

2 Peter Series

Lesson #053

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Dean Bible Ministries

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Willfully Ignoring History (and Grammar)

2 Peter 3:3–7



Guard Against False Teachers

**3A God refutes specific false teaching in light of the future return of Christ,
2 Peter 3:1–14**

**1B Peter's second reminder,
2 Peter 3:1–2**

**2B God refutes the false teachers denial of the literal Second Advent,
2 Peter 3:3–14**

**Conclusion: Warning and Challenge
Do not fall into error, but grow in the grace and knowledge of our Lord Jesus Christ.
2 Peter 3:15–18**

2 Pet. 3:2, “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,”

μιμνήσκομαι *mimnēskomai*

aor pass infin

to remember; recall to

mind; remind

“in order to remind you”

προλέγω *prolegō*

perf pass part neut

plur gen

to say ahead of time;

foretell, predict

2 Pet. 3:3, “knowing this first: that scoffers will come in the last days, walking according to their own lusts,”

γινώσκω *ginōskō*

pres act part masc

plur nom

anarthrous

to know, come to

know, recognize

see same language

in 2 Pet. 1:20

imperative

“First of all you

must know this:”

πρῶτος *prōtos* first,

prominent, former,

first in a list, cf.,

the parallel in

1:20, emphasizes

priority

2 Pet. 3:3, “Know this first: [that] in the last days scoffers will come with scoffing, walking according to their own lusts,”

ἐμπαιγμονή *empaigmonē*

v. fem sing dat

**mocking, scoffing,
deriding, despising,
ridiculing;**

**literally “scoffing,
they will scoff”**

**“They will surely
scoff,” or “blatantly
scoff” (~NET)**

ἐμπαίκτης; *empaiktēs* n.

**mocker, a scoffer,
someone who
ridicules or speaks
about something in a
scornfully derisive
way (COED).., belittle,
deride, despise, laugh
at, make fun of,
ridicule, revile**

2 Pet. 3:3, “Know this first: [that] in the last days scoffers will come with scoffing, living according to their own lusts,”

**ἔρχομαι *erchomai*
plur fut mid indic
“to come, go”
“they [scoffers] will
come”**

**πορεύομαι *poreuomai*
pres mid part masc
plur nom to go,
primarily to travel or
journey in a certain
direction**

**ἐπιθυμία
epithumia
fem plur acc
desire, lust
following
their
arrogance**

2 Pet. 3:4, “and 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.*’ ”

The main issue is the return of Jesus Christ.

**παρουσία *parousia*
fem sing gen
coming, not a technical
word, used for both
Rapture and for Second
Coming**

Second Coming

Matt. 24:3, “Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?’ ”

Matt. 24:27, “For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.”

Matt. 24:37, “But as the days of Noah were, so also will the coming of the Son of Man be.”

Matt. 24:39, “and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.”

Rapture

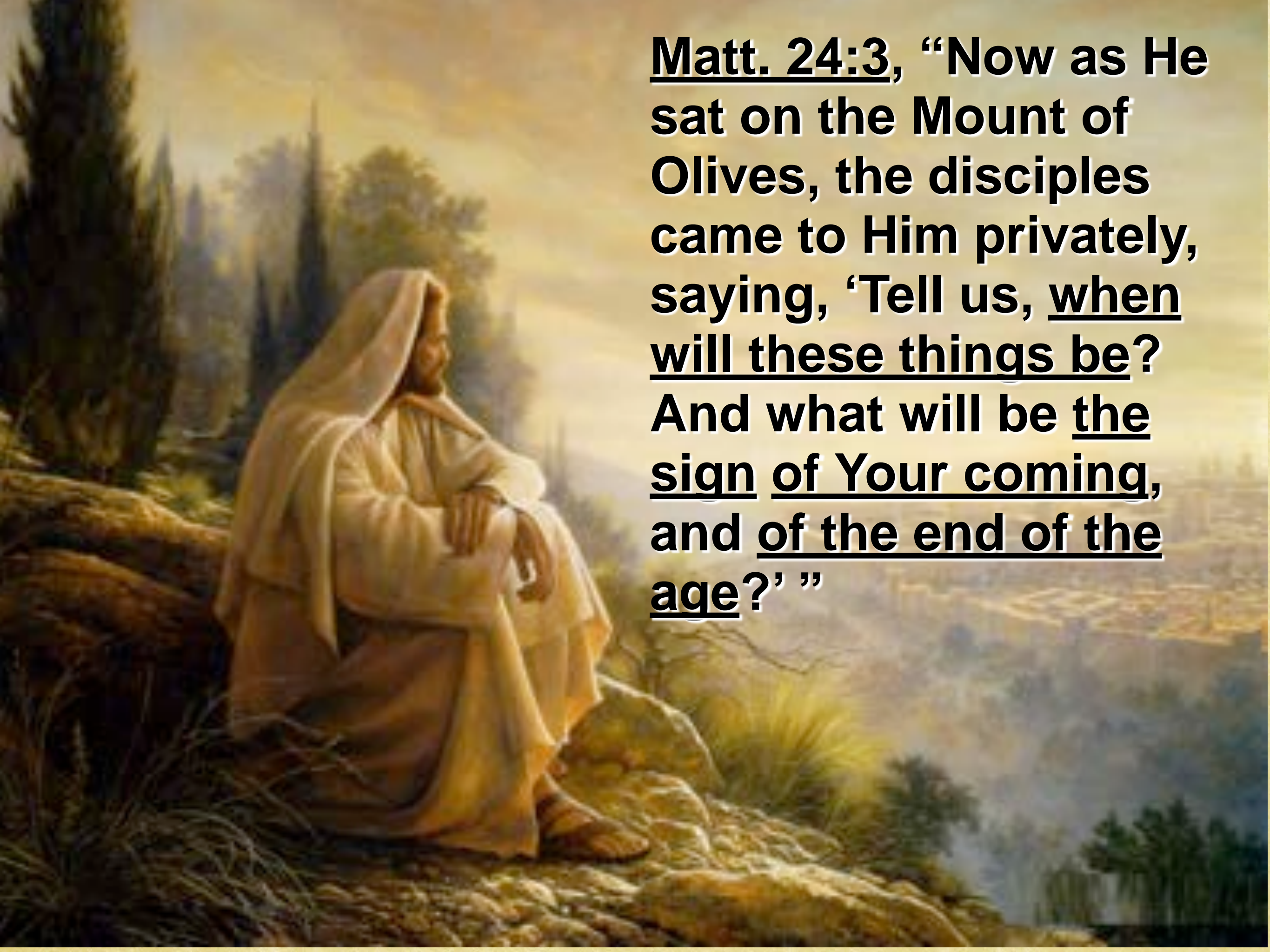
1 Cor. 15:23, “But each one in his own order: Christ the firstfruits, afterward those who are Christ’s at His coming.”

1 Thess. 2:19, “For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming?”

1 Thess. 4:15, “For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep.”

The Olivet Discourse is Jesus' last words to Israel.

The Upper Room Discourse is Jesus' first words to the Church.

A photograph of Jesus sitting on a rocky ledge on the Mount of Olives. He is wearing a white robe and a white head covering, looking out over a valley with trees and a distant city. The lighting is warm, suggesting sunset or sunrise.

Matt. 24:3, “Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?’ ”

Matt. 24:3, “Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, (1) when will these things be? And (2) what will be the sign of Your coming [*παρουσία, parousia*], and of the end [*συντέλεια, sunteleia*] of the age?’ ”

Mark 13:3, “Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately,
Mark 13:4, “ ‘Tell us, (1) when will these things be? (2) And what will be the sign when all these things will be fulfilled?’ ”

Three Major Issues: All related to interpretation.

- 1. Which parts, if any, refer to the present Church Age?**
- 2. Who is taken and who is left behind in Matt. 24:40–42?**
- 3. The third significant issue is understanding the three parables at the end of Matthew and the judgment of the sheep and the goats.**

1. The first 3.5 years of Daniel's seventieth week: The *beginning of sorrows* (labor pains); Matt. 24:4–8.

Daniel's Seventy "Weeks" Seventy Periods of Sevens

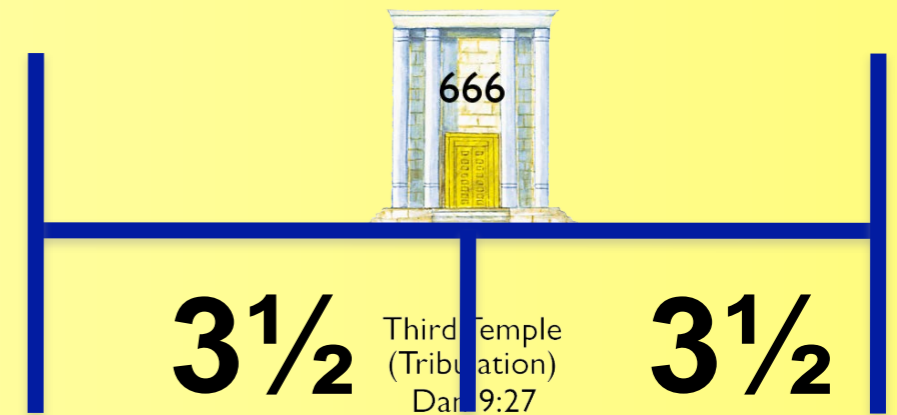
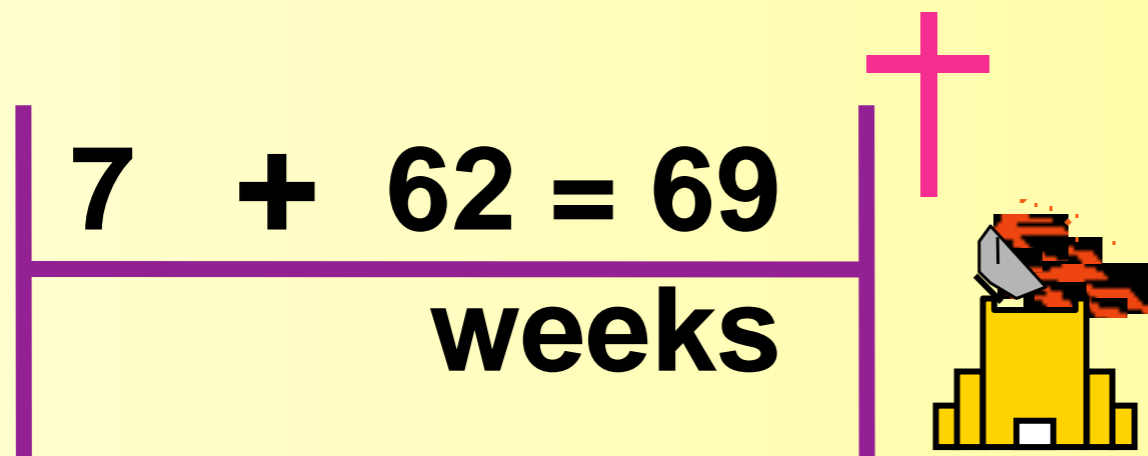
Dan. 9:24–27

**The Decree
to Restore**

**Messiah
the Prince**

**The Coming
Prince**

**Messiah
Returns**



**March 5,
444 B.C.
Artaxerxes'
Decree
Neh. 2:1–3**

**March 30,
A.D. 33
Triumphal
Entry
Luke 19:28–40**

3¹/₂ years 3¹/₂ years

**70th Week
Unfulfilled**

ISRAEL

ISRAEL

Daniel's Seventy "Weeks" Seventy Periods of Sevens

Dan. 9:24–27

**The
Coming
Prince**

**Messiah
Returns**



**3½
years**

Third Temple
(Tribulation)
Dan 9:27

**3½
years**

ISRAEL

- 1. The first 3.5 years of Daniel's seventieth week: The *beginning of sorrows* (labor pains); Matt. 24:4–8.**
- 2. The second 3.5 years of Daniel's seventieth week: increased persecution of Jews after the Antichrist breaks the covenant; Matt. 24:9–12.**

Matt. 24:9, “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.”

- 1. The first 3.5 years of Daniel's seventieth week: The *beginning of sorrows* (labor pains); Matt. 24:4–8.**
- 2. The second 3.5 years of Daniel's seventieth week: increased persecution of Jews after the Antichrist breaks the covenant; Matt. 24:9–12.**
- 3. The warning to flee to avoid the increased persecution of the second half of the Tribulation; Matt. 24:15–22.**

**Matt. 24:15, “ ‘Therefore when you see the
“abomination of desolation,” spoken of by
Daniel the prophet, standing in the holy
place’ (whoever reads, let him
understand),”**

Daniel's Seventy "Weeks" Seventy Periods of Sevens

Dan. 9:24–27

**The
Coming
Prince**

**Messiah
Returns**



**3½
years**

Third Temple
(Tribulation)
Dan 9:27

**3½
years**

ISRAEL

Matt. 24:21, “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”

**Matt. 24:44, “Therefore you also be ready,
for the Son of Man is coming at an hour
you do not expect.”**

- 4 A warning to not be deceived about the coming of Messiah, Matt. 24:23–28**
- 5 The coming of the Son of Man in great glory and regathering of regenerate Israel, Matt. 24:29–31**
- 6 The warning of the parable of the fig tree: be ready!! And its application, Matt. 24:32–44**

Matt. 24:37, “But as the days of Noah were, so also will the coming of the Son of Man be.

Matt. 24:38, “For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,

Matt. 24:39, “and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.”

- 4 A warning to not be deceived about the coming of Messiah, Matt. 24:23–28**
- 5 The coming of the Son of Man in great glory and regathering of regenerate Israel, Matt. 24:29–31**
- 6 The warning of the parable of the fig tree: be ready!! And its application, Matt. 24:32–44**
- 7 Three parables emphasizing the reality of future judgment for those who are not ready. Matt. 24:45–25:46**

Prophecies that are split into different times of fulfillment.

First Advent

Isa. 9:1, “Nevertheless the gloom will not be upon her who is distressed, as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her, by the way of the sea, beyond the Jordan, in Galilee of the Gentiles.

Isa. 9:2, “The people who walked in darkness have seen a great light; Those who dwelt in the land of the shadow of death, upon them a light has shined. [Matt. 4:15]

Second Advent

Isa. 9:3, “You have multiplied the nation and increased its joy; They rejoice before You according to the joy of harvest, as men rejoice when they divide the spoil.

Isa. 9:4, “For You have broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Isa. 9:5, “For every warrior’s sandal from the noisy battle, and garments rolled in blood, will be used for burning and fuel of fire.”

First Advent

Isa. 9:6, “For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Father of Eternity, Prince of Peace.”

[~RD]

Second Advent

Isa. 9:7, “Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this.”

First Advent

Zech. 9:9, “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, lowly and riding on a donkey, a colt, the foal of a donkey.”
[Matt. 21:1–5]

Second Advent

Zech. 9:10, “I will cut off the chariot from Ephraim and the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be ‘from sea to sea, and from the River to the ends of the earth.’ ”

Jer. 23:5–8

First Advent

**Jer. 23:5a, “Behold, the days are coming,”
says the LORD, ‘That I will raise to David a
Branch of righteousness;’ ”**

Jer. 23:5–8
Second Advent

Jer. 23:5b, “A King shall reign and prosper, and execute judgment and righteousness in the earth.

Jer. 23:6, “In His days Judah will be saved, and Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.”

Second Advent

Jer. 23:7, “ ‘Therefore, behold, the days are coming,’ says the LORD, ‘that they shall no longer say, “As the LORD lives who brought up the children of Israel from the land of Egypt,”

Jer. 23:8, “but, ‘As the LORD lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.’ And they shall dwell in their own land.”

First Advent

Mal. 3:1, “ ‘Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,’ says the LORD of hosts.”

Second Advent

Mal. 3:2, “But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire and like launderers’ soap.

Mal. 3:3, “He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the LORD an offering in righteousness.

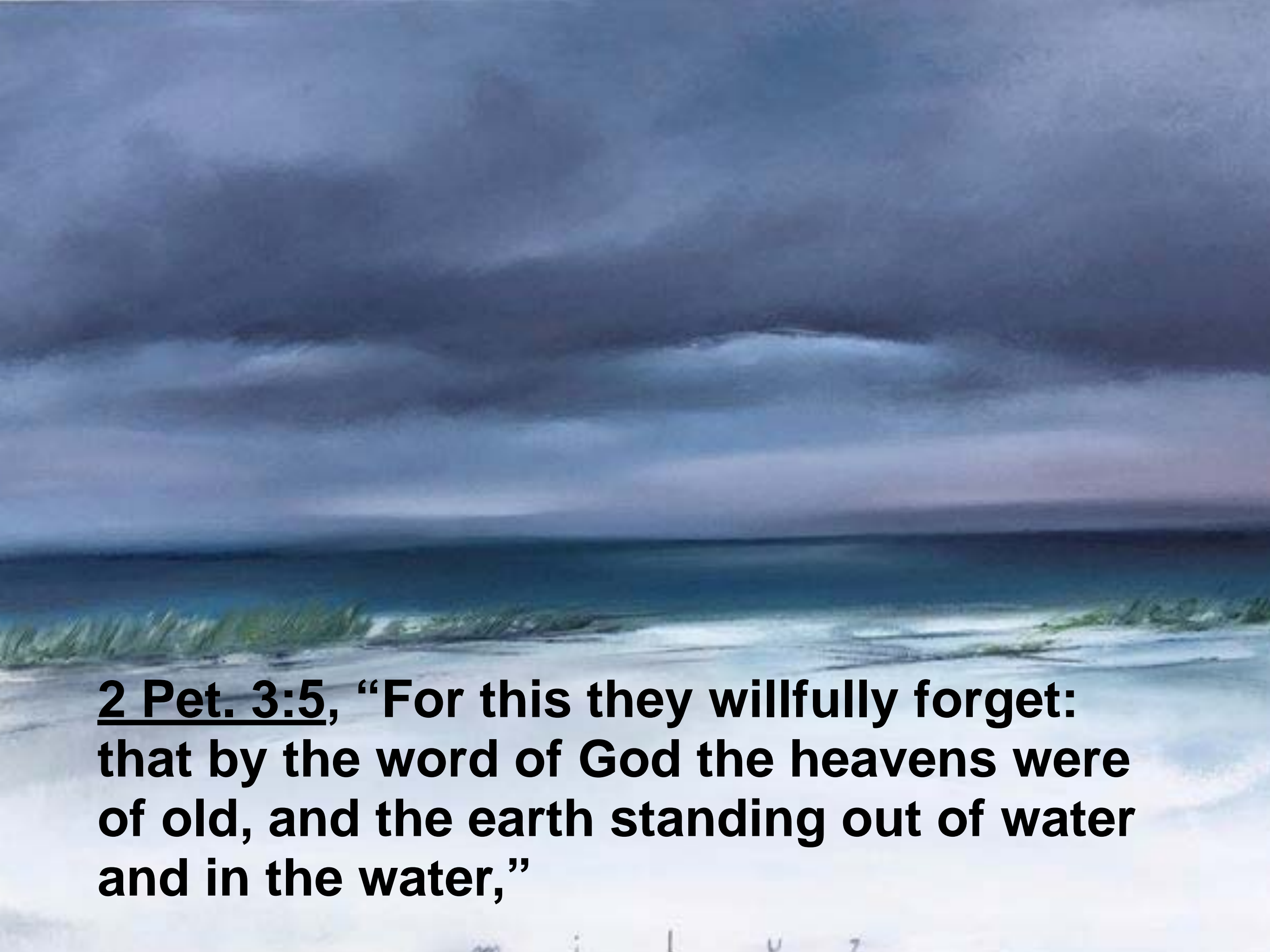
Mal. 3:4, “Then the offering of Judah and Jerusalem will be pleasant to the LORD, as in the days of old, as in former years.”

2 Pet. 3:4, “and 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.*’ ”

Uniformitarianism:

Uniformitarianism, also known as the Doctrine of Uniformity or the Uniformitarian Principle,^[1] is the assumption that the same natural laws and processes that operate in our present-day scientific observations have always operated in the universe in the past and apply everywhere in the universe.

~Wikipedia

A dramatic landscape featuring a dark, stormy sky with heavy, dark clouds. Below the sky, a body of water stretches across the horizon, with white-capped waves breaking in the foreground. The foreground shows a sandy beach with some green grasses. The overall mood is somber and powerful.

**2 Pet. 3:5, “For 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,”**

**2 Pet. 3:5, “For 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,”**

θέλω *thelō*

**pres act part masc plur acc
to have a desire for
something, wish to have,
desire, want**

λανθάνω *lanthanō*

**3 sing pres act indic
to forget; be hidden,
escape notice i.e., in
the sense that they
forget, ignore**

2 Pet. 3:5, “For 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,”

Psa. 33:6, “By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth.”

2 Pet. 3:5, “For 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,”

Psa. 148:4, “Praise Him, you heavens of heavens, and you waters above the heavens!”

Psa. 148:5, “Let them praise the name of the LORD, for He commanded and they were created.”

2 Pet. 3:5, “For 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,”

Heb. 11:3, “By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.”

**2 Pet. 3:5, “For this they willfully forget:
that by the word of God the heavens were
of old, and the earth standing out [*ek*] of
water and in [*dia*] the water,”**

συνίστημι *sunistēmi*

**perf act part fem sing
nom**

**“to place together, to
bring together by
gathering, to put
together by composition
or combination; to bring
about”**

**2 Pet. 3:5, “For this they willfully forget:
that by the word of God the heavens were
of old, and the earth standing out from the
water and through the water,”**

**συνίστημι *sunistēmi*
perf act part fem sing
nom
“to place together, to
bring together by
gathering, to put
together by
composition or
combination; to bring
about”**

**“standing” KJV, NKJV
NLT;
“formed” ESV,
NASB95, RSV, NRSV,
Ols, Webster, NIV;
“standing together”
YLT**

**2 Pet. 3:5, “For this they willfully forget:
that by the word of God the heavens were
of old, and the land gathered out of water
and through the water,”**

Gen. 1:9, “Then God said, ‘Let the waters under the heavens be gathered together into one place, and let the dry land appear’; and it was so.

Gen. 1:10, “And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.”

2־ קָוָה qavah-2
nif imperf 3
masc plur
jussiveM
to gather

2־ מִקְוֵה *miqve*-2
comm masc sing
constr
gathering, reservoir

**2 Pet. 3:5, “For this they willfully forget:
that by the word of God the heavens were
of old, and the land gathered out from the
water and through the water,”**

2 Pet. 3:6, “by which the world that then existed perished, being flooded with water.”

2 Pet. 3:6, “by which the world that then existed perished, being flooded with water.”

δι ὧν δια ἧν

δια + acc = because of

δια + gen = through

“ἧν” = accusative sg

ὧν ὅς ἧν def neut plur gen who, which, what

***Problem:* even the various editions of the Greek New Testament change from one to the other. Even the ones with the singular, accusative, “because” translate it “by or through”**

**2 Pet. 3:5, “For this they willfully forget:
that by the word of God the heavens were
of old, and the earth gathered out from the
water and through the water,**

**2 Pet. 3:6, “by which the world that then
existed perished, being flooded with water.”**

Gen. 1:1	Gen. 1:2a	Gen. 1:2b	Gen. 1:3
God	God judged	Holy Spirit	Earth
created	darkness,	moves on	covered
	deep,	the water	with water;
	without		God
	form and		makes
	void		light

**Day
One**

**Earth
covered
with water;
God
makes
light,
separates
light and
darkness**

**Day
Two**

**God
separates
the waters
above from
the waters
below,
inserts the
atmosphere**

**Day
Three**

**God
gathers the
waters; dry
land
appears**

2 Pet. 3:5, “For this they willfully forget: that by the word of God the heavens were of old, and the earth gathered out from the water and through the water,

2 Pet. 3:6, “by which the world that *then* existed perished, being flooded with water.”

Does *then* refer to the world that existed before the earth was gathered out of the water and through the water? or after?

2 Pet. 3:6, “by which the world that then existed perished, being flooded with water.”

**κατακλύζω *kataklyzō*
aor pass part masc
sing nom
to overflow, deluge**

**κατακλυσμός *kataklysmos*
masc sing acc
flood, deluge**

2 Pet. 2:5, “and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;”

2 Pet. 3:6, “by which the world that then existed perished, being flooded with water.”

ἀπόλλυμι *apollumi*

**3 sing aor mid indic
to destroy, ruin; to lose**

**not annihilation, just
destroyed**

Matt. 10:28, “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”

It is clear that Peter does not refer here to Noah's Flood, for the world of Noah's day did not perish, and Peter goes on to add that—

“The heavens and the earth which are now (that is, have been in existence since the restoration of the earth of Gen. 1:3–31), by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (Great White Throne Judgment). Rev. 20:11–15.