

## 2 Peter 3:1-13

# Remember, Christ is Coming

Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder),

**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,

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

**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."

**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,

**6** by which the world *that* then existed perished, being flooded with water.

**7** But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

**8** But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.

**9** The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

- 10** But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.
- 11** Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,
- 12** looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?
- 13** Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

*The New King James Version.* (1982). (2 Pe 3:1–13). Nashville: Thomas Nelson.

## Introduction

Jesus Christ *is* coming back.

Throughout the centuries, the reality of that wonderful promise has formed the crux of Christian expectation. It is the church's blessed hope (Titus 2:11–14), her utmost longing (cf. Rom. 8:23), and the great climax of salvation history (Matt. 25:31–46)—a time of redemption for believers (Eph. 4:30) and a time of judgment for God's enemies (2 Thess. 2:1–12). It also marks the inauguration of Christ's earthly kingdom (Rev. 20:6), during which the saints will reign with Him in holiness (2 Tim. 2:12; Rev. 5:10). The hope of bodily resurrection (1 Thess. 4:13–18), spiritual reward (cf. Matt. 25:21, 23), and a righteous world

system (Isa. 9:6–7) are all tied to Jesus’ return. It is no wonder, then, that the early church found tremendous comfort in the second coming. After all, the readers of this epistle had already endured much persecution from outside the church (cf. 1 Peter 4:12–14). Now they were experiencing internal turmoil from false teachers. Thus, they longed for the return of their Savior—the Judge who would make all things right (cf. 2 Tim. 4:7–8). As one author explains:

The hope of Christ’s coming was of paramount importance for the early church. In fact, its certainty was so real that first-century believers would greet one another with the term “maranatha,” meaning “Lord, come quickly.” Instead of being frightened by the possibility, they clung to it as the culmination of everything they believed. Not surprisingly, the New Testament reflects this intense anticipation by referencing Jesus’ return, whether directly or indirectly, in every New Testament book except Philemon and 3 John. (Nathan Busenitz, *Living a Life of Hope* [Ulrichsville, Ohio: Barbour Books, 2003], 122)

Of course, the devil also recognizes how important this doctrine is to the church. When Christians live in anticipation of Christ’s promised return, they demonstrate spiritual zeal and enthusiasm, recognizing that they will soon give an account to their Master (Rom. 13:11; 1 Tim. 6:14; 2 Tim. 4:5). As the apostle John wrote, it is a purifying hope (1 John 3:3). But, when believers forget

about the second coming and begin focusing instead on the things of this world, they become absorbed in the temporal and grow apathetic and cold toward the eternal. Satan knows that if he can get the church to discount the importance of Christ's return, or even completely deny its reality, he can remove a very significant source of Christian hope and motivation. To that end the devil continually places skeptics and false teachers within the church, men who reject, minimize, or alter Jesus' promise. Such cynics who plague Christendom today were also around in Peter's time.

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (pp. 110–111). Chicago: Moody Publishers.

## **Lesson**

### **I. Believers Remember it**

1. Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),
- 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,

1. Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),

### stir up

διεγείρω Pres. Active Indic —-I am continually stirring  
Present active indicative, perhaps conative, “I try to stir up.”

Robertson, A. T. (1933). *Word Pictures in the New Testament* (2 Pe 3:1). Nashville, TN: Broadman Press.

diegeiró: to arouse completely

**Original Word:** διεγείρω

**Part of Speech:** Verb

**Transliteration:** diegeiró

**Phonetic Spelling:** (dee-eg-i'-ro)

**Short Definition:** I wake out of sleep. I arouse

**Definition:** I wake out of sleep, arouse in general, stir up.

### (Mk 4:38–39)

**38** But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, “Teacher, do You not care that we are perishing?”

**39** Then **He arose** and rebuked the wind, and said to the sea, “Peace, be still!” And the wind ceased and there was a great calm.

### John 6:16–18 (NKJV)

<sup>16</sup> Now when evening came, His disciples went down to the sea, <sup>17</sup> got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. <sup>18</sup> Then **the sea arose** because a great wind was blowing.

## **pure minds**

### **pure**

είλικρινῆ

eilikrinés: judged by sunlight, unalloyed, pure

**Original Word:** εἰλικρινῆς, ἕς

**Part of Speech:** Adjective

**Transliteration:** eilikrinés

**Phonetic Spelling:** (i-lik-ree-nace')

**Short Definition:** pure, uncontaminated, sincere

**Definition:** (originally: unmixed), pure, uncontaminated, sincere.

**1506** *eilikrinés* (from *heilē*, "shining of the sun" and **2929** / *krystallízō*, "to judge") – properly, *rightly* judged because seen in *full light*; (figuratively) *judged* in the *rays of God's light*, i.e. with *divine clarity* (spiritual vision) which results in *real insight* (discernment).

**1506** /*eilikrinés* ("sincere because transparent") describes something *proven* because *well-examined* (totally scrutinized) – therefore, *certified as sincere (inwardly pure)*. **1506** (*eilikrinés*) naturally refers to something *completely clear*, free from hypocrisy (deceit, wickedness) which *stands in the full light* of God's approval. This term is used twice in the NT (Phil 1:10; 2 Pet 3:1).

### **minds**

διάνοιαν

**dianoia: the mind, disposition, thought**

**Original Word:** διάνοια, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** dianoia

**Phonetic Spelling:** (dee-an'-oy-ah)

**Short Definition:** understanding, intellect, mind

**Definition:** understanding, intellect, mind, insight.

**1271** *diánoia* (from **1223** /*diá*, "thoroughly, from side-to-side," which intensifies **3539** /*noiéō*, "to use the mind," from **3563** /*noús*, "mind") – properly, movement from one side (of an issue) to the other to reach *balanced*-conclusions; full-orbed reasoning (= critical thinking), i.e. *dialectical* thinking that literally reaches "across to the other side" (of a matter).

**1271** /*diánoia* ("critical thinking"), literally "*thorough* reasoning," incorporates both sides of a matter to reach a meaningful (*personal*) conclusion. Such "full-breadth reasoning" is *essential* to loving (**25** /*agapáō*) the Lord and our neighbor (see Mk 12:30). It is also the instrument of self-destruction when exercised without God's light and power (Lk 1:51; Eph 2:3, 4:18; Col 1:21).

[**1271** /*diánoia* (*dianoia*) is also used of "reasoning and speech *between characters* in ancient dramas" (*LS*; cf. Aristotle, *Rh* 1, 404). But **1271** (*diánoia*) works to a person's own undoing when it operates apart from the light of God's word (Eph 4:18).]

May also be rendered "sincere mind" or "pure disposition." (*Eilikrinēs* occurs elsewhere in the NT only in Phil. 1:10, where it is trans. "pure.") The English "sincere" is from the Latin words *sine cera*, "without wax." Some pottery salesmen would use wax to cover cracks and weak places in pottery. Such a cover-up could be detected

only by holding the jug up to the sun to see if any weaknesses were visible. Such a vase was “sun-judged” (the lit. meaning of the Gr. *eilikrinēs*). God wants His people to have sun-judged minds, not those in which their sin spots have been covered over.

Gangel, K. O. (1985). 2 Peter. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 875). Wheaton, IL: Victor Books.

The word rendered *pure* is often explained *tested by the sunlight*; but this is very doubtful, since εἴλη, to which this meaning is traced, means the *heat*, and not the *light* of the sun. Others derive it from the root of the verb εἰλίσσω, *to roll*, and explain it as that which is *separated* or *sifted* by *rolling*, as in a sieve.

Vincent, M. R. (1887). *Word studies in the New Testament* (Vol. 1, p. 703). New York: Charles Scribner's Sons.

Few people like to wait, but that is precisely what God calls believers to do as they anticipate the Lord's return. Three times the word *prosdokaō*, “look(ing) forward,” appears in this chapter (vv. 12–14). This is the same Greek word translated “expect” in Luke 12:46. Waiting is to be coupled with watching.

Gangel, K. O. (1985). 2 Peter. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 874). Wheaton, IL: Victor Books.

## 2 Peter 3:11–14 (NKJV)

<sup>11</sup> Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness, <sup>12</sup> **looking for** and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?



<sup>13</sup> Nevertheless we, according to His promise, **look for** new heavens and a new earth in which righteousness dwells.

<sup>14</sup> Therefore, beloved, **looking forward** to these things, be diligent to be found by Him in peace, without spot and blameless;

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,

2 that you may be mindful

**mimnḗskó: to remind, remember**

**Original Word:** μιμνήσκομαι

**Tense:** Aorist

**Mood:** Infinitive

**Voice:** Passive or middle

**Part of Speech:** Verb

**Transliteration:** mimnḗskó

**Phonetic Spelling:** (mim-nace'-ko)

**Definition:** I remember, call to mind, recall, mention.

**Cognate:** **3403** *mimnḗskō* (from **3415** /*mnáomai*, "to remember, recollect," NAS dictionary) – properly, recall, bring to mind, remind oneself *actively* (purposefully); to remember, have in mind, "be mindful of."

**3403** (*mimnskō*) means "*actively* remember" (i.e. *intentionally*) – not off-handedly or merely incidentally.

The high level of *personal* (self) involvement and *personal* interest motivating this remembering accounts for why it is always in the Greek middle voice.]

coupled with the present tense of Peters desire to continually be stirred up, and the Aorist verb of remember, we get the point to be reminded not to forget

**Matthew 26:75** (NKJV)

<sup>75</sup> And Peter **remembered** the word of Jesus who had said to him, “**Before the rooster crows, you will deny Me three times.**” So he went out and wept bitterly.

### **Luke 16:25 (NKJV)**

<sup>25</sup> **But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.**

### of the words

**rhéma: a word, by impl. a matter**

**Original Word:** ῥῆμα, ατος, τό

**Part of Speech:** Noun, Neuter

**Transliteration:** rhéma

**Phonetic Spelling:** (hray'-mah)

**Short Definition:** a thing spoken

### which were spoken before

**prolegó: to say beforehand, i.e. to predict**

**Tense:** Perfect

**Mood:** Participle

**Voice:** Middle or Passive

**Original Word:** προλέγω

**Part of Speech:** Verb

**Transliteration:** prolegó

**Phonetic Spelling:** (prol-eg'-o)

**Short Definition:** I forewarn

**Definition:** I tell (say) beforehand, forewarn, declare, tell plainly.

**4302** *prolēgō* (from **4253** /*pró*, "in advance" and **3004** /*lēgō*, "speaking to a conclusion") – properly, to say (conclude) beforehand, declaring in advance.

by the holy prophets  
and of the commandment of us, the apostles of the Lord and  
Savior,

: *English Standard Version.*

<sup>2</sup> that you should remember the predictions of the holy prophets and the commandment of the Lord and Savior through your apostles,

*The Holy Bible* (2016). (2 Pe 3:2). Wheaton, IL: Crossway Bibles.

### **the promise of His coming**

**(Matt. 10:23; 24:29–31, 42; 25:31; Mark 8:38; Acts 1:10–11; 3:20–21; 1 Cor. 4:5; Phil. 3:20; 1 Thess. 1:10; 5:23; 2 Tim. 4:1; Titus 2:13; Heb. 9:28; 1 Peter 5:4; 1 John 2:28; Rev. 16:15**

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 111). Chicago: Moody Publishers.

Much of the Bible is dedicated to the theme of the Second Coming. There are over 1500 prophecies of Jesus' Second Coming recorded in the Bible. For every prophecy of His first coming mentioned in the Old Testament, there are eight predicting His Second Coming. Christ's return is also mentioned once in every five verses in the New Testament.

Many Old Testament prophets were given visions and instructions concerning this period, often called "the time of the end." Daniel was told that his writings were for the time of the end (Daniel 12:9). John's book of Revelation is also full of prophecies concerning the Second Coming and the period just before it.

The Bible warns us of a period of great trouble and tribulation just before the Second Coming. As well, the Coming itself is not necessarily good news for all people, as the Bible warns that those that have rejected Christ will run from Him at His appearing.

The Scriptures tell us that there will be signs in the earth, distress of nations, and turmoil in the social structure of societies. In Matthew 24, Jesus discusses the events prior to His Second Coming. He intermingles His warnings about the destruction of Jerusalem with the destruction of the world at the end of time using the events surrounding the destruction of Jerusalem as a dual application. This discourse is also presented in Mark 13 and Luke 21.

John MacArthur writes

The Old Testament is full of Messianic promise — that promised is its main focus. From beginning ([Genesis 3:15](#)) to end ([Malachi 4:2](#)), the entire Old Testament is filled with prophecies of the coming Deliverer--at least 333 distinct promises, by one count.

Of the more than 100 prophecies dealing with the first advent of Christ, all of them were fulfilled precisely, literally. His riding on a donkey, the parting of his garments, the piercing of His hands and feet, and the vivid prophecies of His rejection by men in [Isaiah 53](#) — all these might have been interpreted symbolically by Old Testament scholars before Christ. But the New Testament record repeatedly reports that such things were fulfilled in the most literal sense, so "that the Scriptures of the

prophets might be fulfilled" ([Matthew 26:56](#); cf. [2:15](#); [4:14-16](#); [8:17](#); [12:17-21](#); [13:35](#); [21:4-5](#); [27:35](#); [John 12:38](#); [15:25](#)).

Scripture is neither vague nor equivocal on the promise of Christ's return. A large portion (by some accounts, as much as one-fifth) of Scripture is prophetic, and perhaps a third or more of the prophetic passages refer to the Second Coming of Christ or events related to it. It is undeniably a major theme in the prophecy of both Old and New Testaments.

And regardless of what the scoffers say, Jesus is coming ([2 Peter 3:3-10](#)). World history is barreling toward the conclusion that God ordained. It isn't an end that will come as a result of nuclear war, environmental irresponsibility, or alien invasion; it is the one that comes by the purpose and plan of God, foretold in Scripture. Make no mistake — Christ will return!

I have great concern over the vagueness of which many in the church are comfortable with concerning the second Coming of Christ.

There are some churches you can attend for years and never hear a sermon dedicated to the Second Coming. It might be mentioned every now and then but rarely is there an exposition of a text that deals with it.

Sadly, many in the churches are left woefully ignorant, because of the laziness, or lack of courage of the leadership to teach on the subject.

Hence, there is very little to remember because nothing has been taught.

Here are a few concerns I have regarding the current state of Eschatology in the church today.

- 1. Difficulty has led to defection**
- 2. Positions has let to partitions**
- 3. Eisegesis has led to the Eccentric**

### **1. Difficulty has led to defection**

a. pastors and people say it is too difficult, too hard to understand, too many views, too many interpretations and as a result many have decided to stay away from it. Just give me Jesus, or just the gospel. I will let the scholars hash those things out.

Who cares about

Premill

Post mill

Amill

Pre trib

Post Trib

Mid Trip

They say I'm a Pan Trib and Pan Millennialist. It will all

PAN out

So many just opt out. leave it alone, forget it. skip it.

Now I will admit, that some view out there are so hard and so confusing that I'm not sure anyone can understand.

I know of a church in Columbia that took an approach that looked a little like the Preterist approach, with some of the

Idealist approach, and some of the futurist approach mixed in so in the end it looked more like an Eclectic Approach.

After I listen to some of that. My conclusion was, no wonder no one wants to study the book of Revelation. That is the most confusing thing I've ever heard. If that view is true, then the name of the books of Revelation needs to be changed from the unveiling to the Concealing..... because know one can figure that out.

So in many Reformed churches, that hold so firmly to the correct and precise exegesis of Scripture on the topic of Salvation and the Gospel.

When it comes to the whole area of the Second Coming of Christ... little effort is placed on the correct method of interpretation and little effort made to exegete the text with precision.

So as a result, all the views

Premill

Post mill

Amill

Pre trib

Post Trib

Mid Trip

become just that, a bunch of views and nothing more.

And many are left with very little understanding about things to come.

It really is not that difficult, with a normal, natural reading of the text and with some study, you can arrive a pretty clear understanding of the Return of Christ.

Some of the minute details may evade you, but as general rule, the main themes will be understood

## **2. Positions has let to partitions**

Positions someone takes are often influenced by the first expositor to a teacher or a view.

So sometimes we have the idea that our view is it and everyone else is wrong, and if you don't believe my way you, are going to Hell.

Reformed churches tend to be more Amill in there eschatology

Non denominational and Baptist tend to be more Premill in there eschatology.

and the twain shall never meet.

But having a position should not lead to division. but rather dialog.

If your position strong, then it can take the test of scrutiny and examination.

and when it comes to the second Coming of Christ. We need to be willing to look beyond the positions that agree with us and read some credible scholars with different views.

Let me be clear, We are talking about teachers and preachers, theologians with differing views of the order of events and in some case how literal to take the event as



recorded in scripture. But what is clear is that all who are orthodox believe in a literal return of Christ.

### **3. Eisegesis has led to the Eccentric ( bazaar, strange, kooky)**

Here Im talking about “headline news” prophesy. This is the John Hagees and Jack Van Impe’s and others like them. who have a tendency to read every event into the book of Revelation or other prophetic scriptures.

#### Eisegesis

is the process of interpreting a text or portion of text in such a way that the process introduces one's own presuppositions, agendas, or biases into and onto the text. This is commonly referred to as *reading into* the text.<sup>[1]</sup> The act is often used to "prove" a pre-held point of concern to the reader and to provide him or her with confirmation bias in accordance with his or her pre-held agenda.

We in America have a huge tendency to do this with the Bible. We are always wanting to read us into the text. Or in some cases read us out the text .i.e. PreTribulaitonalism.

I. Believers Remember it.

## II. Unbelievers reject it

- 3** knowing this first: that scoffers will come in the last days, walking according to their own lusts,
- 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.”
- 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,
- 6** by which the world *that* then existed perished, being flooded with water.
- 7** But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

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

v.4 and saying, “Where is the promise of His coming?”

**3** knowing this first:

first

**próton: before, at the beginning****Original Word:** ΠΡΩΤΟΝ**Part of Speech:** Adverb, Superlative**Transliteration:** próton**Phonetic Spelling:** (pro'-ton)**Short Definition:** first, before**Definition:** first, in the first place, before, formerly.Neuter of **protos** as adverb (with or without **ho**); firstly (**in time, place, order, or importance**) -- before, at the beginning, **chiefly** (at, at the) first (of all).**knowing****ginóskó: to come to know, recognize, perceive****Tense:** Present**Mood:** Participle**Voice:** Active**Original Word:** ΓΙΝΩΣΚΩ**Part of Speech:** Verb**Transliteration:** ginóskó**Phonetic Spelling:** (ghin-occe'-ko)**Short Definition:** I come to know, learn, realize**Definition:** I am taking in knowledge, come to know, learn; aor: I ascertained, realized.**1097 ginóskō** – properly, *to know*, especially through *personal experience* (*first-hand* acquaintance).

The phrase **first of all** is not speaking about chronological sequence, but rather about first priority

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 112). Chicago: Moody Publishers.

**that scoffers will come**

**mock** n. — someone who jeers, mocks, or treats something with contempt, or who calls out in derision.

ESV

<sup>3</sup> knowing this first of all, **that scoffers will come in the last days with scoffing**, following their own sinful desires

### in the last days.

The apostle continued with the common New Testament expression **in the last days**, a phrase that refers to the entire time between Christ's first and second comings (cf. Acts 2:17; 2 Tim. 3:1; Heb. 1:2; James 5:3; 1 Peter 1:20; 1 John 2:18; Jude 18

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 112). Chicago: Moody Publishers.

### **eschatos: last, extreme**

**Original Word:** ἔσχατος, η, ον

**Part of Speech:** Adjective

**Transliteration:** eschatos

**Phonetic Spelling:** (es'-khat-os)

**Short Definition:** last, at the last, finally

**Definition:** last, at the last, finally, till the end.

**2078** *ésxatos* (from *esxaton*, "end, last") – properly, last, final (the furthest, extreme-end). *2078/esxatos* ("future things"), the root of "*eschatology*" is "the study of *last things*."

All throughout that long period **mockers will come**, seeking to undermine the church's confidence in Christ's return. Although Peter used the future tense form of *erchomai* (**will come**), he was not limiting the mockers' activities to some far-off future day. Instead, he was indicating the certainty of their presence within the church. There have always been those who mocked the promise of judgment or deliverance (cf. Isa. 5:18–19; Jer. 17:15; Ezek. 12:21–24; Mal. 2:17). And such blasphemies will continue until the end of redemptive history (cf. Jude 18–19).

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 112). Chicago: Moody Publishers.

To further emphasize his point, Peter used the repetitive expression **mockers will come with their mocking**. By their senseless ridicule, false teachers—even today—

attack Christ's promise and any who believe it. Their argument is neither sound nor logical; rather it is a vicious form of intimidation that derides hope-filled Christians as silly and uninformed.

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 112). Chicago: Moody Publishers.

## 3 Things to know about their Mockery

1. The Reason for their Mockery
2. The Reasoning for their Mockery
3. The Rejection of their Mockery

### 1. The Reason for their Mockery

walking according to their own lusts,

walking

πορευόμενοι

**Tense:** Present

**Mood:** Participle

**Voice:** Middle or Passive

**poreuomai:** to go

**Original Word:** πορεύομαι

**Part of Speech:** Verb

**Transliteration:** poreuomai

**Phonetic Spelling:** (por-yoo'-om-ahee)

**Short Definition:** I travel, journey, go

**Definition:** I travel, journey, go, die.

**4198** *poreúomai* (from *poros*, "passageway") – properly, to *transport*, moving something from one destination (port) to another; (figuratively) to go or depart, *emphasizing the personal meaning* which is attached to reaching *the particular destination*.

according to their own lusts,

**dios: one's own, distinct**

**Original Word:** ἴδιος, α, υ

**Part of Speech:** Adjective

**Transliteration:** idios

**Phonetic Spelling:** (id'-ee-os)

**Short Definition:** one's own, private, personal

**Definition:** one's own, belonging to one, private, personal; one's own people, one's own family, home, property.

**2398** *ídios* (a primitive word, *NAS dictionary*) – properly, *uniquely one's own, peculiar* to the *individual*. **2398** /*ídios* ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic adjective means '*private, personal*' " (*WS*, 222).

*English Standard Version*

<sup>3</sup> knowing this first of all, that scoffers will come in the last days with scoffing, **following their own sinful desires**

Whether or not they admit it, immorality is the real reason that false teachers deny the second coming. The word rendered **following after** is a form of the verb *poreuomai*, which literally means "travel" or "go." It denotes a course of conduct or long-term behavior (cf. Luke 1:6; Acts 9:31; 14:16). For false teachers, their lifestyles focus on **their own lusts** and sensuality (cf. 2:10, 13–14, 18). Thus they deny Christ's return because they hate the thought of divine retribution (cf. Rom. 1:18).

They want the freedom to pursue all kinds of lustful pleasures without any fear of future punishment. In the words of Michael Green:

Anthropocentric hedonism [man-centered pleasure-seeking] always mocks at the idea of ultimate standards and a final division between saved and lost. For men who live in the world of the relative, the claim that the relative will be ended by the absolute is nothing short of ludicrous. For men who nourish a belief in human self-determination and perfectibility, the very idea that we are accountable and dependent is a bitter pill to swallow. No wonder they mocked! (*The Second Epistle of Peter and the Epistle of James* [Grand Rapids: Eerdmans, 1968], 127)

This is not new

### **Isaiah 5:18–19 (NKJV)**

- <sup>18</sup> Woe to those who draw iniquity with cords of vanity,  
And sin as if with a cart rope;
- <sup>19</sup> That say, “Let Him make speed *and* hasten His work,  
That we may see *it*;  
And let the counsel of the Holy One of Israel draw near and  
come,  
That we may know *it*.”

### **Jeremiah 17:15 (NKJV)**

- <sup>15</sup> Indeed they say to me,  
“Where *is* the word of the Lord?”

Let it come now!”

### **Malachi 2:17 (NKJV)**

17 You have wearied the Lord with your words;  
 “Yet you say,  
 “In what way have we wearied *Him*?”  
 In that you say,  
 “Everyone who does evil  
*Is* good in the sight of the Lord,  
 And He delights in them,”  
 Or, “Where *is* the God of justice?”

## NEW TESTAMENT

### **1 Timothy 4:1–2**

4 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, <sup>2</sup> speaking lies in hypocrisy, having their own conscience seared with a hot iron,

### **2 Timothy 3:1–7**

3 But know this, that in the last days perilous times will come: <sup>2</sup> For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, <sup>3</sup> unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, <sup>4</sup> traitors, headstrong, haughty, lovers of pleasure rather



than lovers of God, <sup>5</sup> having a form of godliness but denying its power. And from such people turn away! <sup>6</sup> For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, <sup>7</sup> always learning and never able to come to the knowledge of the truth.

### **Jude 14–16**

“Behold, the Lord comes with ten thousands of His saints, <sup>15</sup> to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

<sup>16</sup> These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling *words*, flattering people to gain advantage.

Arrogant snobbery and disdain for the idea of a coming judgment led to sexual perversion.

Gangel, K. O. (1985). 2 Peter. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 875). Wheaton, IL: Victor Books.

In the Movie Documentary [“Expelled: No intelligence Allowed”](#)

Near the end of the movie Ben Stein interviews Richard Dawkins, The well known and outspoken atheist.

In the interview, Dawkins begins by correcting Ben on his

declared definition of God by reading from his own book  
“The God Delusion”

Dawkins says

“The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.”

— Richard Dawkins, The God Delusion

He goes on to say that “it is a liberating thing to free yourself from primitive superstition.

When people give up God feel a great sense of release and freedom”

He also states that he has had lots of letter expressing this same feeling of release.

When pressed as to where the universe came from, he said no one knows

When pressed further if he would allow for intelligent design to answer some of the glaring questions about where DNA came from

He was surprisingly willing to allow for a certain type of intelligent designer to plant a cell on this earth to get things started just so long as that intelligent life wasn't God.

Unbelievers don't what to believe in The Second Coming of Christ because they love there sin and want to be free to do what they want, with no constraints and no accountability

In contrast, believers embrace the fact that the Lord will return (Acts 1:10–11), that they will give account for their lives (Rom. 14:12; 2 Cor. 5:10), and that He will bestow rewards based on faithfulness (1 Cor. 3:12–15). They also believe that when Christ comes He will reveal the secret things of the heart (1 Cor. 4:5). Those who truly hope in His return have an incentive for holy living (Phil. 3:20–21; 4:1; 1 John 3:2–3) because they realize that “each one of us will give an account of himself to God” (Rom. 14:12).

MacArthur, J. F., Jr. (2005). *2 Peter and Jude* (p. 113). Chicago: Moody Publishers.

### III. God Guarantees it

- 8 But, beloved, do not forget this one thing, that with the Lord one day *is* as a thousand years, and a thousand years as one day.
- 9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not

willing that any should perish but that all should come to repentance.

#### IV. Peter Describes it

**10** But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

#### V. Behavior is changed by it

**11** Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness,

**12** looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

**13** Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Everybody is ignorant,” said Will Rogers, “only on different subjects.”

How true, and yet that is not the whole story because there is more than one kind of ignorance. Some people are ignorant because of lack of opportunity to learn, or perhaps lack of ability to learn; others are (to use Peter's phrase in 2 Peter 3:5) "willingly ... ignorant." "Not ignorance, but ignorance of ignorance, is the death of knowledge," said a famous philosopher, and he is right.

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, pp. 461–462). Wheaton, IL: Victor Books.

How important it is for us as Christians to understand God's truth! Today we are surrounded by scoffers, people who refuse to take the Bible seriously when it speaks about Christ's return and the certainty of judgment

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 462). Wheaton, IL: Victor Books.