wherein the elements shall melt with fervent heat
 - (c) Note: The “day of God” is, in the context, another phrase expressing the coming day of the Lord.
 - (2) The content of their question—“what manner of persons ought ye to be in all holy conversation and godliness” (2 Peter 3:11)
 - a) The question of impact—“what manner of persons ought ye to be”
 - b) The areas of impact
 - i) Practice—“in all holy conversation”
 - ii) Person—“and godliness”
 - b. Their declaration (2 Peter 3:13)
 - (1) The distinction of their declaration—“Nevertheless WE”; Note: This shows a contrast between the scoffers and the saints.
 - (2) The foundation of their declaration—“according to his PROMISE”
 - (3) The object of their declaration—“look for new heavens and a new earth, wherein dwelleth righteousness” (see Isaiah 65:17; Isaiah 66:22; Revelation 21:1)



- B. The Separation of Believers in Conduct (2 Peter 3:14-18)
1. The correlation between thought and conduct (2 Peter 3:14)
 - a. The associative word—“Wherefore”
 - b. The foundational thought—“seeing that ye look for such things”
 - c. Note: This serves as yet another reminder that what we believe impacts what we do.
 2. Note: Before considering the teaching of the context, ponder Peter’s mentioning of Paul (2 Peter 3:15-16).
 - a. Peter’s affection for Paul—“our beloved brother Paul” (2 Peter 3:15)
 - b. Peter’s acknowledgement concerning Paul (2 Peter 3:15-16)
 - (1) The source of Paul’s writings—“according to the wisdom given unto him” (2 Peter 3:15; 1 Corinthians 2:4, 13)
 - (2) The audience of Paul’s writings—“hath written unto you” (2 Peter 3:15); Note: It is quite possible that this is a reference to the book of Hebrews.
 - (3) The difficulty of Paul’s writings (2 Peter 3:16)
 - a) Speaking in them of some things hard to be understood
 - b) Speaking of things that cause the unlearned and unstable to wrest unto their own destruction
 - (4) The authority of Paul’s writings—“as they do also the other scriptures” (2 Peter 3:16; 2 Timothy 3:16)
 - c. Peter’s association with Paul (2 Peter 3:15-16)
 - (1) Even as...also (2 Peter 3:15)
 - (2) Speaking OF THESE THINGS (2 Peter 3:16); In other words, Peter acknowledged that he and Paul spoke the same things.
 3. The distinction between conducts (2 Peter 3:14-16)
 - a. The conduct of the saints (2 Peter 3:14-15)
 - (1) The effort in their conduct—“be diligent” (2 Peter 3:14)
 - a) Diligence involves working hard, but with great care and concern.
 - b) The word *diligent* should draw our attention back to the initial plea for Christian growth found in 2 Peter 1:5-10.
 - (2) The desire of their conduct (2 Peter 3:14)
 - a) Being found of Him in peace
 - b) Being found of Him without spot
 - c) Being found of Him blameless
 - d) Note: All of these things are true of believers in their position, but the desire is to have one’s practice match his position. This is the ultimate desire of the Christian life.
 - (3) The accounting of their conduct—“that the longsuffering of our Lord is salvation” (2 Peter 3:15)
 - a) The scoffers did not understand this truth...God’s longsuffering was for the purpose of their salvation.
 - b) Believers, on the other hand, understood that God’s longsuffering would not last forever and that a time of judgment would come.



- b. The conduct of the scoffers (2 Peter 3:16)
 - (1) Their character declared
 - a) They were unlearned. Note: This is likely in spite of their self-perceived intelligence and education.
 - b) They were unstable.
 - (2) Their attitude declared
 - a) They wrestled with Paul's writings.
 - b) They wrestled with the other scriptures.
 - (3) Their demise declared—"unto their own destruction"
- 4. The concern and admonition for the saints (2 Peter 3:17-18)
 - a. The recognition of their knowledge (2 Peter 3:17)
 - (1) The audience stated—"Ye...beloved"
 - (2) The accountability stated—"therefore"
 - (3) The knowledge stated—"seeing ye know these things BEFORE"; Note: The word *before* testifies to the fact that these believers had knowledge, through the scripture, of the prophesied events BEFORE they take place.
 - b. The warning of their departure (2 Peter 3:17)
 - (1) The warning stated—"beware"
 - (2) The association stated—"lest ye also"; along with the scoffers
 - (3) The danger stated
 - a) Being led away with the error of the wicked
 - b) Fall from your own stedfastness
 - c. The admonition for their growth (2 Peter 3:18)
 - (1) The contrast declared—"But"
 - a) The previous verse warned about being led away with the error of wickedness and falling from stedfastness.
 - b) Apparently, the only way to avoid the warning was to GROW. If this was true, even stagnation was on the path to being led away and falling.
 - (2) The admonition given—"grow"
 - (3) The areas declared
 - a) Grace
 - i) The meaning of grace—We all know and understand grace as unmerited favour; however, both the Bible and history seem to indicate that the word can also be used to speak of something akin to virtues.
 - ii) Some examples of graces—"this grace also" (2 Corinthians 8:7)
 - (a) Liberality (2 Corinthians 8:1-6)
 - (b) Faith (2 Corinthians 8:7)
 - (c) Utterance (2 Corinthians 8:7)
 - (d) Knowledge (2 Corinthians 8:7)
 - (e) Diligence (2 Corinthians 8:7)
 - (f) Love (2 Corinthians 8:7)
 - b) Knowledge of our Lord and Saviour Jesus Christ



The Second Epistle General of Peter

The Closing of the Epistle

2 Peter 3:18

I. THE GLORY PRONOUNCED

A. The Recipient of the Glory

1. The declaration—"To him"
2. The reference—"our Lord and Saviour Jesus Christ"

B. The Duration of the Glory

1. The times
 - a. Now
 - b. And for ever
2. The relation—"both"

II. THE AGREEMENT DECLARED

A. Defining the Amen

1. In a most basic sense, the word *amen* implies a recognition of something that is truth.
2. It is used in various ways throughout scripture.
 - a. As a response (Deuteronomy 27:15; 1 Kings 1:36; Nehemiah 8:6)
 - b. As praise (Psalm 106:48; Revelation 7:11-12; Revelation 19:4)
 - c. As a request (Jeremiah 28:6; Revelation 1:7; Revelation 22:20)
 - d. As a statement of closure (Matthew 6:13)
 - e. As a title for the Lord Jesus Christ (Revelation 3:14)

B. The Purpose of the Amen

1. Proclaiming understanding or acceptance (Deuteronomy 27:15; Nehemiah 5:13)
2. Proclaiming agreement or approval (1 Kings 1:36)
3. To praise the Lord (Revelation 7:11-12; Revelation 19:4)
4. Requesting action (Jeremiah 28:6; Matthew 6:13; Revelation 22:20)
5. Note: The word *Amen* is the closing word of every epistle except James and 3 John (Romans 16:27; 1 Corinthians 16:24; 2 Corinthians 13:14; Galatians 6:18; Ephesians 6:24; Philippians 4:23; Colossians 4:18; 1 Thessalonians 5:28; 2 Thessalonians 3:18; 1 Timothy 6:21; 2 Timothy 4:22; Titus 3:15; Philemon 1:25; Hebrews 13:25; 1 Peter 5:14; 2 Peter 3:18; 1 John 5:21; 2 John 1:13; Jude 1:25; Revelation 22:21).