

# 2Peter 3:15-18

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## Introduction

My thesis is Peter's critique is not Paul's writings, but those who abuse it with there antinomian agenda.

### 2Pe 3:15-18 - Peter Comments on Paul's Epistles

<sup>15</sup> And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; <sup>16</sup> As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned (*amathees*<sup>G261</sup>)<sup>a</sup> and unstable wrest, as *they do* also the other scriptures, unto their own destruction. <sup>17</sup> Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the **wicked** (*athesmos*<sup>G113</sup>), fall from your own stedfastness. <sup>18</sup> But grow in grace, and *in* the knowledge of our Lord and Saviour Yeshua HaMeshiach. To him *be* glory both now and for ever. Amen.

### Q. Who is it that is distorting Paul's writings?

... lest ye also, being led away with the error of the wicked (*athesmos*<sup>G113</sup>), ...

I like the translation of the LEB "...have been led away by the error of **lawless** persons."

The word is not the negative of *nomos* which would make my case much easier to make, but it's the negative of this word *tithemi*<sup>G5087, KJC:98</sup> which is translated as laid or , put<sup>18</sup>.

Therefore you are being led away by errors of those who where against that which has been laid or put down. I would suggest that the thing that was laid or put down was the Torah, i.e. the covenant with YHVH and Israel. My suggestions seems reasonable because Strong's defines *athesmos*, the negative particle and derivative of *tithemi*, as **lawless**, by implication **criminal**. People are deemed criminal because the walk contrary to the law, i.e. that which was **enacted**. The Torah law form that was formed at Mt. Sinai.

**A.** The answer to my question is that **it is those who are hostile to the Torah** and are using Paul's words to lead people away from Torah. Doesn't this sound a lot like Antinomian Christianity? How prophetic is Peter.

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<sup>a</sup> *amathees* Strong's G261 From G1 (as a negative particle) and G3129, only used in this verse. G3129 *manthano*,<sup>KJC:25</sup> learn.

In these verses Peter acknowledges that some of these things the Paul speaks of are hard to understand. I agree, the study of law, and all that law contains (which I declare is the weightiest things of Torah) is hard to understand. But so what? If you're not going to spend the time and make sacrifices to understand this most awesome thing then you're not going to reap from its awesomeness. To be a citizen of the Kingdom of Priest is no trivial thing because your task of being a judge to the nations is not trivial. The nations depend on Israel doing the right thing.

This right to contract as the agent of YHVH is something you ought not dabble in. Need I remind you of what the writer of Hebrews says about that.

## Heb 4:12 – The two-edged sword of YHVH

For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

If not handled with great care, this mega spiritual power tool can mess you up. If you do not guard (*shomer*) his word and the power associated with it you can “contract yourself into a corner” such that you can't get out. In addition to playing the role of a judge, you will not be able to discern the contracts & agreements from parties that seek your righteous determination.

This is hard work. I agree. But nevertheless it is doable. Be forewarned that if put in the hands of the “ignorant and unstable”<sup>b</sup> who “distort” others and/or allow themselves to be distorted end up in “their own destruction”.

My advice. Don't be that guy.

Peter finishes this chapter with growing in the “grace, and *in* the knowledge of our Lord and Saviour”. A discerning student who “studies to show himself approved” will not allow others to tell them what this means. He/She will ask, even demand, who exactly and directly is the recipient of this salvation? Who is Yeshua's “target audience”? Why does it have to be done through grace? Is this knowledge of the Messiah's purpose and intent a secret or is it knowable? Maybe only knowable to those who seek? Where would one go to seek this knowledge? Maybe there are books written about this? ^\\_(\\_)\\_/^-

## G113 *athesmos*<sup>KJC:2</sup> wicked<sup>2Pe 2:7, 2Pe 3:17</sup>

### ἄθεσμος

Strong's **G113**: From **G1** (as a negative particle) and a derivative of **G5087**<sup>c</sup> *tithemi* (in the sense of **enacting**); **lawless**, that is, (by implication) **criminal**: - wicked.

<sup>b</sup> Borrowing verbiage from the LEB translation “...which the ignorant and unstable distort to their own destruction, ...”<sup>2Pe 3:17 LEB</sup>

<sup>c</sup> See Word-Study-G4716-stowros-Cross-G2476-histemi-stood-G5087-tithemi-lay, article #423, introduction...

The cross, as in that thing which Yeshua died on, is a most symbolic thing in Christianity and is worthy of a word study. The Greek word for cross is *stauros*<sup>G4716</sup> which comes from the base of *histemi*<sup>G2476</sup> a stake (compare to *tithemi*<sup>G5087</sup>). Since my thing is to look at all things legal, I see words like establish, appoint, ordain, stand, present etc., so that's why this article exists

G5087 *tithemi*<sup>KJC98</sup>: la(y)(aid)<sup>29</sup>, put(teth)(ing)<sup>18</sup>, kneeled, set, appoint(ed)<sup>6</sup>, ordained<sup>2</sup> ...

**2Pe 2:7 KJV** And delivered just Lot, vexed with the filthy conversation of the wicked: