

THE LORD'S PATIENCE

2 Peter 3:1-16 (p.)

August 26, 2018

*So then, dear friends, since you are looking forward to this,
make every effort to be found spotless, blameless and at peace with him.
Bear in mind that our Lord's patience means salvation*

2 Peter 3:14-15

Scoffers and their scoffing

First you must understand that in the last days scoffers will come scoffing

2 Peter 3:3

The dangers of Uniformitarianism

*. . . they will say, "Where is the 'coming' he promised?
Ever since our fathers died, everything goes on as it has"*

2 Peter 3:4

1) Gets the PAST wrong → therefore Uniformitarianism gets the FUTURE wrong as well!

2) Leaves no room for GOD TO STEP IN

-- God did JUDGE in the past

-- God will "APPEAR" = ARRIVE WITH BLESSING AND JUDGMENT in the future

parousia = "appearing"

Patience

The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.
2 Peter 3:9

The “Day of the Lord”

But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.
2 Peter 3:10

What sort of people

Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming.
2 Peter 3:11

1) Spotless, blameless and AT PEACE WITH HIM = JESUS

2) “SPEEDERS” of the *parousia*

For further study of 2 Peter

Start with the collection of essays at <https://www.monergism.com/topics/sermon-manuscripts-mp3s-scripture/2-peter/introductions-outlines-studies>. Deffenbaugh’s analysis of the canonicity of 2 Peter is very helpful.

Bob Deffenbaugh’s sermons on 1 Peter at <https://bible.org/series/standing-promises-study-2-peter>. His sermon on this text is at <https://bible.org/seriespage/9-scoffers-second-coming-and-scripture-2-peter-31-13>

Immanuel Christian’s “How Shall We Live” at <https://bible.org/seriespage/52-1-peter-how-shall-we-then-live-pagan-culture>

Gordon Smith’s lecture at <https://www.regentaudio.com/products/catechesis-for-a-secular-age-the-wisdom-of-1-peter>

Alexander Maclaren’s introduction to 1 Peter at <https://www.studydrive.org/commentaries/mac/1-peter-1.html> and notes at https://biblehub.com/commentaries/maclaren/2_peter/3.htm

Bob Utely’s commentary at <http://www.freebiblecommentary.org/pdf/VOL02.pdf>

Kistemaker and Hendriksen’s *Exposition of the Epistles of Peter and the Epistle of Jude*. Baker’s New Testament Commentary.

John Piper’s sermons on 2 Peter at <https://www.desiringgod.org/scripture/2-peter/1/messages>

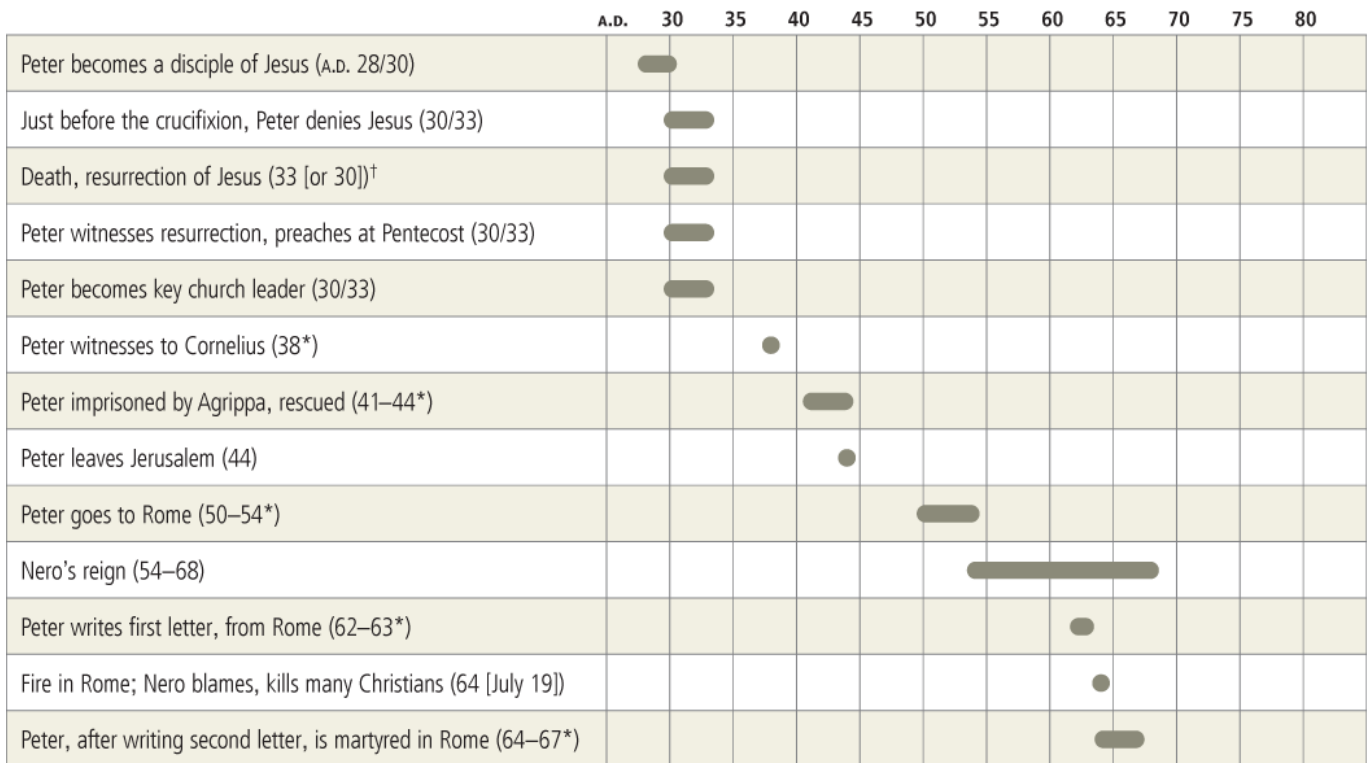
παρουσία

parousia, presence, arrival, visit, manifestation

parousia, S 3952; TDNT 5.858–871; EDNT 3.43–44; NIDNTT 2.887, 898–903, 907, 932–934; MM 497; L&N 25.158, 28.29; BAGD 629–630; ND 4.167–168

Just as the verb *pareimi* has the two meanings “be present” and “become present (arrive),” the substantive *parousia* means sometimes the presence of persons or things;² sometimes arrival, coming, visit. In the Hellenistic period, it refers (except in commonplace uses) either to a divine manifestation—often very close to *epiphaneia* (1 Tim 6:14; Titus 2:13; 2 Tim 4:1, 8) and *phanerōsis*, and even *apokalypsis*—or the formal visit of a sovereign, his “joyous entry” into a city⁶ that honors him as a god (Dittenberger, *Syl.* 814, 36: “the gods always present at his side to protect and preserve him”). Receiving Demetrius Polyorctes, the Athenians compare him to Demeter because of the similarity of their names and sing “Like the greatest and best loved gods, they now present themselves to our city (*gē polei pareisin*); for this auspicious occasion has brought us Demeter and Demetrius together.” The days of the prince’s sojourn are considered “holy days” (*hiera hēmera tēs epidēmias tou Autokratoros Traianou Adrianou kaisaros, I.Did.* 254, 10; cf. *P.Tebt.* 116, 57: *en tois [chronois] basileōs parousias*) and sometimes as marking the beginning of a new age. An inscription from Tegea is dated “the sixty-ninth year of the first *parousia* of the god Hadrian in Greece” (in *BCH*, vol. 25, 1901, p. 275). Beginning with the third century BC, there is the *parousia* of a Ptolemy (*P.Petr.* II, 39, e 18), then of Ptolemy Philometor and Cleopatra (*UPZ* 42, 18; cf. 109, 12), of Ptolemy II Soter (*P.Tebt.* 48, 13), of Ptolemy Philopator (3 Macc 3:17), of Germanicus (*SB* 3924, 34 = *Chrest. Wilck.*, n. 413), and those of Hadrian.

In line with these usages, the NT uses *Parousia* for the glorious coming of the Lord Jesus at the end of time, his Second Coming. This return of Christ must somehow be filled out with the pomp and magnificence that characterized royal and imperial “visits.” There were great feasts, *panēgyreis*, including speeches of praise, gifts, games, sacrifices, dedications; statutes and buildings were erected, coins and medallions were struck, sentences were commuted, gold crowns were given (*Dittenberger, Or.* 332, 26–39), honors were multiplied. Glory and joy on the part of the people were in response to the prince’s active and beneficent presence. All of this pales in comparison to the coming of the Pantokrator, but it explains why the NT uses the term *parousia*.¹



¹ Spicq, C., & Ernest, J. D. (1994). *Vol. 3: Theological lexicon of the New Testament (53–55)*. Peabody, MA: Hendrickson Publishers.