

AN EXEGESIS OF 2 PETER 3:8-10

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by

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## Introduction

Despite the letter's brevity, 2 Peter covers a wide range of material.

Theological issues such as the doctrines of Scripture (2 Pet 1:19-21; 3:15-16), salvation (1:3-4, 10-11), sanctification (1:5-9; 2:20-22; 3:17-18), the deity and humanity of Christ (1:1, 11; 2:20; 3:18), and the Second coming (1:11; 3:1-13) receive substantial treatment.

In addition, Peter's second epistle also carries a heavy polemical tone (2:1-22; 3:16).

Although the chief principle of the text appears to be one of encouragement and exhortation, Peter surrenders a great amount of attention towards warning the audience concerning the false teachers in the church.<sup>1</sup> Another significant topic in 2 Peter was its eschatological and apocalyptic message. This letter displayed a special mixture of striving in the present life while anticipating and resting in the assurance of Christ's return which was characterized by final salvation and judgment (1:5-11, 19; 3:7-18).<sup>2</sup>

To sum up his intent, Peter provided an inclusio in 1:2 and 3:18, beginning and ending the letter under the central headings of the grace of God and the knowledge of Jesus Christ. In these opening and closing statements, Peter clearly communicates the need for his readers to grow and mature in their knowledge and practice of the grace of God in Christ Jesus.<sup>3</sup>

The purpose of this paper is to analyze and exegete 2 Peter 3:8-10 in order to demonstrate that Peter's main point was that the assurance and certainty of the fulfillment

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<sup>1</sup>D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2005), 654.

<sup>2</sup>John H. Elliott, *Second Epistle of Peter*, The Anchor Bible Dictionary, ed. David Noel Freedman, vol. 5 (New York: Doubleday, 1992), 283.

<sup>3</sup>Carson and Moo, *An Introduction to the N. T.*, 654.

of God's promise in the Second coming implied the proclamation of the gospel and personal godliness in the present life. To accomplish this goal the paper will display an in-depth exegesis of the selected passage. The exegesis will include an overview of linguistic and interpretative issues of the text. In addition, the conclusion will evaluate the results from the exegesis in order to support the main purpose of the paper combined with contemporary applications.

### **Exegesis**

2 Peter contains numerous references, warnings, and exhortations in the realm of "remembering/forgetting". For instance, in 2 Peter 1:9 he identifies the one who does not abound in the qualities mentioned as someone that has *forgotten* what God has already done for him through the cleansing of his sins. Elsewhere in both 1:13 and 3:2 Peter contends that the purpose of his writings were to *remind* his readers of particular issues which the false teachers purposely forgot (3:5). Throughout this letter, he urges the believers to be alert and mindful of the past in order to be productive in the present and prepared for the future.<sup>4</sup>

Contributing to this theme, in 3:8 Peter begins this section distinguishing between what he believed the readers ought not to neglect as opposed to what the false teachers chose to neglect in 3:5.<sup>5</sup> The opening construction of v. 8 sets the tone and flow of vv. 8-10 in much the same way that v. 5 does for vv. 5-7. Peter uses the coordinating conjunction δὲ as contrastive to set apart his exhortation from the activity of the false

<sup>4</sup>Elliott, *Second Epistle of Peter*, 283.

<sup>5</sup>J. N. D. Kelly, *The Epistles of Peter and Jude*, Black's New Testament Commentaries, ed. Henry Chadwick, vol. 17 (Peabody, MA: Hendrickson Publishers, 1969), 361.

teachers. This point is made clear due to the change of subject in v. 8. Peter indicates this shift by the usage of ἀγαπητοί. Here, he employs this noun in the vocative case in order to directly address his readers. Therefore, these “beloved” are the subjects of his plea. He then further connects this clause with v. 5 as another form of λανθάνω appears. In v. 5, Peter’s usage of this verb was in the indicative mood while in v. 8 the verb occurs in the imperative mood (λανθάνετω). The verb λανθάνω which means “to escape notice or be hidden”<sup>6</sup> refers to something which eludes the awareness or attention of the subject. In the case of v. 8, Peter exhorts the readers not to overlook “this one thing” (ἐν τούτῳ). His “one thing” is the object clause which follows the imperatival prohibition, μὴ λανθάνετω. Therefore, Peter urges his readers not to neglect what he is about to say counter to the deliberate absent-mindedness of the false teachers concerning creation in v. 5.<sup>7</sup>

The second part of 3:8 begins with the subordinating conjunction ὅτι. Here, Peter uses the ὅτι in order to transition his flow of thought into identifying just exactly what is “this one thing” that he desires for them not to pass over. In v. 8, the ὅτι introduces a direct object clause and functions as a content conjunction.<sup>8</sup> Thus, what Peter quotes after the ὅτι clause requires the full attention of those whom he directly addresses in the first part of v. 8 as “beloved”.

<sup>6</sup> Walter Bauer, Frederick W. Danker, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago, 2000), 4513, CD-ROM.

<sup>7</sup> Simon J. Kistemaker, *Peter and Jude*, New Testament Commentary (Grand Rapids: Baker Book House, 1987), 332.

<sup>8</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 678.

The information which his readers are not to overlook comes in the form of a reference from Psalm 90:4 which states, “For a thousand years in your sight are but as yesterday when it is past, or as, a watch in the night.”<sup>9</sup> Jewish literature used the concept of time in Ps 90:4 in determining various exegetical issues such as the length of days in the Creation account, the span of Adam’s life subsequent to the Fall, the sum of the Messiah’s day, and in reckoning the age and duration of the world.<sup>10</sup> Although Jewish tradition ought to aid the interpretation of 2 Pet 3:8, Peter’s inclusion of Ps 90:4 does not appear to be wholly concerned with the calculation of time in terms of the Second coming. Instead, he structures 2 Pet 3:8 in order to communicate God’s perspective of time rather than the actual assimilation of the passing of days and years with respect temporality.<sup>11</sup> Therefore, the meaning of μία ἡμέρα παρά κυριῷ ως χίλια ἔτη ως καὶ χίλια ἔτη ως ἡμέρα μία must be discerned by understanding Peter’s organization of this verse in light of its immediate context.

First, the clause is devoid of a finite verb. The interpreter must supply a verb of being (*εἰμί*) so that a smooth English translation is possible. In the case of v. 8, the verb of being functions as a linking-verb amidst two nominative nouns (*ἡμέρα*, *ἔτη*). This fact is also true of the second half of the clause with the placement of the two nominative nouns in reversed order (*ἔτη*, *ἡμέρα*). Therefore, the implied verb of being links the subject with its object; thus, the object in this case functions as the predicate nominative

<sup>9</sup>Unless otherwise indicated, all Scripture quotations are from the The Holy Bible, English Standard Version.

<sup>10</sup>Peter H. Davids, *The Letters of 2 Peter and Jude*, ed. D. A. Carson, *The Pillar New Testament Commentary* (Grand Rapids: Wm. B. Eerdmans, 2006), 275.

<sup>11</sup>Martin Luther, *Commentary on Peter and Jude* (Grand Rapids: Kregel Classics, 1990), 283.

equating itself with the subject which it modifies.<sup>12</sup> This construction allows the reader to equate one day with the Lord as the same as a thousand years with the Lord. Second, Peter uses the subordinating conjunction ως two times in a comparative manner in both phrases while connecting two statements together by the coordinating conjunction καὶ. This structure supports the idea that critiquing God on his timing is irrelevant since he does not view it in the same way as humans.<sup>13</sup> However, though the author's intention is not to speak philosophically of God's eternity or atemporality, the text still conveys the truth that God is not limited to view time in the same sense that his creation does.

Thus, Peter used the imagery in Ps 90:4 to warn his readers from making the same mistake as the scoffers in 2 Pet 3:4-5, and also to encourage them to be prepared and expectant in light of an imminent return of Christ. Furthermore, Jewish literature's utilization of the imagery in Ps 90:4 in interpreting apocalyptic writings allows the reader to view this quotation as a warning text as well as an eschatological affirmation. This interpretation is guided by the contextual evidence in the eschatological and apocalyptic nature of 2 Pet 10-13.<sup>14</sup>

In v. 9, Peter continues his apologetic against the false teachers. Once again, the temporal argument is at the forefront of the discussion. Peter begins this verse

<sup>12</sup>Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed. (Sheffield: Sheffield Academic Press, 1994), 84.

<sup>13</sup>Peter accuses the scoffers in 2 Pet 3:3-4 of challenging God as to the timing of the fulfillment of "the promise of his coming". His critique continues in v. 5 that in their argument against God they "deliberately overlook" the understanding of time in God's perspective and activity. Peter further alludes to this point as the object of their negligence in v. 9 as he demonstrates that doubt in God's timing and fulfillment of his promise is not the proper issue of concern.

<sup>14</sup>Richard J. Bauckham, *Jude, 2 Peter*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 50 (Dallas: Word Publishing, 1983), 309-10.

defending God's timing by declaring that οὐ βραδύνει κύριος τῆς ἐπαγγελίας. Here, he attaches κύριος with ἐπαγγελία.<sup>15</sup> The phrase κύριος τῆς ἐπαγγελίας may be translated, "Lord of the promise". However, the ESV treats the genitive noun τῆς ἐπαγγελίας as a direct object of an implied infinitive verb. The NASB and the NRS insert "about" in order to create a prepositional phrase where τῆς ἐπαγγελίας functions as a genitive of reference. Still, though these translations perhaps aid in the euphony of the English versions, "Lord of the promise" remains faithful to the word order of the Greek as well as the syntactical functions of both κύριος and ἐπαγγελία. The translation "Lord of the promise" keeps κύριος in the nominative case as the subject while ἐπαγγελία, which modifies κύριος, functions as a genitive of reference. Using τῆς ἐπαγγελίας as a genitive of reference, Peter connects this occurrence of ἐπαγγελία with its previous appearances such as 3:4 and a variation of the noun in 1:4 and 3:13 (ἐπάγγελμα). Thus, Peter identifies the Lord as the same agent who pronounces and brings about his promise in 1:4 and 3:13 as the one whom the false teachers ignorantly mock in 3:4.

The scoffers in 3:4 are incorrect in their assessment of God's supposed delay in fulfilling his promise. Peter defends against their assumptions by proclaiming that God is not slow. More than likely, Peter draws the analogy from Hab 2:3.<sup>16</sup> In Hab 2:3 and 2 Pet 3:9, the issue appears to be the same, namely that the delay of the fulfillment of God's

<sup>15</sup>BDAG defines ἐπαγγελία as a "declaration to do something with the implication of obligation to carry out what is stated." For the sake of translation and depending upon context, the word may be rendered promise, pledge, or offer. BDAG, 2831.

<sup>16</sup>Habbakuk 2:3, "For still the vision awaits its appointed time; it hastens to the end-it will not lie. If it seems slow, wait for; it will surely come; it will not delay."

promise is not due to his lateness or negligence (*ὡς τινες βραδύτητα ἡγούνται*, “as some regard slowness”), but rather to his wisdom, timing, and patience. This assertion discredits the attempts of the false teachers of accusing God of failing to fulfill his promise. Peter’s defense does not deny a delay and in fact interprets God’s delay as an act of forbearance or patience.<sup>17</sup> As noted in v. 8, God cannot be judged or critiqued by human time limits and measurements.

This part of Peter’s argument leads him to propose a reason for why God has been patient and delayed the arrival of “the day of the Lord” (2 Pet 3:10). The meaning of *μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι* is the answer to the question of God’s tarrying. This point is indicated by the adverbial function of *μὴ βουλόμενός* (not wishing) as the manner in which God is patient. Here, Peter’s view of God’s patience or forbearance in relation to repentance is similar to Paul’s outlook in Rom 2:4.<sup>18</sup> Furthermore, in congruence with Paul’s teaching of God’s kindness as a means to repentance, Peter’s usage of *βουλομαι* denotes the fact that not only is God capable of granting repentance, but his desire is to do so for all who would seek and receive it. In v. 9, he highlights the intention of the divine will as a contributing factor for the delay of the fulfillment of the promise.<sup>19</sup>

According to Peter, God is patient in delaying the fulfillment of his promise on account of his desire for no one “to perish but for all to come to repentance”. Απόλλυμι

<sup>17</sup>Bauckham, *Jude, 2 Peter*, 310-1.

<sup>18</sup>Romans 2:4, “Or do you presume on the riches of his kindness, forbearance, and patience, not knowing that God’s kindness is meant to lead you to repentance?”

<sup>19</sup>Gerhard Kittel, *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans, 1965), 633.

traditionally means “to destroy or kill”. However, when this verb is found in the aorist tense and in the middle voice, ἀπόλλυμι may be understood as “to perish”.<sup>20</sup> More than likely this definition refers to eternal punishment or judgment rather than mere death.<sup>21</sup> Coupled with this truth of perishing is the need for repentance. Obviously, repentance here refers to salvation which leads to eternal life due to the fact that the two proposals are separated by the coordinating conjunction ἀλλά which Peter used in a contrastive manner. Thus, God’s judgment upon the unrepentant constituted by ἀπόλλυμι will be one part of the fulfillment of “the promise of his coming” (3:4). Meanwhile, the teaching that the repentant ones will be saved and spared from God’s wrath forms a second part which is indicative of the coming of the day of the Lord.<sup>22</sup>

In the second clause of v. 9, Peter’s remarks harkens back to the declaration of the Lord in Ezek 18:32 where he says, “For I have no pleasure in the death of anyone, declares the Lord GOD; so turn, and live.”<sup>23</sup> Immediately, one may recognize the apparent confusion in interpreting the will of God concerning the many who in all actuality do not repent. Whether or not one holds to unconditional election or not, it is necessary to make sense of the fact that according to biblical exegesis, God clearly expects and wants all men to repent (Ps 7:12; Jer 5:3; Ezek 18:23, 32; Matt 4:17; Acts

<sup>20</sup>Kittel, *TDNT*, 394.

<sup>21</sup>Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary, ed. E. Ray Clendenen, vol. 37 (Nashville: Broadman and Holman, 2003), 381.

<sup>22</sup>Ibid.

<sup>23</sup>In Ezek 18:23, God poses the question which he answers in v. 32. In v. 23 he asks, “Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live?” Here, God initiates making known his own concern for all mankind, not delighting in the death of anyone.

2:38, 17:30; 2 Pet 3:9), yet many have not and will continue to reject him (Matt 7:13-14).

God's plea for repentance extends beyond the realm of alleged believers. Although the εἰς ὑμᾶς is locative in that it points the patience of the Lord towards the ἀγαπητοί, the indefinite pronoun τινας may include the false teachers as well as believers. Likewise, the selection of πάντας may also support the truth that all mankind is in mind rather than just the elect.<sup>24</sup> Hence, in v. 9, Peter's intention is to reaffirm his reader's faith in God's promise while informing them of God's intention for humanity. Therefore, the best understanding of this text is still found in light of Ezek 18:32, namely that God desires all men to be saved.<sup>25</sup> Even John Calvin, who holds to unconditional election, recognizes that the base issue of Peter's argument is rooted in God's desire rather than in his decree purpose when he says, "To this my answer is, that no mention is here made of the hidden purpose of God . . . but only of his will as made known to us in the gospel."<sup>26</sup>

Finally, Peter begins 2 Pet 3:10 with the verb ἥκω inflected in the future tense for emphatic reasons. Immediately, he corrects any misguided interpretations of v. 9 which might assume that the day of the Lord is not coming, and thus, the final judgment will not occur. Instead, Peter uses δέ to contrast this idea and follows up his pastoral comments in v. 9 stressing that the day of the Lord *will* come indeed. God's judgment is

<sup>24</sup>Bauckham, *Jude, 2 Peter*, 313.

<sup>25</sup>To relegate the meaning of this text to the broad discussion concerning the will of God does not do justice to Peter's intention. However, this verse does indirectly speak concerning this subject. Still, to venture off into the deep waters of developing this doctrine is not beneficial to the thesis of this paper nor to the main point of the authorial intent. Further information which will prove helpful arguing from the view of this author may be found in, John Piper, "Are there two wills in God? Divine election and God's desire for all to be saved", *The Pleasures of God* (Portland: Multnomah Press, 2001), 313-40.

<sup>26</sup>John Calvin, *Hebrews, 1 Peter, 1 John, James, 2 Peter, Jude*, Calvin's Commentaries, vol. 22 (Grand Rapids: Baker House, 2005), 419.

merely delayed, not cancelled.<sup>27</sup> Furthermore, Peter links the coming of the Lord with the “thief” imagery in the same manner as Jesus and Paul (Matt 24:43; 1 Thess 5:2-4; Rev 3:3, 16:5). In addition, Peter also employs ὡς in a comparative manner reminiscent of v. 8. In v. 10 he utilizes ὡς to equate the noun κλέπτης, which is in the nominative case and functions as a predicate nominative, with ἡμέρα κυρίου. The metaphorical usage of κλέπτης with respect to the day of the Lord interjects the unexpectedness and suddenness of Christ’s return.

Next, Peter tells his readers what to expect when the day of the Lord arrives. This clause is introduced by a prepositional phrase with the inclusion of a relative pronoun. The phrase ἐν ᾧ functions as a locative construction which directs the attention of the reader as to when and where the events that follow will occur. This point is further supported by the fact that the antecedent of ᾧ is ἡμέρα κυρίου. First, Peter indicates that “the heavens will pass away with a roar...” The οἱ οὐρανοί are best understood in this context as the skies or the parts of the universe distinguished from the earth.<sup>28</sup> The context alludes to the physical parts of creation which are affected by nature. The usage of the adverb ροιζηδὸν sets up a parallel to the burning of the elements in the last clause of v. 10. Perhaps the “loud noise” refers to the whistling and crackling of the heavens being consumed by fire.<sup>29</sup> Therefore, the heavens will pass away and will be no more.

Second, “the elements will be burned up and destroyed...” The fate of the στοιχεῖα are much the same as that of the οἱ οὐρανοί. Peter teaches that the elements

<sup>27</sup>Bauckham, *Jude, 2 Peter*, 314.

<sup>28</sup>BDAG, 5437.

<sup>29</sup>Davids, *The Letters of 2 Peter and Jude*, 283.

are doomed to utter destruction by means of fire. However, the identity of the στοιχεῖα are rather ambiguous. Traditionally, the elements have been interpreted in three main ways: (1) earth, air, fire, and water; (2) heavenly bodies such as the sun, moon, and stars; (3) angelic powers.<sup>30</sup> The first option embodies the best definition of the basic meaning of στοιχεῖα within the context of vv. 10-12.<sup>31</sup> Thus, this interpretation compliments the burning of the heavens in the sense that it connects the conflagration of earth to the same event. This option also attests for the omission of the burning of the earth in v. 12, but the appearance of a new earth in v. 13. Therefore, the final clause of v. 10 functions as the result of what occurs in the first clause on the ushering in of the day of the Lord.<sup>32</sup>

Peter's last assessment of the burning of the heavens and the elements in v. 10 ends with a clause which is most difficult to translate. The statement καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται (and the earth and the works done on it will be found) is the effect of the destruction of the heavens and elements in v. 10. However, the inflection of the verb εὑρίσκω is a textual variant and must be considered before the interpretive process is finished. Although the textual witnesses pose a wide array of renderings, εὑρεθήσεται is found in the oldest manuscripts for this letter.<sup>33</sup> This fact imparts immediate credibility to εὑρεθήσεται as the closest to the original wording. In addition, εὑρεθήσεται appears to be the most difficult to translate and to interpret in light of the

<sup>30</sup>Davids, *The Letters of 2 Peter and Jude*, 285.

<sup>31</sup>A typical understanding of στοιχεῖα is “of substances underlying the natural world, the basic elements from which everything in the world is made and of which it is composed.” BDAG, 683.

<sup>32</sup>Shreiner, *I, 2 Peter, Jude*, 384.

<sup>33</sup>Some of the early manuscripts in support of εὑρεθήσεται are Ι, B, K, P 424<sup>c</sup>, 1175, 1739<sup>txt</sup>, 1852, syr<sup>ph, hmg</sup>, arm, and Origen. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 2002), 636.

other readings and emendations. Therefore, choosing εύρεθήσεται best explains the appearance of copyist attempts to smooth out its meaning with additional adaptations.<sup>34</sup> Accepting εύρεθήσεται as the original meaning and translating it as “will be found”, allows the interpreter to view the last clause of v. 10 as an entailment of the burning up of the heavens and the elements. Peter demonstrates that the earth and the works done on it will be submitted to God’s judgment. In addition, this interpretation follows the same pattern found in v. 7 where the heavens and the earth are awaiting destruction by fire (v. 10) and then will be judged and the ungodly destroyed.<sup>35</sup> Therefore, the day of the Lord constitutes a time of refining creation by fire and the final judgment of the earth and of the works done on it (2 Cor 5:10). Here, the writer of Hebrews rightly declares that “no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account (Heb 4:13).”

### Conclusion

2 Peter shares a combined characteristic of teaching and apologetic. These two main categories of thought in Peter’s second epistle assist him in exhorting his readers to mature in their faith while warning them against false teachings. In 2 Pet 3:8-10, both of these categories are seen vividly. Peter takes the opportunity to advance sound doctrines of God, salvation, eternal punishment, and eschatology to the believers while simultaneously disarming the arguments of the false teachers. Therefore, Peter imparts knowledge and demonstrates how it is used as a polemic in practical theology.

<sup>34</sup>Metzger, *A Textual Commentary on the Greek New Testament*, 636.

<sup>35</sup>Shreiner, *I, 2 Peter, Jude*, 386.

The exegetical idea of 2 Pet 3:8-10 is the fact that the certainty and assurance of God's promise entails the spreading of the gospel to all peoples as well as personal discipleship. First, since God's promise is sure and his return imminent and also unknown, there ought to be urgency in believers for sharing the gospel locally and abroad. If God's forbearance is meant to allow more time for unrepentant hearts to be made new, then the evangelistic mandate of Jesus in Matt 28:19 still stands as of utmost importance (Lk 19:10). If God's desire is that none would perish, how much more ought his church break over the souls of the lost and ungodly (Lk 15:4-32; Rom 9:1-3; 2 Tim 2:10)? Second, because the day of the Lord brings with it the final judgment of God upon the earth and all the works done on it, then personal discipleship is of great necessity. As Heb 12:14 states, "Strive for peace with everyone, and for the holiness without which no one will see the Lord." Also, Jesus testifies in Matt 5:8, "Blessed are the pure in heart, for they shall see God." Therefore, the body of Christ always ought to encourage holiness and godliness (1 Tim 4:7-8; Heb 10:24-25). Peter leads his readers to this conclusion in several passages such as: 2 Pet 1:3-11 and 3:8-18.

In conclusion, the assurance of God's promise equips believers to live faithfully and confidently in the "newness of life" (Rom 6:4). Peter understands that an alert mind, not forgetting what God has been faithful to do in the past as well as believing he will be faithful in the future, empowers Christians to stand fast and firm in their doctrines and not to grow weary in doing good deeds (Gal 6:9; 2 Thess 3:13). Therefore, faithful believers may rest in Paul's proclamation in 2 Tim 4:8, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing."

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## APPENDIX 1

### AUTHOR'S TRANSLATION OF 2 PETER 3:8-10

(8) But do not overlook this one thing, beloved, that one day with the Lord is as a thousand years and a thousand years are as one day. (9) The Lord of the promise is not slow, as some regard slowness, but is patient toward you, not wishing that anyone to perish but for all to come to repentance. (10) But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, and the elements will be burned up and destroyed, and the earth and the works done on it will be found.

## APPENDIX 2

### STRUCTURAL DIAGRAM OF 2 PETER 3:8-10

<sup>8</sup> δὲ

Ἐν τοῦτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί,  
 ὅτι  
 παρὰ κυρίων

Contrastive  
Independent  
  
Dependent  
(object clause)

μία ἡμέρα  
 ως  
 χίλια ἔτη  
 καὶ  
 χίλια ἔτη  
 ως  
 ἡμέρα μία.

Comparative  
  
Connective  
  
Comparative

<sup>9</sup> οὐ βραδύνει κύριος

τῆς ἐπαγγελίας,  
 ως

Independent  
(Asyndeton)

Comparative

τινες βραδύτητα ἡγοῦνται,

Contrastive

ἀλλὰ μακροθυμεῖ

εἰς ὑμᾶς,

μὴ βουλόμενός τινας ἀπολέσθαι

Manner (ptc)

ἀλλὰ

Contrastive

πάντας χωρῆσαι.  
 εἰς μετάνοιαν

<sup>10</sup> δὲ

Ἡξει τὴμέρα

κυρίου  
ώς  
κλέπτης,  
ἐν ή

οἱ ούρανοὶ παρελεύσονται  
ρότζηδὸν

δὲ

στοιχεῖα λυθήσεται  
κανσούμενα

καὶ

γῆ καὶ τὰ ἔργα εὑρεθήσεται.

ἐν αὐτῇ

Contrastive

Emphatic

Comparative

Locative

Connective

Means (ptc)

Connective

## APPENDIX 3

### EXEGETICAL OUTLINE OF 2 PETER 3:8-10

#### **The Point of the Passage**

**Subject:** Peter's exhortation to his readers

**Predicate:** . . . was that the Lord will not fail in fulfilling his promises, but that his delay is a result of his patience, desiring for all men to be saved before Christ returns a second time.

#### **Outline:**

Peter exhorts his readers not to neglect this one thing (8a):

1. A day and a thousand years are both the same amount of time with the Lord (8b).

- a. The Lord of the promise is not slow or late (9a).

Instead:

2. The Lord is patient with his people (9b).
  - a. He does not desire that anyone perish (9c).
  - b. He desires for all to come to repentance (9c).
3. The day of the Lord will eventually come (10a).
  - a. That day will come like a thief unexpected (10a).
  - b. The heavens and the elements will be burned up and will pass away (10b).
  - c. Then, the Lord will judge the earth and the works done on it, as nothing will be hidden or unexposed from his sight (10c).