

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: **October 5, 2014**

Sermon Title: **Delay is not Detached Deism but by Divine Design**

Series Title: A Study of 2 Peter and Jude

Text: 2 Peter 3:1-10

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: October 5, 2014
 Title: Delay is not Detached Deism but by Divine Design
 Text: 2 Peter 3:1-10
 Theme: God's *Story* unfolds according to His Desires.

Introduction:

"2 Peter 3:1. Not the commencement of a new epistle (Grotius), but of a new section, directed against the deniers of the advent of Christ."¹

"The letter addresses what the passing of two millennia no longer sees as a problem. Clearly many expected divine intervention, the day of the Lord, within their lifetime or soon thereafter. This was the case with Paul. It hasn't happened; and it hadn't happened by the early second century when this letter was probably penned. Such intense hope has lapsed. Occasionally people have stoked the expectations. There have been the speculations at the turn of the millennia and many others at other times. Our author, writing with claims to be or represent Peter, himself, urges caution."²

"Chapter 3 of this second letter of Peter, deals with the issue of the day of the Lord - 'This coming', v4, the 'day of God', v12, 'that day', v13. In verse 7 Peter describes this coming day as a day when the heavens and the earth will be consumed in fire, judgment is undertaken, and the ungodly destroyed. In our passage for study Peter deals with the issue the seeming delay in the day of judgment and asks what sort of people we should be as we await the day of Christ's coming."³

"There aren't too many things in this world that you can actually count on. The stock markets have their ups and downs. The economy could be doing better. The prospects for peace in the world are about as distant as they have ever been. Preachers, churches and ministries are continually straying away from the Lord and causing confusion and doubt. In fact, if you live with your faith in men, ministries and money then you are going to live a very disappointing and discouraging life. Yet, even in the midst of all the doubts and confusion that surrounds us in the world today, there are still some things you can believe in. I hold on of those things in my hands today. The Bible, the inspired, infallible, and inerrant Word of the living God. This book is pure and it is worthy of our faith and acceptance. Every word in this Bible is inspired by the Lord and will endure forever; **Psa. 119:89; Matt. 24:35**. Every word in this book will come to pass just as it is written. And this includes every promise of God. Every promise God gave in His Word is worthy to be believed for it will come to pass just as He said, **Heb. 6:18**. Think of what this means. When He promised to save you if you called upon Him, **Rom. 10:13**, He meant that! When He promised to be with you, **Heb. 13:5**, He meant that. When He promised to take care of you as you passed through this world, **Phil. 4:19; Matt. 6:25-34**, He meant that. And, as Peter is about to tell us, when the Lord promised to come back again, He meant that too! Take, for instance, the last recorded promise in the Bible from the lips of the Lord Jesus,

Rev. 22:20. In this verse, Jesus makes it crystal clear that He is going to return to this world. Many people refuse to accept this truth as fact, but that doesn't change a thing! Jesus said that He was coming again, and He will! Jesus is coming, and you can take that to the bank."⁴

Peter's intent is to guard the gospel. He endeavors to keep those who do believe in the faith. His intent is to stir up their calling to glory and goodness (1:3). Verse 2 corresponds to 1:19-21.

"The apostle Peter has written this letter to Christians everywhere. The first chapter was a wonderful reminder of how much Jesus has done for us. It was also a loving exhortation to diligently continue in the faith. He informed us that much of his ministry was simply to remind us of the basic truths of Christianity."⁵

Peter warns them of past false prophets, present assaults, and future scoffers. In his mind, they are all the same. They mock the imminent return of Jesus Christ. God has destroyed the world once through water (v. 6) and shall destroy the world again through fire (v.7). Verse 7 assures the reader that the Christ rejecters shall be punished for their pernicious ways.

This entire paragraph speaks to our Lord's second coming. Peter answers the charge of the scoffers. Our Lord's delay is for people to "get saved." When the Lord does come, it will be like a thief in the night. Moreover, when He does come, He will set things right.

"In chapter 1, verse 16, Peter had already taken the offensive against the denial of the second coming. He said, 'We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.' That is, Christ certified to us that he was indeed going to return in bodily glory, by revealing to us the glory of his transformed body in a preview on the mount of transfiguration. Therefore, we have the prophetic word of the second coming made more sure, and we should keep it before us like a lamp shining in a dark place until the day of his coming dawns and the day star of glory rises in your hearts. Now in chapter 3, verses 1-9, Peter confronts the denial of the second coming head on. He says in verses 1 and 2 that he wants the believers to have a sincere and lively memory (cf. 1:13) of what the prophets predicted and what Jesus commanded."⁶

"The Scripture speaks of the three comings of our Lord Jesus Christ: the historical coming '**in great humility**' more than eighteen centuries ago. The future coming '**in glorious majesty**' at a day and an hour when we think not. In addition, the present coming ["**in saving authority**"] of Christ into the hearts of His true servants, and through them into the world. This we should call a spiritual coming."⁷

THE BIG PICTURE:

- Chapter 1 God saves and keeps those who are His.
 Chapter 2 The False Teacher shall be damned and the People of God shall be delivered.
 Chapter 3 God waits patiently for the redemption of His people.

Outline:

I. The Desire for the *Story* to be **Remembered** (3:1-2)

“The power of memory is, perhaps, the most amazing part of our mental equipment. It is a golden thread that links infancy and age, on which are hung, like pearls, varied facts and experiences of every hue. Memory has her servant, recollection, an invisible librarian running about the chambers of the mind, to find what she calls for.”⁸

“He says in verses 1 and 2 that he wants the believers to have a sincere and lively memory (cf. 1:13) of what the prophets predicted and what Jesus commanded.”⁹ Peter states openly his reasons for writing.

A. He believed in the value of repetition.

- ¹ This is now, beloved, **the second letter** I am writing to you in which I am stirring up your sincere mind by way of reminder, ² that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. (2 Pet. 3:1, 2)

“The ἤδη ("already") implies that the interval between the two Epistles was not long.”¹⁰

“He knows that it is necessary for a thing to be said over and over again if it is to penetrate the mind. It is by continued repetition that the rudiments of knowledge are settled in the mind of the child. There is something of significance here. It may well be that often we are too desirous of novelty, too eager to say new things, when what is needed is a repetition of the eternal truths which men so quickly forget and whose significance they so often refuse to see.”¹¹

Regardless as to who actually did the physical writing, both 1 and 2 Peter came from the apostle Peter. Some suggest Jude was used as an amanuensis or secretary by Paul and wrote his Letter [Jude] while writing 2 Peter. I would refer you to the short article by Pastor John Piper concerning this.¹²

B. He believed in the need for reminder.

- ¹ This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of **reminder**, ² that you should **remember** the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. (2 Pet. 3:1, 2)

“Again and again the New Testament makes it clear that preaching and teaching are so often not the introducing of new truth but the reminding of a man of what he already knows.”¹³

“By way of remembrance. – We have the same expression in 2Peter 1:13, and the translation in both cases should be the same – stir up in putting you in remembrance.”¹⁴

Our word “reminder” is **hupomnesis** and occurs three times in the New Testament (2 Tim. 1:5; 2 Peter 1:3; 3:1).

- When I call to **remembrance** the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. (2 Tim. 1:5)
- Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in **remembrance**; (2 Pet. 1:13)
- This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of **remembrance**: (2 Pet. 3:1)

He uses **hupomimnesko** in 2 Peter 1:12.

- Wherefore I will not be negligent to put you always in **remembrance** of these things, though ye know them, and be established in the present truth. (2 Pet. 1:12)

In addition, **mnaomai** in 2 Peter 3:2.

- ² that you should **remember** the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. (2 Pet. 3:2)

Peter’s intent is for his audience not to forget. A means of not forgetting is to come to church. This is the language employed by the author of Hebrews.

- ¹⁹ Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, ²⁰ by a new and living way which He inaugurated for us through the veil, that is, His flesh, ²¹ and since we have a great priest over the house of God, ²² let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³ Let us hold fast the confession of our hope without wavering, for He who promised is faithful; ²⁴ and let us consider how to stimulate one another to love and good deeds, ²⁵ not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near. (Heb. 10:19-25)

These are the enacting of the “one another” imperatives in the New Testament. The Christian life is lived in community for reminding us of Him.

C. He believed in the power of a compliment.

- ¹ This is now, **beloved**, the second letter I am writing to you in which **I am stirring up your sincere mind** by way of reminder, ² that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles. (2 Pet. 3:1, 2)

“It is his intention to rouse their pure mind. The word he uses for pure is **eilikrines**, which may have either of two meanings. It may mean that which is sifted until there is no admixture of chaff left; or it may mean that which is so flawless that it may be held up to the light of the sun. Plato uses this same phrase--**eilikrines dianoia**--in the sense of pure reason, reason which is unaffected by the seductive influence of the senses. By using this phrase Peter appeals to his people as having minds uncontaminated by heresy. It is as if he said to them: ‘You really are fine people--if you would only remember it.’ The approach of the preacher should so often be that his hearers are not wretched creatures who deserve to be damned but splendid creatures who must be saved. They are not so much like rubbish fit to be burned as like jewels to be rescued from the mud into which they have fallen.”¹⁵

Peter did not doubt the sincerity of the recipients. The word used for sincere occurs twice in the New Testament. Here and in Philippians 1:10. It is a compound word [**heilikrines**], from **heile** (the sun's ray) and **krino** [to judge]; judged by sunlight, i.e. tested as genuine. The means of measuring one's authenticity is by the Word of God. When you stand before God at the final judgment, the means of measuring will be conformity to the *Story*. Nothing more is needed and nothing less will do.

Twice Peter uses the word for stirring up (2 Pet. 1:13; 3:2).

- Yea, I think it meet, as long as I am in this tabernacle, to **stir you** up by putting you in remembrance; (2 Pet. 1:13)
- This second epistle, beloved, I now write unto you; in both which I **stir up** your pure minds by way of remembrance: (2 Pet. 3:1)

His concern is for them not to drift into unbelief.

D. He believed in the unity of Scripture.

- ¹ This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder, ² that **you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles**. (2 Pet. 3:1, 2)

“As he saw it, there was a pattern in Scripture; and the Bible was a book centered in Christ. The Old Testament foretells Christ; the gospels tell of Jesus the Christ; and the apostles bring the message of that Christ to men.”¹⁶

“The words which were spoken before by the holy prophets. The conjunction of ‘prophets’ and ‘apostles’ here is so entirely after the pattern of the like combination in Ephesians 2:20; Ephesians 3:5; Ephesians 4:11, that there can scarcely be a doubt that the writer meant at least to include the New Testament prophets who had spoken of the coming of the Lord, and whose predictions were now derided.”¹⁷

Peter believed the revelation received and written. He strikes this note earlier in 1:19-21. This is set against the false prophets and teachers of 3:1 and following. Peter moves from the need to remind to what we need reminding.

II. The Denial by the False Teachers **Repeated** (3:3-4)

A. Their character is debase (v. 3)

“The Revised Version has, ‘**Mockers shall come with mockery.**’ This represents the words ἐν ἐμπαιγμοσυνῆ, found in nearly all the best manuscripts, which give emphasis to the expression after the Hebrew manner. The word ἐμπαιγμονή occurs nowhere else in the New Testament, and ἐμπαῖκται, scoffers, only in the parallel passage, Jude 1:18. Walking after their own lusts. **Self-indulgence often leads to skepticism.**”¹⁸

Doubt leads to debauchery and debauchery ends in damnation.

B. Their communication is doubt-filled (v. 4)

“The question indicates the comparatively late date of the Epistle. St James had spoken (probably a. d. 50) of the Judge as standing at the door; St Paul had written twice as if he expected to be living on the earth when the Judge should come (1 Thessalonians 4:15; 1 Corinthians 15:51; 2 Corinthians 5:4), and yet He came not. Men began to think that the Coming was a delusion.”¹⁹

“The characteristic of the heretics which worried Peter most of all was their denial of the Second Coming of Jesus. Literally, their question was: ‘Where is the promise of his Coming?’ That was a form of Hebrew expression which implied that the thing asked about did not exist at all. ‘Where is the God of justice?’ asked the evil men of Malachi's day (Malachi 2:17). ‘Where is your God?’ the heathen demanded of the Psalmist (Psalms 42:3; Psalms 79:10). ‘Where is the word of the Lord?’ his enemies asked Jeremiah (Jeremiah 17:15). In every case the implication of the question is that the thing or the person asked about does not exist. The heretics of Peter's day were denying that Jesus Christ would ever come again.”²⁰

“A literal and correct translation of the word, which occurs frequently in the New Testament, but only here in Peter. Some have supposed that the peculiarly Christian sense of the word is emphasized ironically by these mockers. It is used, however, in classical Greek to denote death. The difference between the pagan and the Christian usage lies in the fact that, in the latter, it

was defined by the hope of the resurrection, and therefore was used literally of a sleep, which, though long, was to have an awaking."²¹

Those who think the world has continued as is from the beginning fail to appreciate the two "exhibits" provided by Peter in 2:4-10; the flood and the destruction of Sodom and Gomorrah.

III. The Day of the Lord **Revealed** (3:5-10)

Refutation of their scoffing from Scripture history. The Day of the Lord is an extended period including both judgment and blessing.

"More accurately, For this is hid from them by their own will. The English phrase 'they ignore' exactly expresses the state of mind of which the Apostle speaks. The ignorance of the scoffers was self-chosen. They closed their eyes to the truth that the law of continuity on which they laid stress was not without exception. There had been a great catastrophe in the past. There might yet be a great catastrophe in the future."²²

A. A day of destruction (vv. 5-7)

1. Destruction by Water (vv. 5, 6)

Peter's response is also twofold. He deals with the second argument first (2 Peter 3:5-7). His argument is that, in fact, this is not a stable universe, that once it was destroyed by water in the time of the Flood and that a second destruction, this time by fire, is on the way.

The evidence for a universal flood is indisputable. Not only from natural history, but also from the Bible itself. We need not prove a universal flood by evidence, no more than needing to prove the gospel by evidence. Once you reject your inherent sinfulness and need for a Savior, no "miracle" is acceptable. **If you reject any of it, you must reject all of it.** I thought about this idea after teaching on the fallen angels in 2:4. The idea that demons cohabitated with earthly women sounds impossible. However, no less than a virgin birth, the incarnation of God, separation through sin, and redemption through the blood of another. Once you attempt to explain the miraculous by natural phenomenon, you are inching your way toward unbelief.

The word Peter uses for "escapes their notice" also occurs in verse 8. It appears he sets the idea of remembering and stirring up is contrasted with "escapes their notice." Do not be blind to the obvious.

2. Destruction by Fire (v. 7)

Just as the initial creation was destroyed by water, so also will this present creation be destroyed by fire. The future conflagration is part of a day of judgment and destruction of ungodly men.

Although this is very superficial, notice the occurrences of the phrase “day of judgment” in the English New Testament.

- Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. (Matt. 10:15)
- Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. (Matt. 11:22)
- Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you. (Matt. 11:24)
- But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. (Matt. 12:36)
- Then the Lord knows how to rescue the godly from temptation, and **to keep the unrighteous under punishment for the day of judgment**, (2 Pet. 2:9)
- But by His word the present heavens and earth are being reserved for fire, **kept for the day of judgment and destruction of ungodly men**. (2 Pet. 3:7)
- By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. (1 John 3:17)

First, it is of interest how our Lord and Peter use Sodom and Gomorrah. Second, the Day of Judgment is a day of accounting. Third, God keeps the ungodly for the Day of Judgment. Finally, those who believe in Jesus will have confidence in the Day of Judgment because of who Jesus is.

Peter speaks of why God carries the judgment.

B. A day of delay (vv. 8, 9)

The second part of his reply is in 2 Peter 3:8-9.

“Not willing that any should perish; rather, *not wishing or desiring* (μὴ βουλόμενος). The participle gives the reason of the Lord's delay; he hath no pleasure that the wicked should die (Ezekiel 18:23, Ezekiel 18:32, and Ezekiel 33:11).”²³

“**Delay does not spring from an unwillingness or impotence to perform**. His will is not even that ‘some’ should perish, though that is regarded by the writer as inevitable. Are we to see here opposition in the writer’s mind to the purely logical interpretation of the Pauline teaching on Predestination? Some will perish, but it is not His Will. His Will is that all should come to repentance. The goodness of God should lead to repentance.”²⁴

“The Lord is not slack concerning his promise - That is, it should not be inferred because His promise seems to be long delayed that therefore it will fail. When people, after a considerable lapse of time, fail to fulfil their engagements, we infer that it is because they have changed their plans, or because they have forgotten their promises, or because they have no ability to perform them, or because there is a lack of principle which makes them fail, regardless of their obligations. But no such inference can be drawn from the apparent delay of the fulfillment of the divine purposes. Whatever may be the reasons why they seem to be deferred, with God, we may be sure that it is from no such causes as these.”²⁵

Several thoughts are notable in our text.

1. God does not mark time as we mark time (v. 8).

I noted earlier the word “escape your notice.” In verse five, it is used of the unbelieving. Here, it occurs for the believing. Do not be like them. Pay attention.

2. God does not delay because of inability, but because of intent (v. 9).

a. It is the patience of God prolonging the *Story*.

- ²⁶ The servant therefore fell down, and worshipped him, saying, **Lord, have patience with me**, and I will pay thee all . . . ²⁹ And his fellowservant fell down at his feet, and besought him, saying, **Have patience with me, and I will pay thee all**. (Matt. 18:26, 29)
- Charity **suffereth** long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, (1 Cor. 13:4)
- Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be **patient** toward all men. (1 Thess. 5:14)
- And so, **after he had patiently endured**, he obtained the promise. (Heb. 6:15)
- **Be patient therefore**, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long **patience** for it, until he receive the early and latter rain. 8 Be ye also **patient**; stablish your hearts: for the coming of the Lord draweth nigh. (James 5:7)
- The Lord is not slack concerning his promise, as some men count slackness; but is **longsuffering** to us-ward, not willing that any should perish, but that all should come to repentance. (2 Pet. 3:9)

God tarries for our good and His glory.

b. It is the purpose of God prolonging the *Story*.

The purpose of God is redemptive. This text offers us several thoughts. First, the idea of perishing is set against repentance (**alla**). Second, such statements speaking of God's will and wish must be in the context of His larger *Story*. Third, God has made His will known and our only response is to be one of repentance.

Yet, how are we to understand God's will? Or rather, how do I understand His will as expressed in the Bible? Initially, let us note how good men will differ over this idea. Some do so with much energy and fervency. First, I believe God has written only one *Story* and that *Story* unfolds flawlessly according to His will. Some use the word "decreed" to describe this will. The decreed will of God is the unchanging purpose of God in creating. Second, God communicates His infinitude through finite means. Such communication is contained in the Bible. The Bible uses anthropomorphic language. We know His will through imperatival language. We might refer to this as His declared will. Finally, there is much of life not contained in the Bible. We make certain decision based on what we know and experience. I refer to this, as God's directive will. We base such decisions on what we know of Him.

- The Decreed Will of God - Immutable (Daniel 4:35; Ps. 135:5, 6).
- The Declared Will of God - Conditional (New Testament Commands)
- The Directive Will of God - Optional (Proverbs 3:5, 6)

Concluding Thoughts

1. There is only one Will although it has three expressions in time.
2. Each flows from the one preceding it.
3. What God decrees happens.
4. We know His decreed Will after the fact.
5. We know His declared Will through Special Revelation.
6. His Decreed Will is never an excuse for evil acts. You are accountable for your choices and all choices have consequences.
7. His Decreed Will guarantees meaning and significance behind every evil act.
8. His Decreed Will enables all the pieces of our existence to have significance.
 - What does this do for us in our present text?

First, God's declared Will is that no one should perish but all should come to repentance. **Second**, some will perish, thus either His Will is violated or His Will is fulfilled.

Before we work ourselves into a theological or emotional frenzy, let us remember that **God is too wise to make a mistake and too loving to be unkind**. What you and I cannot see or know, God does see and know.

- How does such thinking bring us comfort and rest rather than apathy and despair? Let me offer several thoughts.

First, there is one God and we are not Him.

Second, someone must be wiser and smarter than any one individual or group of individuals and He is God.

Third, because there is a God to whom we are accountable, we do not have to figure it out. All we must do is believe. We must recognize our finite understanding against His infinite wisdom.

Fourth, if this is not true, then nothing makes sense.

Finally, all we need to do is believe the *Story*. Do we believe the *Story*?

From this thought of patience and purpose, there is a slight conclusion found in verse 10.

C. A day of dread (v. 10)

“Peter goes on to his conclusion (2 Peter 3:10). The Second Coming is on the way and it will come with a sudden terror and destruction which will dissolve the universe in melting heat.”²⁶

“He uses one very vivid phrase. He says that the heavens will pass away with a crackling roar (**roizedon**). That word is used for the whirring of a bird's wings in the air, for the sound a spear makes as it hurtles through the air, for the crackling of the flames of a forest fire. We need not take these pictures with crude literalism. It is enough to note that Peter sees the Second Coming as a time of terror for those who are the enemies of Christ.”²⁷

Since this day is coming, let us believe without delay.

Shepherding the Sheep: (What is the NEXT STEP?)

1. Do you believe? Are you a Christian?
2. If you are a believer, then let us tell those who are not about God's invitation for joy.

¹ Meyer's NT Commentary on 2 Peter 3:1.

² <http://wwwstaff.murdoch.edu.au/~loader/BEpAdvent2.htm>

³ <http://www.lectionarystudies.com/advent2be.html>

⁴ http://www.sermonnotebook.org/new%20testament/2%20Peter%203_1-10.htm

⁵ <http://www.rondaniel.com/library/61-2Peter/2Peter0301.pdf>

⁶ <http://www.desiringgod.org/sermons/where-is-the-promise-of-his-appearing>

⁷ H. M. Butler, *Harrow Sermons*, 2nd series, p. 292.

⁸ *The Biblical Illustrator* on 2 Peter 3.

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- ⁹ <http://www.desiringgod.org/sermons/where-is-the-promise-of-his-appearing>
- ¹⁰ *The Pulpit Commentaries* on 2 Peter 3:1.
- ¹¹ *William Barclay's Daily Study Bible* on 2 Peter 3.
- ¹² <http://www.desiringgod.org/articles/who-wrote-2-peter>
- ¹³ *William Barclay's Daily Study Bible* on 2 Peter 3.
- ¹⁴ *Ellicott's Commentary for English Readers* on 2 Peter 3:1.
- ¹⁵ *William Barclay's Daily Study Bible* on 2 Peter 3.
- ¹⁶ *William Barclay's Daily Study Bible* on 2 Peter 3.
- ¹⁷ *Cambridge Bible for Schools and Colleges* on 2 Peter 2:2.
- ¹⁸ *Pulpit Commentary* on 2 Peter 3:3.
- ¹⁹ *Cambridge Bible for Schools and Colleges* on 2 Peter 3:4.
- ²⁰ *William Barclay's Daily Study Bible* on 2 Peter 3.
- ²¹ *Vincent's Word Studies* on 2 Peter 3:4.
- ²² *Cambridge Bible for Schools and Colleges* on 2 Peter 3:5.
- ²³ *The Pulpit Commentaries* on 2 Peter 3:9.
- ²⁴ *Expositor's Greek Testament* on 2 Peter 3:9.
- ²⁵ *Barnes' Notes on the Bible* on 2 Peter 3:9.
- ²⁶ *William Barclay's Daily Study Bible* on 2 Peter 3.
- ²⁷ *William Barclay's Daily Study Bible* on 2 Peter 3.