

2Peter 11-12-16a

This is Friday the 16th of December 2011. We're in the closing chapter of the book of 2nd Peter. We resume in chapter 3 verse 9. We'll take just a moment as we begin to give each of us the opportunity to go before the Lord in prayer to ensure that we're in a position to receive the ministry of God's Holy Spirit and to focus our attention on God's work.

Father, we thank you at the end of another busy work week and study week and time of travel and anticipation of the upcoming holiday that we can pause in the midst of our schedule and spend time together in fellowship free of pressure, free of distraction, free of the concerns of this life and refresh ourselves at the oasis of your Word. We thank you for this book that is before us. We thank you for the truth that it contains.

We thank you for the Apostle who spent his time with the Lord Jesus and learned truths at the Lord's feet and has preserved those and others for us in this great letter. We ask your blessing on us as we study this portion of it this evening and as we anticipate the times of fellowship and celebration that are ahead of us in this month. We pray that in all things the Lord Jesus Christ will be glorified.

We pray it in his name. Amen. 2nd Peter chapter 3. Beloved, I now write to you this second epistle in both of which I stir you up, stir up your pure minds by way of reminder that you may be mindful of the words which were spoken before by the Holy Prophets and of the commandment of us the Apostles of the Lord and Savior, knowing this first that scoffers will come in the last days walking according to their own desires, their own lusts, saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.

This they willfully forget that by the word of God the heavens were of old and the earth standing out of water and in the water by which the world that then existed perished. That's by that same word. The word created it.

The word caused it to perish. Word of God being flooded with water but the heavens and the earth which are now preserved by the same word are reserved for fire until the day of judgment and perdition of ungodly men. This is the day of judgment and loss related to ungodly men.

But beloved, do not forget this one thing that with the Lord one day is as a thousand years and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness, but is longsuffering toward us, not willing that any should perish, but that all should come to repentance. That last verse is where we pick up tonight.

The Lord is not slack. The word is bradunei. Your name Brady comes from this.

Got a quarterback named Brady. Had a member of President Reagan's cabinet who was shot the

same time the president was named James Brady. The word Brady, the name Brady means slow.

I wouldn't necessarily give a small child in a cradle this first name. I've seen people that are named Brady. But I don't know why you'd want to name them slow.

Maybe you would. Sometimes it's good to be slow and steady wins the race. But that's what it means.

People in the medical profession know this. Bradycardia means your heart's beating slow, as opposed to tachycardia. Tacus means quick.

Brady, bradus means slow. So you've got u bradunei. U is the stronger of the two negative particles in Greek.

Mei, M-E, is a sort of a standard negation of the word. It's a strong negation. When you say u, this means absolutely not.

And if you have u, mei together, that's as strong a negation as you can get. A double negative in Greek is emphatically strong. Paul uses those.

Here we have u, u bradunei. Now, this word as a noun is used two or three places in the New Testament. As a verb, it's only used twice.

We have it here, and we have Paul use it here to Timothy. 1 Timothy 3.15. And he says, but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, etc. If I am delayed, braduno.

Notice that in Paul's usage, it has sort of passive connotation. He doesn't say, if I'm slow, he says, if I am delayed. That's the the connotation when you read it in context.

I hope to come to you soon, but if I am delayed, braduno. Well, you have the very same form of the verb except in the third person instead of the first here in Peter's letter. So, one way to translate this, if you want to harmonize it with the way Paul uses the word, God is not delayed, with reference to his promises.

Then, we have a noun version of this same word, braduteta. Bradu, you know how u's become y's when you transliterate into English. So, instead of takus, we have takis, T-A-C-H-Y, meaning quick.

When it comes to the soul, and you have suke, comes over in English as psyche or psyche. Same thing here, bradu becomes brady, Brady. So, you have braduteta, and this is just a noun form, and it would be delay or slowness.

Something that doesn't happen as quickly as one might hope or anticipate or expect. So, in

Greek, u bradune kurios tes epangelios. This means u bradune kurios, the Lord is not delayed.

Then, you have tes apangelios, and epangelios, this is the word translated promise. Angelos is a messenger. Angelia is a message.

We have the euangelia, which is the gospel. Anytime you see the word gospel in Greek, it's the euangelia. Well, ep, epi, upon, angelia, means something upon the message.

There's something based on this communication, and it's an expectation or a promise. Epangelia is a promise, and this is plural. So, you've got the Lord is not delayed, and then you have, with reference to, this is a, I won't go into the reason it's a genitive, but suffice it to say, the Lord is not delayed with reference to his promises.

Then, we have hos tines braduteta eguntau, eguntau, actually. I've got to enlarge my font size so I can see those breathing marks, but this comes from hegeomai, and this means to reckon, to account, to, hegeomai in the full sense of the word means to, to lead, or to, you know, we have hegemony in English, meaning to supervise something, but it comes to mean a supervisor is one who takes stock, who analyzes a thing and, and oversees it from a knowledgeable point of view. So, the Lord is not slow, and I'm, there's a reason why I'm going through this Greek, so bear with me.

The Lord is not delayed with reference to promises. There is no possessive there when it comes to any promises, any conclusions we draw based upon the message, okay? It's not limited to the, the narrow classification of things as promises. Anything that's based on the message, epangelia, whatever conclusions you draw, whatever expectations you have from the message, we have promises, principles, and doctrines, one convenient way of classifying the truth in God's Word.

Anything that you are expecting based on the message, God is not delayed with reference to those things, the fulfillment of prophetic scripture. As a prominent example, as some, hos tenes, then you have slowness or delay, and then you have heguntai, which is a present middle third person, as some would assign, you have a middle or passive voice here. Here's the bottom line out of all of that.

Some people who perceive themselves to be on top of the situation, they are hegemon, they, they perceive themselves to be in a position to judge, to pronounce about this situation. They have set themselves up in the position of a hegemon, and they say, well, this alleged Lord who has made these alleged promises, you know, why is there this delay? Why do I not see it? I think it should be happening now. It's not happening now.

And in my hegemonic capacity, I find this to be evidence that, you know, the Lord isn't who he says he is, your beliefs are in vain, you're messed up. So there's a lot more to it than, than saying, he's not slow, as some count slackness or slowness. These people have put themselves in a superior look down the nose position, and are saying, huh, you poor, feeble minded,

benighted, myth believing people, you're foolishly awaiting for this Lord who's never going to come, is the idea.

So there's a there's an arrogance that is connoted by the use of this word. Peter says, the Lord is not delayed, as some like to set themselves up as lords and say that he is being delayed, or that he is slow in the way that they like to set themselves up and say that he is slow, like they're in a position to judge whether God's timing is good or not. I was thinking about this this week, in a completely different context, I was giving somebody a good drubbing about their lack of knowledge about the Big Bang.

And I looked up Stephen Hawking's description of the Big Bang. And I had in the back of my mind what Peter says, he says that God spoke by his word, the earth was overcome by water, and by his word, the universe and the earth and the water into being. And by his word, the earth was overcome by water, by his word, it is all preserved up to this point.

And at a given point, the heavens and the earth, which are now preserved by the same word, are reserved for fire. God loves a good chiasm. Let me read you a couple of descriptions of the beginning of the universe as physicists understand it.

This is Stephen Hawking, I'm sure you're aware of who he is, explaining the ideas that I and other people have about how quantum mechanics affected the origin and fate of the universe. It's necessary first to understand the generally accepted history of the universe, according to what is known as the hot Big Bang model. The hot Big Bang model is what is generally accepted by our best and brightest scientists as how the universe got here.

At the Big Bang itself, the universe is thought to have had zero size. And some of you if you've had, I think a lot of you have had high school physics, you remember your formula for pressure and volume and temperature? And if you increase the pressure and keep the volume the same, what happens to temperature? Goes up. If you keep the pressure the same and reduce the volume, you know, anytime you shrink a thing into a smaller space, what has to happen to temperature? Has to go up.

Well, you've probably heard that at the beginning of the Big Bang, I think the whole universe was squeezed down to the size of a dot on a page or whatever. Well, Hawking says if you carry that to its logical conclusion, which is what most scientists understand, the universe had zero size. So what does that mean T would go to? Infinitely hot.

That's why they call it the hot Big Bang model. Zero size, infinitely hot. Okay, so the universe begins in an infinitely hot flash of energy.

And how is it going to end according to the Word of God? Infinitely hot elements melting with a fervent heat, Peter says. Since we know that the elements will melt, the elements will melt with a fervent heat. And of course, he's using the word in the general sense, but when we think of

elements, we're thinking gold, lead, cadmium, barium, cesium, you know, all your other table of the elements.

So, starts and ends the very same way. At the Word of God, infinite heat, not there. Not there, infinite heat begins, goes through, and at the end, infinite heat, and it's not there anymore.

Which accords with the latest cutting-edge cosmological physics known to man. This is exactly what a physicist will tell you. You know, that for a while they were saying, oh, it's expanding and it's accelerating and it'll never come back together.

You don't think that anymore. They're back to thinking it is going to re-collapse into an infinitely hot, zero mass, zero space. So, I'm just saying, you know, Peter got there 2,000 years before all these physicists did.

He already knew it straight from the Lord. But, we're looking at this, that what's the holdup? Why doesn't God judge? And there are those who set themselves up and say, the Lord is taking too long. He's either delayed or he's slow.

Either translation works. But, they're doing this with an air of superiority, as though they are in a position to judge. Peter says, the Lord is not delayed, he's not slow, the way these people set themselves up to say that he is.

But, makrothume, you've run across the noun form of this. Makrothumea is the regularly translated word for long-suffering. The fruit of the Spirit is love, joy, peace.

Makrothumea, long-suffering. Acehumas. What does ace mean in Greek? Got a lot more Greek students in here than I used to.

Ace means into, in the concrete sense, in the material sense, in the abstract, in the world of ideas. It means unto, with a view toward. Peter himself, in Acts, says, repent and be baptized.

Ace, the remission of sins. Not for, not in order to obtain, but with a view toward. Looking at the remission of your sins, be baptized.

Same thing here. God isn't delayed, he's not slow, the way these people try to say. But, he is long-suffering.

Present, active, indicative. He is at the present time, has been, continues to be, patient with respect to us. With a view toward us.

Maybulomanos. You think, bulomanos, what the heck is that? Well, this is where we get our word volition. In the same way that U and Y change places when you go from Greek to English, B and V. There is no V in Greek, but you have B, you have beta.

And so, you've got bulomanos. Not choosing, not deciding, not exercising the force of his will. Not

volitionalizing that any should perish.

Remember up above, we said, as some count slackness, as some judge slowness, and it is not volitionalizing that any should perish. We have the same root here. This is tenos instead of tenes.

And when you say he is not willing, he is not desirous, he is not choosing that any should perish, it's really that some should perish. If he is not willing that some should perish, that means he's not willing that any should perish, right? He doesn't want some perishing. And if there aren't some perishing, that means nobody's perishing.

And so, it is legitimately translated, not willing that any should perish. Perish is our old friend Apollumi, Judas, the son of Apollia. Loss, elimination, destruction, perdition.

Not willing that any be lost, be eliminated, be destroyed, be out of the picture and gone. But, Allah, pantas, all. And this, of course, context helps you translate tenos or tenes.

Not willing that any should perish, but all, pantas. Pan-American Airlines. We fly all over America.

Pandemic. It's an epidemic that's everywhere. It's pandemic.

Pan means every, all, inclusive. Not willing that any should suffer perdition, should be lost, should be eliminated, should be destroyed, should be gone, should cease to exist. But, pantas, all.

Ace, metanoion, koresai. Ace, again, we're in the world of ideas. What does it mean? With a view toward, unto, metanoia.

Noose is your mind. Meta means to change. Metamorphosis, change your morphos, change your form.

Got a caterpillar going to a butterfly. Your mind needs to change. Not willing that any should perish, but that all, with a view toward repentance.

Ace, metanoion. Then, we have this interesting verb, koresai. C-H-O-R-E-S-A-I.

This is koreo in the infinitive. It's an aorist infinitive, and koreo means to go, to go out, to go away, to reach. If I have my hand here and I reach out, I was thinking about this watching football last weekend, and they've got all of these close calls of receivers and defenders, and the receiver, if he keeps his hands in, he can sort of fend off the defender that's trying to cover him, the defensive back or whoever it is that's chasing him down the field trying to keep him from catching the ball, but if the receiver pushes off, if he extends his hand and straightens his elbow this way before he catches the ball, he's going to get called for offensive pass interference, and he's reaching.

His hand is traveling beyond his body. That's koreo, something that moves from here to here, and

so sometimes it means reach, but what it literally means here is God is not willing that any should suffer apolia, apolumi, to be eliminated and destroyed, but with a view toward repentance, all reach it. All are reached with it.

All reach, and that's why it's translated, I think here, come to, but come is erkamai, to arrive. Aeserkamai, to go in. Ekserkamai, to come out.

You come and you go. This isn't come to a place of, this means you reach it. You reach this mentally.

God is not choosing, and this is what bulamai means. This is the word for volition. God is not volitively deciding that any should perish, but with a view toward repentance, all, pantas koresai, all reach it.

All are reached. All move to it, move into it. This is the will of God that everyone arrive at repentance.

Now this is a very difficult thing for your Reformed theology, and what they have to do is, since they can't get around God's volition, and they can't get around what repentance is, and they can't get around this moving to, they have to redefine pantas. All doesn't mean all. We're talking about all of a subset of the human race.

Well, if he's not willing that any should perish, but that all come to repentance, and you say, well, but that's only the church. Okay, great. Let's find that in the context.

Where is that in the context? You cannot find it in the context. You have to import that idea from your theological grid, and this is a very dangerous thing. All of us should strive not to import ideas from our understanding into a passage if they are not supportable, if they're not actually in the passage.

Everybody comes with presuppositions. Everybody has ideas about what is being spoken of, but it is a dangerous thing to take a passage that has no hint of something and read it in from outside. And good and faithful pastors and teachers have done this and do this.

I am sure that I am guilty of it in some way that's unknown to me, but we have to try to avoid it. We have to try to just look at the text, export truth from the text, do not import ideas into the text. It's a difficult thing.

We develop presuppositions. This is what gets us through the day, but it can really go wrong. You can twist and distort scripture, and this is what Paul talks about.

Some rest the scriptures to their own destruction, and the way to avoid that is try not to import things that aren't there. Well, there's nothing here limiting all and any. There is no contextual limitation.

He hasn't been saying some are on the outside and others are on the inside, and of those that are on the inside, it isn't the will of God that any of those on the inside should perish. There just is no limiting modifier here. So, Peter says the reason there is a delay isn't what people think it is.

They think God has failed. They think God doesn't exist. They think that the belief system is untrue.

Peter says that's not it. The reason there is a delay is God is anxious for as many as possible to be given the opportunity to change their minds and not to perish. It isn't the will of God that any should perish.

God will put up with a lot. You think about some of us that came to faith as an adult and before coming to Christ. Some of us who were saved as little children didn't really get with the program until we were in our later life.

We were rascals and rascallions before that. What if God just got impatient? What if God did what he threatened to do to the Israelites at Sinai, golden calf? Moses, stand back. I'm going to blast these people out of existence.

I'll start over with you. God is long-suffering. God is patient.

God will put up with a lot. We're going to see some passages that reflect on this, including some that are favorite old chestnuts for other points of view, but Romans chapter 9. What if God, willing with great patience to put up with the vessels of wrath, does so so that he can reflect his glory in the vessels of honor? What if, and this is sort of an if and it's true, God is putting up with the vessels of wrath fitted for destruction? Why doesn't he just destroy them as soon as they're obviously fit for it? Some will still turn. There have been some of the worst reprobates and evil types on earth that at a certain point have turned.

What if God was too impatient to wait? I just can't wait for you to get with the program. I'm going to snuff you out now. Well, expand that to the human race.

God is putting up with a lot for the sake of these few. It's the Sodom principle. For the sake of ten, I will not destroy the city.

There may be a hundred thousand horrible perverts perpetrating evil every day, but if there are ten righteous people, I won't destroy that city because I've got a plan and purpose for those ten. And I will live with the city, God says, for the sake of those ten. Well, you just expand that to human history and the human race.

God is not having trouble getting his plan done. He's not stuck in traffic and he can't get his promises fulfilled. He is purposely allowing time for all of those who will repent to repent.

Now, how will he know when there has been enough time? He could wait forever, I suppose. How

does he know when there's enough time? This is a strong argument, at least in my mind, for the foreknowledge of God with respect to the decision people will make. God will know when the last person has responded and that in that generation and in that time there are no more who will turn.

And in this dispensation, that's when the rapture will take place, when the last living person who is going to turn in the present dispensation turns and accepts the Lord Jesus Christ. There will be a last person. There will be an anchorman in the church age, last one to get it.

Oh, Lord, I believe. Here's the trumpet and the archangel, the voice of God. Here's the Lord Jesus.

People are flying up in the air and he didn't even get to finish his sentence. When the last God is waiting, he knows who's going to come. And when that last person comes, all the waiting is over.

All of this Brady stuff is finished. It would be funny if the last person to get saved is named Brady, wouldn't it? Well, we're going to pause here and take our break. When we come back, we're going to see where Peter goes with this idea beginning in verse 10.