

## CHURCH OF THE REDEEMER

717 North Stapley Drive, Mesa, AZ 85203 Phone: (480) 833-7500

<b>Series:</b>	<b>Scripture Memory</b>		Pastor/Teacher
<b>Number:</b>	<b>97</b>		Gary L.W. Johnson
<b>Text:</b>	<b>2 Peter 3:17-18</b>		
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### HOW, THEN, SHOULD WE BE LIVING? (Part 2)

Martin Lloyd-Jones highlights the emphasis that Peter puts on having our attention focused on The Blessed Hope of Christ's return. The Christian's expectation and hope, he writes, "are not based upon this world. I sometimes think that this is perhaps the particular message that is needed by this age. In ages past there have been different principles and doctrines which have needed emphasis. I suggest that perhaps this is the doctrine above all others that needs to be emphasized today. The Christian's hope and expectation are not based upon this world. The very centre of the Christian position is to believe that this world is doomed, and that there is no question about it. That is, of course, why the Gospel flies right in the face of all the pathetic optimism of the last hundred years which led so many sadly astray, and which has in turn led to this present cynical generation of men and women. Our hopes were so built up with respect to the things that were going to happen here in this world, and in time; and we have seen the exact opposite. But all along the Gospel has been here, warning us and showing us that our hope in this world was utterly false."<sup>1</sup> In verses 12-14 the Apostle repeatedly uses the word "look." The Greek language in which the New Testament was written has a number of words for look. I think it would be worthwhile to *look* at these.<sup>2</sup>

1. *Blepō*, primarily, to have sight, to see, then, observe, discern, perceive, frequently implying special contemplation (cp. No. 4), is rendered by the verb to look in Luke 9:62, "looking (back);" John 13:22 "(the disciples) looked (one on another)"; Acts 1:0, Revised Version, "were looking" (King James Version, "beheld"); 3:4, "look (on us);" 27:12, Revised Version, "looking," King James Version, "that lieth (towards)," of the haven Phenix; Eph. 5:15, Revised Version, "look (therefore carefully how ye walk)," King James Version, "see (that ye walk circumspectly);" Rev. 11:9 and 18:9, Revised Version, "look upon" (King James Version, "shall see").
2. *Anablepō*, denotes (a) to look up (*ana*, up, and No. 1), e.g., Matt. 14:19; Mark 8:24 (in some mss. Ver. 25); (b) to recover sight, e.g., Matt. 11:5; 20:34, Revised Version, "received their sight;" John 9:11. See Sight. Cp. *Anablepsis*, recovering of sight, Luke 4:18.
3. *Periblepō*, to look about, or round about, on (*peri*, around, and No. 1), is used in the Middle Voice, Mark 3:5, 34; 5:32; 9:8; 10:23; 11:11; Luke 6:10.
4. *Apoblepō*, signifies to look away from (*apo*) all else at one object; hence, to look stedfastly, Heb. 11:26, Revised Version, "he looked" (King James Version, "he had respect"). Cp. No. 8.
5. *Emblepō*, to look at (*en*, in, and No. 1), is translated to look upon in Mark 10:27; 14; 67; Luke 22:61; John 1:36. This verb implies a close, penetrating look, as distinguished from Nos. 6 and 9. See Behold, No. 3, Gaze, See, No. 6.
6. *Epiblepō*, to look upon (*epi*, upon), is used in the NT of favourable regard, Luke 1:48, Revised Version, "he hath looked upon" (King James Version, "hath regarded"), of the low estate of the Virgin Mary; in 9:38, in a request to the Lord to look upon an afflicted son; in Jas. 2:3, Revised Version, "ye have regard" (King James Version, "... respect"), of having a partial regard for the well-to-do. See Regard, Respect.

7. *Eidon*, used as the aorist tense of *horaō*, to see in various senses, is translated to look, in the King James Version of John 7:52, Revised Version, “see;” Rev. 4:1 (Revised Version, “I saw”); so in 6:8; 14:1, 14 (as in King James Version of ver. 6), and 15:5. See Behold, Consider, Heed, No. 2, Perceive, See, Shew.
8. *Aphoraō*, to look away from one thing so as to see another (*apo*, from, and No. 7), to concentrate the gaze upon, occurs in Phil. 2:22, “I shall see;” Heb. 12:2, “looking.”
9. *Epeidon*, denotes to look upon (*epi*, upon), (a) favourably, Luke 1:25; (b) unfavourably, in Acts 4:29.
10. *Parakuptō*, lit. and primarily, to stoop sideways (*para*, aside, *kuptō*, to bend forward), denotes to stoop to look into, Luke 24:12, “stooping and looking in” (King James Version, “stooping down”); John 20:5, 11; metaphorically in Jas. 1:25, of looking into the perfect law of liberty; in 1 Pet. 1:12 of things which the angels desire “to look” into.
11. *Anakuptō*, to lift oneself up (*ana*, up), is translated “look up” in Luke 21:28, of being elated in joyous expectation (followed by *epairō*, to lift up). See Lift.
12. *Skopeō*, to look at, consider (Eng., scope), implying mental consideration, is rendered “while we look . . . at” in 2 Cor. 4:18, “looking to” (King James Version, “on”) in Phil. 2:4. See Heed, Mark.
13. *Episkopeō*, lit., to look upon (*epi*, and No. 12), is rendered “looking carefully” in Heb. 12:15, Revised Version (King James Version, “looking diligently”), *epi* being probably intensive here; in 1 Pet. 5:2, to exercise the oversight, to visit, care for.
14. *Episkeptomai*, a later form of No. 13, to visit, has the meaning of seeking out, and is rendered “look ye out” in Acts 6:3.
15. *Atenizō*, to look fixedly, gaze, is translated “looking stedfastly” in Luke 22:56, Revised Version (King James Version, “. . . earnestly”); in Acts 1:10, “looking stedfastly;” in 3:12, King James Version, “look . . . earnestly” (Revised Version, “fasten ye your eyes,” as in 3:4 and 11:6); so in the Revised Version of 6:15; 10:4; 13:9; 14:9; in 7:55, “looked up stedfastly;” in 23:1, “looking stedfastly on” (King James Version, “earnestly beholding”); in 2 Cor. 3:7, Revised Version, “look stedfastly” (King James Version, “stedfastly behold”); in 3:13, Revised Version, ditto (King James Version, “stedfastly look”). In Luke 4:20, “were fastened” (*ophthalmoi*, eyes, being used separately).
16. *Theaomai*, to behold (of careful contemplation), is translated “look” in John 4:35, of looking on the fields; in 1 John 1:1, King James Version (Revised Version, “we beheld”), of the Apostles’ personal experiences of Christ in the days of His flesh, and the facts of His Godhood and Manhood.
17. *Theōreō*, to look at, gaze at, behold, is translated “looking on” in Mark 15:40, King James Version (Revised Version, “beholding”).
18. *Prosdokaō*, to await, expect (*pros*, to or towards, *dokeō*, to think, be of opinion), is translated to look for, e.g., in Matt. 11:3; 2 Pet. 3:12, 13, 14; the Revised Version renders it by the verb to expect, to be in expectation, in some instances, as does the King James Version in Luke 3:15; Acts 3:5.

This is the word Peter uses three times in 3:12-14. The recipients of this exhortation are first of all described by a participial clause, “seeing that ye look for these things” (*tauta prosdokōntes*), “these things expecting.” The present tense participle (cf. v. 12) depicts a continuing attitude of expectancy. The force of the participle is causative; because of this attitude toward the future, the believer is receptive to exhortations concerning the present. “These things” may relate directly to the anticipated new world wherein righteousness dwells (v. 13). Then the motivating truth is that since only righteousness will attain that world, it is imperative that believers live righteously now. More probably “these things” refers to the total picture presented in verses 10-13. Because they are committed to such a glorious and stern hope, believers cannot now live in idleness and indifference.<sup>3</sup>

**CONCLUSION:** “Eat, drink and be merry for tomorrow you die.” This slogan typifies the mindset of a great many self-absorbed people. Born to die is more than a captivating statement. It is a certainty. The world’s philosophy, “Enjoy yourself, it’s later than you think. Enjoy yourself while you’re still in the pink.” And people today still say, “You’re only young once, so have a good time” and “grab all the gusto you can!” Ends up, in the final analysis, sounding very hollow. The Apostle Peter declares: “Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives” (3:11). Peter had written a great deal about holiness and godly living in his first letter. Now he speaks of the same thing again. A life lived for the glory of God is a most attractive life. This command should cause us to examine our actions, and our motives for what we do. Secondly, Peter says that we should “look forward to [what he now calls] the day of God” (3:12). He re-emphasizes the need to look forward. We should be “looking forward to a new heaven and a new earth” (3:13). Also he says that “Since you are looking forward to this [day of God] make every effort to be found spotless, blameless and at peace with him” (3:14). Why should we want to look forward to this day? Because it is then that Christ will return. If the people of the world believed that God meant to keep his word they would be terrified at the thought of everything in this lovely world being destroyed. They would dread living through such a time of the burning up of all things.<sup>4</sup>

## ENDNOTES

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<sup>1</sup> M. Lloyd-Jones, *Expository Sermons on 2 Peter* (Banner of Truth, 1983), p. 201

<sup>2</sup> This list is taken from W. E. Vine, *An Expository Dictionary of Biblical Words* (Nelson, 1984), pp. 685-687.

<sup>3</sup> D. E. Hiebert, *Second Peter and Jude: An Expositional Commentary* (BJW Press, 1989), p. 168.

<sup>4</sup> M. Bentley, *Living for Christ In a Pagan World: 1 & 2 Peter Simply Explained* (Evangelical Press, 1990), p. 240.