

2 Peter Series

Lesson #054

July 29, 2021

Dean Bible Ministries

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**Preserved, Reserved,  
Do Not Forget;  
Day of the Lord, Introduction  
2 Peter 3:3–9**



**2<sup>nd</sup> PETER**

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

**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, living according to their own lusts,”**

**έρχομαι *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 Second  
Coming**

**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,**

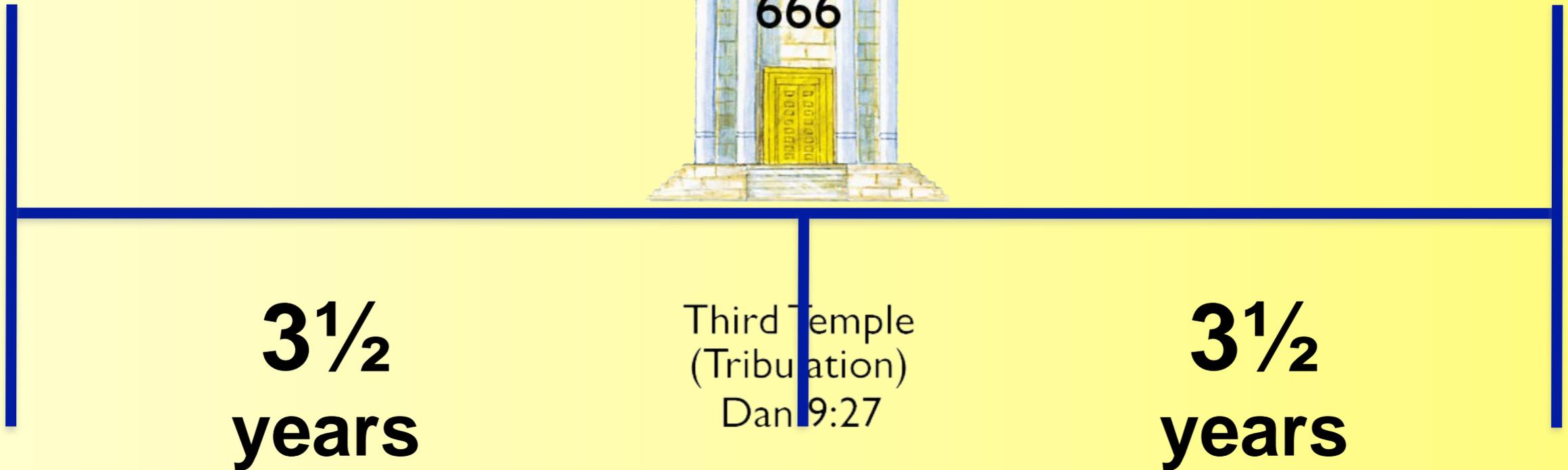
**Mark 13:4, “ ‘Tell us, (1) when will these things be? (2) And what will be the sign when all these things will be fulfilled?’ ”**

# Daniel's Seventy "Weeks" Seventy Periods of Sevens

**Dan. 9:24–27**

**The  
Coming  
Prince**

**Messiah  
Returns**



**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 [τότε] they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.”**

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

**Matt. 24:10, “And then [τότε] many will be offended, will betray one another, and will hate one another.**

**Matt. 24:11, “Then [τότε] many false prophets will rise up and deceive many.”**

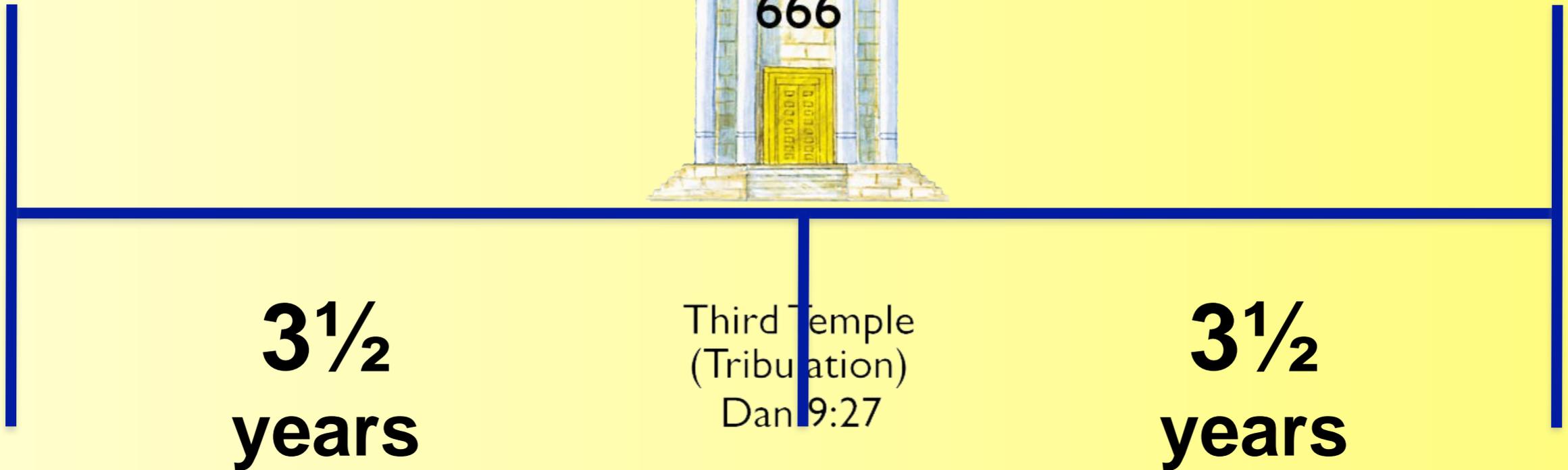
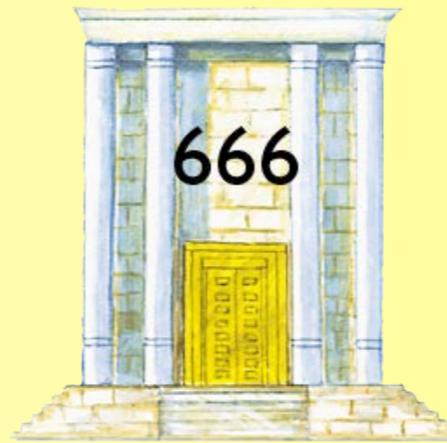
**Matt. 24:15, “ ‘Therefore when you see the  
“abomination of desolation,” spoken of by  
Daniel the prophet, standing in the holy  
place’ (whoever reads, let him  
understand),”**

# Daniel's Seventy "Weeks" Seventy Periods of Sevens

**Dan. 9:24-27**

**The  
Coming  
Prince**

**Messiah  
Returns**



**ISRAEL**

**Matt. 24:21, “For then [τότε] 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**

**Isa. 9**

**Zech. 9**

**Jer. 23:5ff**

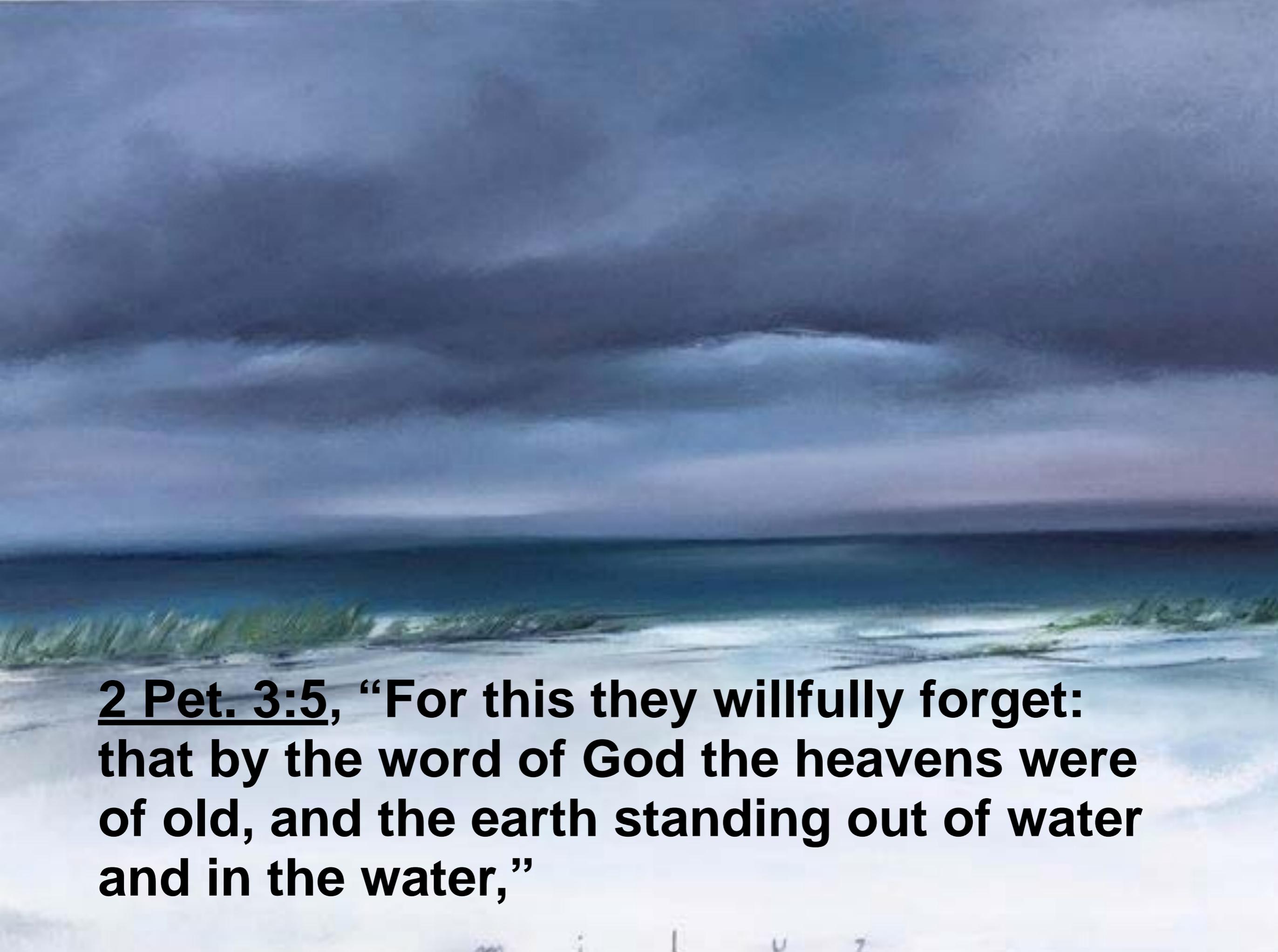
**Mal. 3:1ff**

**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,<sup>[1]</sup> 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**



**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,”**

**“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.**

**~Clarence Larkin, *Dispensational Truth***

**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 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 ἡν***

***dia + acc = because of***

***dia + gen = through***

***“hon” = accusative sg***

***ὧν ὅς ἡν 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”***

***most likely by which (sg. through the water the world ...)***

**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 *katakluzō*  
aor pass part masc  
sing nom  
to overflow, deluge**

**κατακλυσμός *kataklusmos*  
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. 3:7, “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.”**

**θησαυρίζω *thēsaurizō***  
**perf mid/pass part masc**  
**plur nom**  
**treasure, store up,**  
**gather, save up, reserve**

**2 Pet. 3:7, “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.”**

**θησαυρίζω *thēsaurizō*  
perf mid/pass part masc  
plur nom  
treasure, store up,  
gather, save up, reserve**

**τηρέω *tēreō* pres mid/  
part part masc plur  
nom  
to keep, to guard**

**2 Pet. 3:7, “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.”**

**θησαυρίζω *thēsaurizō*  
perf mid/pass part masc  
plur nom  
treasure, store up,  
gather, save up, reserve**

**τηρέω *tēreō* pres mid/  
part part masc plur  
nom  
to keep, to guard**

**ἀπώλεια *apōleia*  
fem sing gen  
destruction, ruin**

**2 Pet. 3:8, “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.”**

**2 Pet. 3:8, “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.”**

**Psa. 90:4, “For a thousand years in Your sight are like yesterday when it is past, and like a watch in the night.”**

**2 Pet. 3:9, “The Lord is not slack concerning His promise, as some count slackness, but is longsuffering [patient] toward us, not willing that any should perish but that all should come to repentance.”**

**μετάνοια *metanoia***

**fem sing acc**

**repentance**

**1 Tim. 2:3, “For this is good and acceptable in the sight of God our Savior,**

**1 Tim. 2:4, “who desires all men to be saved and to come to the knowledge of the truth.”**

**2 Pet. 3:10, “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.”**

# **What is the Day of the Lord?**

## **Scofield:**

**“The day of Jehovah (called, also, ‘that day,’ and ‘the great day’) is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and new earth (Isa. 65:17–19; 66:22; 2 Pet. 3:13; Rev. 21:1).”**

## **Harry Ironside:**

**“ . . . when at last the day of grace is ended the day of the Lord will succeed it. . . . The day of the Lord follows [the Rapture]. It will be the time when the judgments of God are poured out upon the earth. It includes the descent of the Lord with all His saints to execute judgment on His foes and to take possession of the kingdom . . . and to reign in righteousness for a thousand glorious years.”**

**L. S. Chafer**

**“Reference to the Day of the Lord, it will be remembered, is to that extended period of a thousand years long predicted.”**

**~*Systematic Theology*, 4:350**

**L. S. Chafer**

**“The Day of the Lord is characterized by the reign of Christ over Israel and the world on David’s throne in Jerusalem accompanied by His Bride—the Church. In that time the believers will not only share in Christ’s reign and the judgments of mankind (1 Cor. 6:2), but also in His judgments of the angels (1 Cor. 6:3). The judgment of angels continues throughout the thousand years (1 Cor. 15:25–26).”**

**~*Systematic Theology*, 4:398**

**L. S. Chafer**

**“This period extends from Christ’s coming ‘as a thief in the night’ (Matt. 24:43; Luke 12:39–40; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15) to the passing of the heavens and the earth that now are and the melting of the elements with fervent heat.”**

## **L. S. Chafer**

**“It seems highly significant that, in the same context and under the same theme in which those outmost boundaries of the Day of the Lord are given (2 Pet. 3:8–12), it is declared that one day with the Lord is as a thousand years and a thousand years as one day. It is essential that every student make a complete induction of all in the Bible which pertains to the Day of the Lord and thus gain for himself firsthand knowledge of all that has been divinely determined for this extended period.”**

**L. S. Chafer**

**“It may then be seen that this day includes the judgments of God upon the nations and upon Israel and that these judgments occur at Christ’s return. It includes both Christ’s return and the kingdom of a thousand years which follows. It extends indeed to the final dissolution with which the kingdom ends (2 Pet. 3:8–13; Rev. 20:1–15).”**

**~*Systematic Theology*, 7:110**

**John F. Walvoord**

**“The Day of the Lord will begin as a time period at the Rapture, ... Because the Day of the Lord will begin as a time period at the time of the Rapture,”**

## **John F. Walvoord**

**“The future period of God’s intervention in the world will begin at the Rapture and will include the period of trouble preceding the second coming of Christ and the establishment of God’s kingdom in the earth. The Day of the Lord also will include the millennial kingdom. The entire period before and after the second coming of Christ will constitute a special divine intervention and rule of righteousness on the earth in the way that is not being experienced in the present age.”**

## John F. Walvoord

**“The teaching that the Day of the Lord does not begin until the Second Coming is refuted by the fact that it includes the Great Tribulation. Joel made it clear that the Day of the Lord included the Great Tribulation before the Second Coming (Joel 2:28–3:2). The time of restoration of Israel (Joel 3:16–21) following the Great Tribulation is related to the Second Coming and will be fulfilled in the Millennium.”**

## **John F. Walvoord**

**“According to the Bible, the day of the Lord is a time when God deals in direct judgment of the world in contrast to a time of grace when he does not. There were frequent days of the Lord in the Old Testament when God dealt with Israel because of their straying and would bring in an invader or would introduce drought or famine or some other catastrophe.”**

## **John F. Walvoord**

**“These periods had a beginning and an ending, but obviously were more than a twenty-four-hour day. It was an extended period of time, long or short, depending on the circumstances. The term ‘the day of the Lord’ is also used to refer to the time of millennial blessing, because in the millennium God will deal in direct judgment on sin and there will be a rule with an iron scepter, indicating absolute judgment as in Revelation 19:15.”**

## **John F. Walvoord**

**“The day of the Lord is pictured as a time of darkness (1 Thess. 5:1–4). In a period of twenty-four hours the day comes before the darkness at evening. All these factors are brought out in the Old Testament references to the day of the Lord (Isa. 2:12–22; 13:9–16; 34:1–8; Joel 1:15–2:11, 28–32; 3:9–12; Amos 5:18–20; Obad. 15–17; Zeph. 1:7–18).”**

## **Charles C. Ryrie**

**“As used in the Bible, the broad concept of the Day of the Lord always involves God’s special intervention in the affairs of human history. The concept includes three facets: (1) a historical facet, which concerns God’s intervention in the affairs of Israel (Joel 1:15; Zephaniah 1:14–18) and in the affairs of heathen nations (Isaiah 13:6; Jeremiah 46:10; Ezekiel 30:3); (2) an illustrative facet, in which a historical incident of God’s intervention also illustrates a future intervention (Isaiah 13:6–13; Joel 2:1–11); and (3) an eschatological facet, that is, God’s intervention in human history in the future (Isaiah 2:12–19; 4:1; 19:23–25; Jeremiah 30:7–9). Only this third, eschatological facet pertains to our discussion of the time of the rapture”**

**Ryrie:**

**“All premillennialists agree that the Day of the Lord includes the events of the second coming AND the literal thousand-year Millennium to follow. Premillennialists do not debate when the Day of the Lord will end, only when it will begin.” [emphasis added]**

**R. B. Thieme, Jr.**

**“ ‘The day of the Lord’ includes the Rapture, the last half of the Tribulation, Second Advent, and Millennium, totaling 1007 years. It is also used for any portion of this period, the context dictating how long. Isa. 2:12, 13:6; Joel 1:15, 2:1; Zech. 14:1, 1 Thess. 5:2; 2 Pet. 3:10.”**

**Dwight Pentecost, in *Things to Come*, states:**

**“... it is sufficient to point out that the term Day of the Lord, or that day, is not a term which applies to a twenty-four hour period, but rather the whole program of events, including the tribulation period, the second advent program, and the entire millennial age. It may be said to be that whole period beginning with the judgments of the seventieth week and extending through the millennial age.”**

## **Arnold Fruchtenbaum, *Footsteps of Jesus*:**

**“In the Old Testament, the most common name for the Great Tribulation is the Day of Jehovah or the Day of the Lord found in various passages. Every reference will be dealt with at some point in this study. There are some who use the Day of the Lord to include the Millennium as well as the Tribulation period, based upon 2 Peter 3:10. But as will be shown later in this chapter, this verse is best seen as applying to the Tribulation only, rather than including the events following it.”**

**How do we determine the meaning of the Day of the Lord?**