

2 Peter 3

The Second Epistle of Peter was written by Peter the Apostle, subsequent to the first epistle from Rome around AD 66 and very shortly before his crucifixion. It was written to “those who have received a faith of the same kind as ours.”¹ As mentioned above, and by Peter himself at the end of this chapter, Peter was well acquainted with Paul’s eschatological teachings (including the Rapture). As mentioned previously, Peter mentions *parousia* in chapter 1, verse 16, in regards to the transfiguration of Jesus.

Peter then, starts chapter 3 by reminding believers of this being the second letter he has written concerning “the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles” (vv. 1-2). Continuing on, he says, in the Last Days mockers will come saying, “Where is the promise of His *coming (parousia)?*” Biederwolf again states that *parousia* here refers to the Second Coming.² Ever since the fathers fell asleep/died, nothing has changed since the beginning of creation—v. 4 (a satirical inference to the coming resurrection). Peter then gives the analogy about the Flood destroying the world at that time (again inferring that Noah and his family—the righteous—were *delivered (sozo)* through it) as a precursor to the destruction of the world in the future by the fire and judgement of God (vv. 5-7). In verses 8 and 9, he speaks about the perfect timing of God (*kairos* versus *chronos*) and clarifies the extent of God’s grace and mercy associated with His promise (a new heavens and a new earth in v. 13), because of His desire for “all to come to repentance.” Continuing in verse 10, he equates the Day of the Lord (coming like a thief, previously alluded to by Paul and Matthew) to

¹Ryrie, 1872.

²Biederwolf, 526.

the destruction of the world (Tribulation). And since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the *coming* (*parousia*) of the “day of God” (which is a completely different term than “day of the Lord”)—vv. 11-12. Biederwolf inserts here that the phrase “coming of the day of God” is only used in this text and the only place where the *parousia* of a day is mentioned.³ Then in verse 15, Peter encourages them to regard the patience of the Lord (regarding His promise, yet to be fulfilled) to be *soteria* (rescue, safety, deliverance, salvation). Peter then commends Paul’s writings on “these things” (the promise of Jesus’ *Parousia* and the Day of the Lord to occur in the Last Days) to them. Peter is, in a way, deferring to Paul as the “expert” on this specific revelation of God regarding the Rapture (possibly because of Paul’s personal Rapture experience). Again, based on this exegesis, *parousia* can be used in this context to speak of the *deliverance* from the wrath of God (Tribulation, or Day of the Lord) by the Rapture of the Church.

³Biederwolf, 532.