

221002-1 2Pe 3, 1-7, Scoffers Shall Come—CThurman

In the previous lesson Peter wrote that the false teacher, which are clearly antichrists, are notable among the unjust ones. They walk after the lusts of uncleanness, despise authorities and fearlessly blaspheme them in offices of authority and shall perish in their own corruption. Notice that neither Peter, Jude nor Paul ever speaks of the potential salvation of false teacher. The apostle do not hold the slightest hope out for them. You'll search the Scriptures in vain to find it because it is not there. These are cursed children that shall receive reward for their wickedness. It is of this kind of people that especially prey upon the vulnerable by appealing to their lusts. Though the vulnerable might have escaped the error that others had been taken with, yet they fall prey to the designs of these people. And instead of finding the liberty that the false teacher promise they become the servants of corruption to them. The rule is, *of whom a man is overcome, of the same is he brought in bondage*. Peter closes this section by saying of false teachers that it had been better that they had never known the way of righteousness than after knowing it to turn from the holy commandment. This makes their crimes against God and His elect the more profound. But the commonly understood proverb concerning the dog and the swine fits them very well. Their nature is what their nature does.

Now, the apostle John tells us that in the last days there would be increasing numbers of false teachers, antichrist. But now Peter, with Jude also tells the same of scoffers or mockers that shall ridicule the child of God for his faith in God and the faith of Jesus Christ. Now, though this lesson does not consider Peter's whole argument against the scoffer, let me say state it here:

Scoffers ask, 'Where is the promise of the second coming of Jesus Christ, all things have continued from the beginning to this day as they were?'

Peter says, no, all things have not continued as they were. The old world, the antediluvian world perished by water. And the world that now is shall be dissolved by fire. Therefore, the promise of Christ's second coming remains. In the mean-time the Lord is waiting for all the elect to come to repentance.

Chapter 3

1 ¶ *This second epistle, beloved, I now write unto you; in [both] which* ἐν αἷς
[epistle]

I stir up your pure minds by way of remembrance:
wake, raise sincere by recollection
lightened-discerning

I stir up, διεγείρω, 1s. pres. ind. verb, *διά* by, through + *ἐγείρω* to arise, to awake, to raise up, to lift out, to stand; *διεγείρω*, tss. to raise, to awake, to arise, to stir up.

pure, εἰλικρινῆ, dat. sing. of the adj. εἰλικρινής, εἴλη Liddell & Scott, the sun's warmth; Moulton, sunshine + κρίνω, to discern, to judge; εἰλικρινής, tss. sincere, pure; the LXXE, Wis.7.25, pure influence; the noun εἰλικρίνεια, is tss. sincerity (3).

minds, διάνοιαν, *διά* by, through + νοέω, to understand, to perceive, to consider, of the noun διάνοια tss. mind, understanding, imagination.

by way, the Gr. preposition ἐν.

of remembrance, ὑπομνήσει, dat. sing. of the noun ὑπόμνησις, ὑπό a preposition, under, among, by + μιμνήσκομαι, to mind, to remember to put ... in remembrance; ὑπόμνησις, is tss. remembrance, putting in remembrance (2Pe.1.13; 3.1); the verb ὑπομιμνήσκω, is tss. to remember, to bring to remembrance, to put in remembrance, to put in mind.

Peter wrote, that I write to wake up your pure minds, sincere minds, and if I take the Greek, minds that are lightened to discern the truths of God and Christ.

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

These minds ought to be awakened to recollect the things that they had heard and learned of the gospel and doctrine of Christ. Remember, it was Peter's mission that until his martyrdom, which was near at hand, he would *put* them in remembrance of how to make a sure calling and election.

2Pe 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

...

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

This was important to Peter that they remember the teachings of the Lord Jesus after he had died. This ought to be the chief goal of every God-called pastor-teacher. He is to feed the flock the word of God. But in order to feed the flock he must have been in the Book. And if he's been in the book, then most of what he teaches will be familiar to the hearers.

There is no doubt that we need constant reminding of the truths of God's word. It is part of our present bodily weakness to forget. So, we need constant reminding. As pastor of this church I have applied myself especially to this one program and you know it is true that I rarely, rarely deviate from it; I systematically study the word of God by book, chapter and verse. It is simply impossible to teach the whole counsel of God any other way. In this way there is fresh bread laid upon the table week after week for us to feed upon. In this way you and I are forced to consider every Scripture, it's words and its thoughts in their context. This method has proved to be most edifying to the congregation. The bulk of our studies we are simply being reminded we already know. And of course along the way our learning of the truths of God's word can be increased.

1 Ταύτην ἤδη ἀγαπητοὶ δευτέραν ὑμῖν γράφω ἐπιστολὴν ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν

And the purpose for writing is –

2 That ye may be mindful of the words which were spoken before
– To be reminded – sayings [words] foretold

that ye may be mindful, μνησθῆναι, aor. infin. pass. of the verb μιμνήσκω or μνημονεύω or μνάομαι, *to remember, to be mindful.*

words, ῥημάτων, gen. pl. of the noun ῥῆμα, tss. *word, saying.*

which were spoken before, προειρημένων, gen. pl. part. perf. pass. of the verb προερέω, προ before + λέγω to speak; προερέω, tss. *to tell before, to foretell, to say before, to speak before.*

by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

commandment, ἐντολῆς, gen. sing. of the noun ἐντολή, tss. *commandment, precept.*

The purpose for the letter was that they might remember the words of prophets, the OT prophets, and of the apostles' commandment, the singular doctrine which the apostles taught; apostolic doctrine.

I'm going to approach this topic with a very general statement. Brethren, watch the doctrine. A doctrine that poses under the banner of apostolic doctrine but which negates the words of the prophets is a flawed doctrine. The prophets speak particularly to Israel's history and Israel's future, to the history of the nations and their future, the history of this world and its end. The words of the prophets stand in harmony with the doctrine of the apostles. We must be very careful about our approach to the OT. Moses was a great prophet.

Deu.18.15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken ...

Whatever we think of when we read that the law was put away, cannot abrogate what the LORD spoke through these holy men. If this our mind, if this is what we are thinking we have erred from the truth. This notion, this hermeneutic, this spiritualization of the prophets, which sets aside the literal, plain, meaning of the prophets is strangely applied to things eschatological. The prophets meant what they said concerning history, things past and things present in their day, but when it comes future things suddenly their message isn't literal anylonger. If this is the way we treat the prophets we will err in our eschatology. The prophets foretell of both Christ's first and second comings to this earth. They prophesy of the coming kingdom of Jesus Christ, the restoration of Israel to the place of preeminence as a nation among nations, of a time when the earth shall be filled with the knowledge of Lord as the waters cover the sea, of the resurrections, of the everlasting destruction of the unbelieving, and salvation of God's elect, and the end of this world and the world that is to come. This is what the prophets fortold with great clarity. And the doctrine of the apostles simply clarified the same things that the prophets say.

So Peter would have the saints to be mindful of *both* testaments and the truths that are in them. By context perhaps the whole idea is that he would encourage them not to let the climate of an ungodly and perishing world move them away from the anchor of their lives, which is God's word. While everything around us changes the word of God remains the same. Keep to its truths.

2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος

that ye be mindful ... How? First, knowing this.

3 ¶ Knowing this first,

knowing, γινώσκοντες, nom. pl. masc. part. pres. act. of the verb γινώσκω, tss. *to know, to perceive, to understand, to be aware, to be resolved*, etc.

ὅτι *that* *there shall come* ἐπ' *in the last days* *scoffers*,
because light upon mockers
like the fowls of the
air in the branches of
a great tree

there shall come, ἐλεύσονται, 3pl. fut. ind. of the verb ἐρχομαι, tss. *to come, to go, to light* (like 'to set upon' or 'to set down').

last, ἐσχάτου, gen. sing. neut. of the noun ἔσχατος, from which we have the English 'eschatology.' ἔσχατος is tss. *uttermost, last, lowest, ends, latter end*.

scoffers, ἐμπαϊκται, nom. pl. of the noun ἐμπαϊκτής, ἐν + παίζω *to play* (1Co.10.7); is only twice in the NT and tss. in **Jude 18**, **mockers**; the verb ἐμπαίζω, is only used in the gospels and is always tss. with the English *mock*.

In Mt.2.16 Herod perceived that the wise men were not going to return to tell him where Christ was born. He perceived that they mocked him, or played him for a fool. So, he commands all the children two yrs. of age and under in the Bethlehem to be slaughtered.

In Mt.20.19 Jesus foretold that he would be delivered to the Roman (Gentiles) to be mocked.

And in Mt.27.28, the whole band of Roman soldiers gathered to the governor's hall and began mocking Christ by dressing him in a scarlet robe, placing a plaited crown of thorns on his head, putting a reed in his hand, and then kneeling before him, mocking.

The last days were inaugurated by the first coming of our Lord Jesus Christ, and they continue until this age is ended, which I understand to be when Jesus Christ reigns in his kingdom.

*He.1.1 ¶ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

2Ti 3:1 This know also, that in the last days perilous times shall come.

Ac 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Last days not only include the event at Pentecost ...

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

But the last days include those things which precede the coming of Christ to this earth again ...

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come ...

These scoffers are noted for

κατὰ

walking after their own lusts,
proceeding

What else would we expect from them that have no hope in the resurrection and of the second coming of Jesus Christ.

1Co 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

Know that mockers shall come that live after the flesh. They will have the ear of the majority, they will have the microphone to mock the children of God to make them appear to be fools.

Jude 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

there should be, ἔσονται, 3pl. fut. ind. of the verb εἶμί, to be, am.

3 τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαΐκται κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι

First that ye be mindful, knowing this: that there shall come mockers that walk after their own lusts; then second, that ye be mindful knowing this: that they will say ...

4 And saying, Where is the promise of his coming?

coming, παρουσίας, gen. sing. of the noun παρουσία, παρά near + οὐσία substance; παρουσία, is tss. coming (22), presence (2).,

In the last days scoffers, mockers shall light upon this era. I think the closer we come to the return of Christ the more scoffers there will be. These will

play the child of God for a fool for taking the word of God at face value; for believing the word of God as simply as it written: the literal six day creation, a literal first man and woman, Noah's flood, the confusion of languages, the breaking up of the earth into smaller continents, the exodus and 40-yr. sojourn, the sun and the moon standing still for a day, the sundial moving backwards ten degrees, the lion's den, of Christ's virgin birth, His Deity, His miracles and power to raise the dead, Christ's bodily resurrection and ascension into glory, but probably the most hurtful and most difficult to bear is the mockery concerning our Lord's return to this earth one day.

These scoffers mock the child of God, and make him look like a fool for believing in the second coming of Jesus Christ.

Obviously Christians are not the only ones mocked in the earth. Anyone can be mocked for just about anything. Antichrist organizations such as the Mormons, Jehovah's Witnesses, 7th Day Adventists are mocked. Personalities like Jim & Tammy Baker, Benny Hinn, Joel Olsteen, are mocked. Mockery does not validate whether someone or an organization is true. But it is certain the child of God shall be mocked for receiving the truths of God.

ἀφ'

for since the fathers fell asleep, all things continue

fell asleep, ἐκοιμήθησαν, 3pl. aor. ind. pass. of the verb κοιμάω, tss. *to sleep* (whether resting the body [cf. Lk22.45], or the body resting in the grave [Jn.11.11]), *to fall on sleep, to fall asleep, to be dead* (1Co.7.39).

continue, διαμένει, 3s. pres. ind. of the verb διαμένω, to continue on; διαμένω, tss. *to remain, to continue*.

ἀπ'

as [they were] from the beginning of the creation.

First of all, the objection to the reality of Christ's second coming is based on a lie, that says *all things continue as they were from the beginning*. This will

be explained in the following verse. Second, it is assumed that since Christ has not returned yet that He is not going to return at all.

4 καὶ λέγοντες Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως

5 For this they willingly are ignorant of, that by the word of God
willing – hide

willingly, θέλοντας, acc. pl. masc. part. pres. of the verb θέλω, tss. *to will, to desire, to list, to please, to be forward*.

are ignorant, λανθάνει, 3s. pres. ind. of the verb λανθάνω, tss. *to be hidden (3), to be unaware (1), to be ignorant (2)*.

the heavens were of old, and the earth standing out of the water
time stood, consisted
of old, ἔκπαλαι, adv., ἐκ of, out, out of, from + πάλαι, *long ago, any while, in time past, old, a great while ago*; ἔκπαλαι, only by Peter, *of a long time (2Pe.2.3), of old (2Pe.3.5)*.

standing, συνεστῶσα, nom. sing. fem. part. perf of the verb συνίστημι, σύν fellow, with + ἵστημι to establish, to stand, to set, to appoint, to stand forth, etc; συνίστημι, tss. *to stand with, to commend, to approve, to make, to consist, to stand*.

and in the water:
δι'
by, through

Now, they willingly hide the truth! They purposefully put this away because they are in unbelief.

By the word of God, the old heavens and earth, the old world (cf. 2Pe.2.5), the world of the pre-flood society, the antediluvian world, both stood out of the water and in the water. The heavens referred to here are what is

called the firmament in the first chapter of Genesis. The heavens and the earth were out of the water and in the water. On day one of creation God originally spoke the entire mass of heaven and earth (the universe that present exists) into existence, and on this day divided the light from the darkness. One objects saying, 'how can there be light without the sun, moon, and stars? They weren't created until day four? (cf. Ge.1.14-19) There was light simply because God commanded it. The cycle of darkness and light was the same cycle we have today that marks a single day.

Then on day two of creation God commanded to separate the waters over the face of the earth so that there was an expanse in-between the waters.

Gen.1.6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

This made it so that there was water on the earth and water above the earth separated by an expanse (firmament) in the middle. So, the *old world* (2Pe.2.5) in the days of Noah are some different that the world since.

Before the flood the earth was watered by a mist that came up from the earth. There was no such thing as rain or clouds then. It is doubtful that the sun, moon and stars were visible to any before the flood.

Ge 2:6 But there went up a mist from the earth, and watered the whole face of the ground.

But when God brought the flood waters upon the earth in the days of Noah we read that, not only did it rain but the great caverns of water under the earth were broken up, and *the windows of heaven were opened*. It is my opinion that God then poured out that band of water that was above the firmament.

Ge 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the

fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

Gen.8.2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained ...

Since then the water above the firmament is gone, there are clouds and rain, and we can see the sun, moon and the stars.

5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ

these scoffers willing hide that by the word of God that the old earth stood out of and in the water ...

δι' ὧν

6 Whereby the world that then was, being overflowed with water, perished:

By which

flooded

being overflowed, κατακλυσθεῖς, nom. sing. masc. part. aor. pass. of κατακλύζω, κατά down, under + κλύζω Moulton, to wash; κατακλύζω, is only this once in the NT; LXXE, tss. the verb *falling headlong* (Job14.19), *ran abundantly* (Ps.77[78].20); the noun κατακλυσμός, is tss. *deluge* (Ps.31[32].6), *flood* (Ge.6.17; 7.6, 7, 10, 17), *water-flood* (Ps.28 [29].10).

By which water ... the old world perished. In what way did that perish?

The Bible teaches that God brought upon the earth a flood of waters that covered the entire landmass of the earth until every living, air-breathing creature that dwelt on land died.

Ge 7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things,

and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

With water God wiped the earth clean of its inhabitants as a man would wipe a dish clean. He did this because man had corrupted the earth before God, filled it with violence (marred), and corrupted His way. (cf. Ge.6.11, 12)

Vss. 5, 6 say: 'The heavens and the earth stood together by the word of God out of the water and in the water, and perished by the water.' This was the end of the *old world*. Now of this present world Peter writes:

6 δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπόλετο

7 But the heavens and the earth, which are now, by the same word εἰσὶν
are
3pl. pres. ind.
of εἰμί, to be, *am*.
kept in store,
being heaped or treasured together (the whole lot)

kept in store, τεθησαυρισμένοι, nom. pl. masc. part. perf. pass. of the verb θησαυρίζω, tss. *to lay up, to treasure up, to lay up treasure, to heap treasure together.*

εἰς
reserved **unto fire against the day of** **judgment** **and perdition**
being held fast the determination destruction

reserved, τηρούμενοι, nom. pl. masc. part. pres. pass. of τηρέω, tss. *to keep, to reserve, to preserve, to observe, to watch, to hold fast.*

judgment, κρίσεως, gen. sing. of the noun κρίσις, also tss. *damnation, condemnation, accusation.*

perdition, ἀπωλείας, gen. sing. of the noun ἀπώλεια, tss. *destruction, waste, die, damnable, pernicious ways, perdition;*

2Pe.2.1 (twice, *damnable, destruction*), 2, *pernicious ways*, 3, *damnation*, 3.7, *perdition*, 3.16, *destruction*.

of ungodly men.

Like that old world this present world is being heaped together and held fast, not to be destroyed by water, but by fire. The old earth was changed substantially after the judgment of that great deluge. I believe that when Jesus Christ returns the topography of the earth will be changed considerably, especially that of the land of Palestine. But Peter writes here of a judgment that is final, so much so that the elements melt, burn up and dissolve. This is the end of the universe. God brings to an end all of the original creation and He brings His elect to a whole new universe, called the new heaven and new earth.

Mock away, but these are this is the final destination of all the children of God since the very beginning of the creation to the end. There won't be a child of God fail to come to this eternal residence.

7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶν πυρί
τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων