

All to come to repentance

This new passage of scripture I will first post from the King James version. I believe the way it is worded makes it difficult to understand the real meaning, but, if you follow the context carefully you can still arrive at the truth.

2 Peter 3:9 KJV

9 ¶ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

This verse I would say is one that is most commonly misunderstood and wrongly taught. The result is due to the verse being singled out from the context it is in. Many verses if isolated from its context can be twisted to mean something completely different from what is intended. The media is great at doing that with things people say by only taking one portion of a sentence and building their own platform for it in the direction they want the news clip to go, thereby creating news rather than reporting news. However, even in the KJV, we need to ask, who is, “us-ward”

We must remember, Elohim’s (God’s) Word is not spoken in a halfway or random manner, it is exact and precise. If we were to look at 2 Peter 3:9 and conclude from it that it is the will of Elohim (God) that every person in the world be saved we would run into a problem with the Word of Elohim (God), and we must remember the rule of Elohim’s (God’s) Word, if we find verses that appear to contradict each other, it is not Elohim’s (God’s) Word in conflict but, the conclusion we’ve come to from Elohim’s (God’s) Word. Therefore, if we conclude from the verse in 2 Peter that it is Elohim’s (God’s) will for everyone to be saved we do run into a problem, one from Isaiah. Isaiah 55:6-11

6 Seek YAHWEH while He may be found; call on Him while He is near.

7 Let the wicked forsake his way and the man of vanity his thoughts, and let him return to YAHWEH, and He will have mercy on him; and to our Elohim, for He will abundantly pardon.

8 “For My thoughts are not your thoughts, nor are your ways My ways,” says YAHWEH.

9 “For as the heavens are high from the earth, so My ways are high from your ways, and My thoughts from your thoughts.

10 For as the rain and the snow comes down from the heavens and do not return there, except it waters the earth and make it bring forth and bud, and give seed to the sower and bread to the eater,

11 so shall My Word be, which goes out of My mouth; it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in what I sent it to do!

This passage starts off by showing it is dealing with the salvation of His people, it continues by showing how Elohim’s (God’s) thoughts and ways are higher than ours. When we come to (verses 10 and 11), ten gives an illustration of the purpose of rain and snow that is sent out from the heavens is to provide water for vegetation to bud and provide seed for the sower and bread for the eater. This example shows how things that go out from Elohim (God) accomplish its task without returning void of completing its intended purpose to accomplish.

The context still dealing with the salvation of His people when we arrive at (verse 11), after giving the example in (verse 10) He concludes by showing how His Word that goes out from Him does not return void, but, accomplishes Elohim's (God's) desire that His Word was sent out to do. If we conclude from (2 Peter 3:9) that Elohim's (God's) desire is for every person in the world to be saved, then His Word has failed to accomplish its task and has returned void. So, then knowing that Elohim's (God's) Word is precise, we obviously have drawn the wrong conclusion.

That leads many to think it can't be that way, where Elohim (God) decides who will be saved, why would Elohim (God) save some while letting others perish? Elohim (God) would not do that, He is a loving Elohim (God) who wants everyone to be saved, therefore, we have our own choice if we want to be saved or not, that in our eyes is more just.

However, we read in the book of Romans.

Romans 9:17-24

17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, so that I might display My power in you, and so that My name might be publicized in all the earth."

18 So then, He has mercy on whom He pleases. And He hardens whom He pleases.

19 Perhaps You will say, "Why does He yet find fault? For *those* who resist His will?"

20 Rather, O man, who are you to question against Elohim? Shall the thing formed say to the One forming it, "Why did You make me like this?"

21 Or does not the potter have authority over the clay, out of the one lump to make one vessel to honor, and one to dishonor?

22 But if Elohim, desiring to demonstrate His wrath, and to make His power known, endured in much long-suffering vessels of wrath having been fitted out for destruction,

23 but He poured out His mercy on the vessels of favor, which He before prepared for the glory of Elohim,

24 whom He also called, not only us, of Jews, but also out of nations. (*Spiritual Jacob and Israel*)

We look also to Jacob and Esau.

Romans 9:11-16

11 for the children not yet being born, nor having done any good or evil, that the purpose of Elohim according to election might stand, not of works, but of the One calling,

12 it was said to her, "The Elder shall be servant of the younger;"

13 even as it has been written, "Jacob I loved, and *Esau I have hated.*"

14 What then shall we say? Is there not unrighteousness with Elohim? Let it not be!

15 For He said to Moses, "I will have mercy on whomever I will have mercy, and I will pity whomever I will pity."

16 So then, it is not of the one willing, nor of him who runs, but of Elohim who has mercy.

Now let's put the 9th verse of 2nd Peter back into the context in which it is, and backup and look at the entire context and the verse again and see if we can arrive at the true meaning of verse 9. The first two verses of chapter three are explaining the purpose of writing this epistle to remind the readers what has been said by the apostles.

We pick up the context in verse three of chapter three.

2 Peter 3:3

3 first, knowing this, that during the last days scoffers will come walking according to their own lusts,

To start with he is talking concerning the last days and the context is dealing with scoffers; that is, total nonbelievers. It is very important to keep in mind who the focus is on.

2 Peter 3:4-6

4 and saying, "Where is the promise of His coming? For from which time the fathers fell asleep, all things remain so from the beginning of creation."

5 For this they willingly forget, that the heavens were of old; and the earth rose up from the waters, and by means of water, by the word of YAHWEH.

6 Through which the world which then was, being flooded by water, perished.

The scoffers are asking where the promise of the Messiah's coming is because all things in the earth continue as they always have from the beginning. Notice also the word "they" in verse 5, often times when the Bible uses the word "they, them, their" it is referring to the wicked, if the Bible is referring to the beloved of Elohim (God) it uses words like, "we, our, you, us" so here the focus of the context is still on the scoffers, the wicked. The writer is reminding them of Elohim's (God's) promise to kill all life on the earth during the days of Noah by flood and it happened.

2 Peter 3:7

7 But the heavens and the earth now, having been stored up by the same Word, are being kept for fire to a day of judgment and destruction of wicked men.

The focus of the context still on the wicked scoffers, after the reminder of the flood of Noah's day gives warning by the very same Word by which that warning came another warning of the coming judgement this time by fire where all wickedness will be destroyed.

2 Peter 3:8

8 But as for you beloved, let not this one thing be hidden from you, that one day with YAHWEH is as a thousand years, and a thousand years as one day.

Note carefully in (verse 8) the change of focus in context, no longer are the wicked scoffers in focus but now the focus shifts from the wicked to the beloved and the beloved are the spiritual Jacob and Israel. Jacob being all those who are not yet saved but who will be saved, and Israel those who are saved. They are the beloved of Elohim (God), and they are all being reminded how Elohim's (God's) time scale is not like our time scale, such as how Elohim's (God's) thoughts are higher than ours as from (Isaiah 55:8 "For My thoughts are not your thoughts, nor are your ways My ways," says YAHWEH.) Then with the change of focus to the beloved of Elohim (God) we come to (verse 9).

2 Peter 3:9

9 YAHWEH is not negligent concerning His promises, as some count negligence, but is patient toward us, not wishing any beloved to perish, but all to come to repentance.

The focus is still on the beloved of Elohim (God), not on everyone in the world. In the KJV it is the word "us-word" they are the beloved. As we seen earlier in this lesson, with the focus on

everyone in the world we ran into problems with other passages in the Bible appearing to contradict each other and as I stated the conflict is not with Elohim's (God's) Word, rather with our conclusion we've drawn. We need to look for another conclusion that is in harmony with the Word of Elohim (God).

We see how it is the beloved of Elohim (God) He is referring to in (verse 9) and not everyone of the whole world, for then the other passages fall into place and are in harmony.

Isaiah 55:6-11

6 Seek YAHWEH while He may be found; call on Him while He is near.

7 Let the wicked forsake his way and the man of vanity his thoughts, and let him return to YAHWEH, and He will have mercy on him; and to our Elohim, for He will abundantly pardon.

8 "For My thoughts are not your thoughts, nor are your ways My ways," says YAHWEH.

9 "For as the heavens are high from the earth, so My ways are high from your ways, and My thoughts from your thoughts.

10 For as the rain and the snow comes down from the heavens and do not return there, except it waters the earth and make it bring forth and bud, and give seed to the sower and bread to the eater,

11 so shall My Word be, which goes out of My mouth; it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in what I sent it to do!

After we realize Elohim (God) is speaking of His beloved, as seen spiritually in Jacob and Israel, that He desires them all to be saved, we then see how Elohim's (God's) Word that went from His mouth will not return void without accomplishing its task it was sent out to do. We can also see how Pharaoh fits into it after knowing His intentions are not to save everyone in the world, for if that was truly His desire, Pharaoh would not have been raised up for the purpose to show His judgment.

Romans 9:17-24

17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, so that I might display My power in you, and so that My name might be publicized in all the earth."

18 So then, He has mercy on whom He pleases. And He hardens whom He pleases.

19 Perhaps You will say, "Why does He yet find fault? For *those* who resist His will?"

20 Rather, O man, who are you to question against Elohim? Shall the thing formed say to the One forming it, "Why did You make me like this?"

21 Or does not the potter have authority over the clay, out of the one lump to make one vessel to honor, and one to dishonor?

22 But if Elohim, desiring to demonstrate His wrath, and to make His power known, endured in much long-suffering vessels of wrath having been fitted out for destruction,

23 but He poured out His mercy on the vessels of favor, which He before prepared for the glory of Elohim,

24 whom He also called, not only us, of Jews, but also out of nations. (*Spiritual Jacob and Israel*)

It is normal for mankind to criticize Elohim (God), Mankind thinking it to be unjust for some to perish while others are saved. We must however, remember we are all sinners, all we need to do to realize that is to honestly look at our own lives, the proof is there that we are all sinners and not one of us pure enough to deserve salvation. We are all on our way to hell and for Elohim

(God) to even have mercy to save one person is more than we deserve. But, not just one, but, a remnant has been saved, how could we possibly say it is unjust. As Elohim (God) put it in (verse 20-23, Shall the thing formed say to the One forming it, "Why did You make me like this?" ...)

Romans 9:11-16

11 for the children not yet being born, nor having done any good or evil, that the purpose of Elohim according to election might stand, not of works, but of the One calling,

12 it was said to her, "The Elder shall be servant of the younger;"

13 even as it has been written, "Jacob I loved, and *Esau I have hated.*"

14 What then shall we say? Is there not unrighteousness with Elohim? Let it not be!

15 For He said to Moses, "I will have mercy on whomever I will have mercy, and I will pity whomever I will pity."

16 So then, it is not of the one willing, nor of him who runs, but of Elohim who has mercy.

It is up to Elohim (God) who he saves, mankind thinking themselves to be more righteous than we are and from our own pride thinks it more just if we are punished because of our own decision to reject Elohim (God), otherwise it would be unjust of Him to save some and not others, otherwise those not saved would be punished unjustly. But, if we honestly look at our lives of sin, who can say, "I do not deserve to be punished as a sinner."

I thank Elohim (God) for His abundant mercy.

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