

2 Peter Series

Lesson #64

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Dean Bible Ministries

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**Grow in Grace and Knowledge
of Our Lord and Savior Jesus Christ**



2 Peter 3:13–15

2nd 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 3:3–13

Conclusion: Warning and Challenge

Do not fall into error, but grow in the grace and knowledge of our Lord Jesus Christ. 2 Peter 3:14–18

2 Pet. 3:14, “Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

2 Pet. 3:15, “and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,

2 Pet. 3:16, “as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.”

Two Commands

2 Pet. 3:14, “Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

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σπουδάζω *spoudázō*;

2 plur aor act impera

“to be make every effort, to be eager, strive for; it has a sense of intensity or passion.” (cf., Hoehner, *Ephesians*, Eph. 4:3)

Used 11× in 11 verses; 7 in Paul, 1 in Hebrews, 3 in 2 Peter

ἡγέομαι *hēgeomai*

2 plur pres mid impera

“to think, consider, regard”

Used 28× in 27 verses

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fem sing acc

patience, endurance

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2 Pet. 3:9, “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.”

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.”

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2 Pet. 3:17, “You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;”

προγινώσκω *proginōskō*

**pres act part masc plur
nom to know ahead of
time, choose ahead of
time**

Acts 26:5, “They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee.”

2 Pet. 3:17, “You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness”

Rom. 8:29, “For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.”

Rom. 11:2, “God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,”

1 Pet. 1:20, “He indeed was foreknown before the foundation of the world, but was manifest in these last times for you”

Conclusion was:

1. The Lexicons can provide no examples outside of the Bible where *proginosko* means anything other than prescience, to know something ahead of time or before hand.

NIDNTT: The corresponding noun *prognōsis* (attested as a medical technical term since Hippocrates) denotes the foreknowledge which makes it possible to predict the future.

The Problem:

Does *proginisko* mean to know beforehand in the sense of prescience or does it mean “to elect, to determine, or to lovingly choose beforehand?”

- 1. The only attested meaning outside of the Bible and the meaning in several New Testament passages indicates “to know beforehand,” therefore the burden of proof is on those who claim differently that another, unattested meaning is introduced into the text.**

This is the same kind of problem for those who wish to claim that “tongues” means ecstatic utterances, when there is no place they can find the meaning except in the disputed passages.

2. The word does not have a different meaning when God is the subject. Other words do not change their meaning because God performs the action.

Understanding Elect/Election

1. The words used in the New Testament for Election are

ἐκλεκτός *eklektos* 22× elect, chosen

ἐκλέγομαι *eklegomai*, pick out for oneself, choose (out);

choose out a person or thing from a sizeable number

ἐκλογή *eklogeō*, picking out, election, selection

elect *appointed, designated*, determined,
choice OED something of very good quality, excellent, the
best, special, valuable.
select: v. carefully choose as being the best or most
suitable,
adj. carefully chosen from a larger number as being the best

Conclusion

Evidence exists of a range of meaning from selection based on some criterion of someone for something, selection or choice of one or more from out of a sizable number, to the idea of appointed to a task, to emphasizing the quality or character of a person or a corporate entity.

2. Usage in the Old Testament.

A central text pointing us to the Old Testament usage is Rom. 9:6ff: Which begins with Abraham and God's plan for him and his descendants.

Rom. 9:10, “And not only this, but when Rebecca also had conceived by one man, even by our father Isaac

Rom. 9:11, “(for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

Rom. 9:12, “it was said to her, ‘The older shall serve the younger.’ ”

3. The passage in Roman 9:6ff is not related to individual justification, but to God's selection of Israel as a corporate entity, as the "seed" of Avram, Yitzak, and Yakov

As a corporate entity, Israel was chosen to the be

- The line of the Messiah**
- The custodians of divine revelation**
- To be a light to the world, a witness to an idolatrous, polytheistic world.**

4. As such Avram wasn't called to salvation, he was called out when he was already a believer and called to serve God. Thus the election of Avram, or the choice of Avram and his seed, was to a unique role of service to God.

5. Ultimately, this found its focal point in the Messiah, Yhwh's SERVANT.

In one sense, Israel corporately is called to this role of service.

Isa. 41:8, “But you, Israel, are My servant, Jacob whom I have chosen, the descendants of Abraham My friend.

Isa. 41:9, “You whom I have taken from the ends of the earth, and called from its farthest regions, and said to you, ‘You are My servant, I have chosen you and have not cast you away:’ ”

Isa. 42:1, “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.”

בְּחִיר *bachir* comm masc sing constr chosen, choice one

Apart from these exceptions, the word is used to express that choosing which has ultimate and eternal significance. On the one hand God chooses a people (Psa. 135:4), certain tribes (Psa. 78:68), specific individuals (1 Kgs. 8:16; 1 Chron. 28:5; 1 Sam. 10:24; 2 Sam. 6:21), and a place for His name (Deut. 12:5; etc.). In all of these cases, serviceability rather than simple arbitrariness is at the heart of the choosing. Thus, Yahweh chose Israel to be holy and thereby to serve as His witness among the nations (Deut. 14:2). But her election is not based on her own greatness, but on the greatness of the Lord's love (Deut. 7:7f.).

Ex. 14:7, “Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.”

Num. 11:28, “So Joshua the son of Nun, Moses’ assistant, one of his choice men, answered and said, ‘Moses my lord, forbid them!’ ”

Judg. 20:15, “And from their cities at that time the children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men.”

1 Pet. 2:4, “And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God,

1 Pet. 2:5, “you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Pet. 2:6, “For this is contained in Scripture: ‘BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’ ”

Judg. 20:16, “Among all this people were seven hundred select men who were left-handed; every one could sling a stone at a hair’s breadth and not miss.”

2 Pet. 3:17, “You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;”

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nom to know ahead of
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**φυλάσσω *phulassō*
2 plur pres mid
impera
to guard, keep,
protect, watch**

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ἐκπίπτω *ekriptō* 2 plur aor act subj to fall

2 Pet. 3:17,

“Be on guard, beloved, since you know before hand, lest you also fall from your own stable strong position, being led away with the error of the lawless;”

2 Pet. 3:18, “but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.” ~NKJV

αὐξάνω *auxanō* 2 plur pres act impera to grow; cause to grow; used of physical growth and spiritual growth; The term was more widely used of various forms of growth or increase, even “in power” or “strengthen”.

Acts 6:7, “Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.”

Acts 12:24, “But the word of God grew and multiplied.”

Acts 19:20, “So the word of the Lord grew mightily and prevailed.”

1 Cor. 3:6, “I planted, Apollos watered, but God gave the increase. [gave the growth]

1 Cor. 3:7, “So then neither he who plants is anything, nor he who waters, but God who gives the increase.” [gave the growth]

Eph. 4:15, “but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—”

Col. 1:10, “that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and growing [increasing] in the knowledge of God;”

1 Pet. 2:2, “as newborn babes, desire the pure milk of the word, that you may grow thereby,”

2 Peter Outline

Salutation, 2 Peter 1:1–2

**1A God's Will is for Us to Grow to Spiritual Maturity,
2 Peter 1:3–21**

2A God Warns Us About False Teachers, 2 Peter 2:1–22

**3A God Refutes Specific False Teaching in Light of the
Future Return of Christ, 2 Peter 3:1–14**

**Conclusion: God mandates us to grow spiritually, in the grace
and knowledge of our Lord Jesus Christ. 2 Peter 3:18**

**1A God's Will is for Us to Grow to Spiritual Maturity,
2 Peter 1:3–21**

**1B God wants us to grow and be spiritually productive so
as to be able to discern false teaching, 2 Peter 1:3–11**

**2B Spiritual growth produces spiritual stability,
2 Peter 1:12–15**

**3B Rewards in the coming kingdom are at stake,
2 Peter 1:16–21**

2A God Warns Us About False Teachers, 2 Peter 2:1–22

1B The certainty of false teachers and their destructive heresies, 2 Peter 2:1a

2B The destructiveness of deception, 2 Peter 2:1b–3

3B The certainty of their judgment, 2 Peter 2:4–9

**4B The self-destruction of their arrogance,
2 Peter 2:10–22**

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

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