

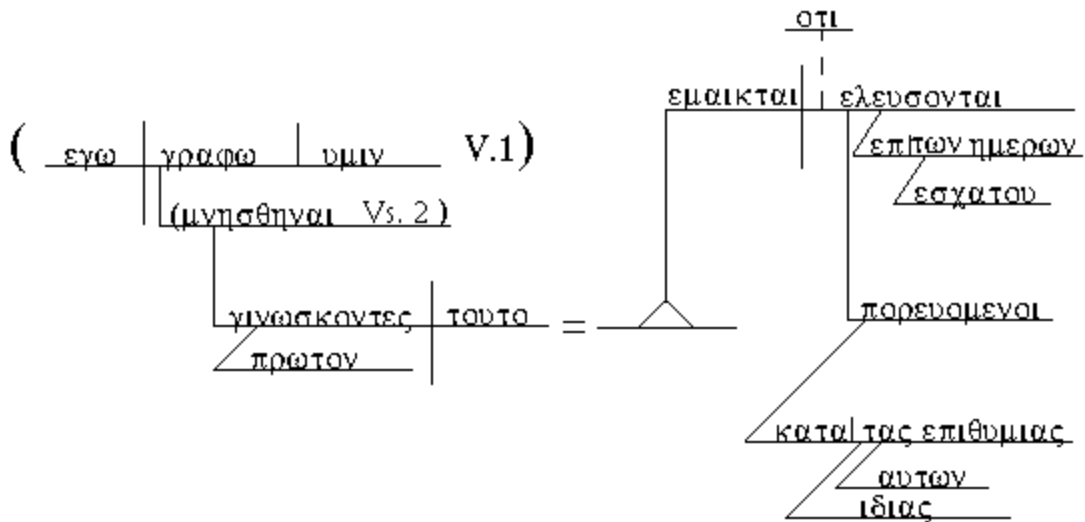
II Peter 3:3-8

The previous two verses indicate the main setting for the following six verses. The setting is that of Peter exhorting the brethren to call to mind the words which the prophets and apostles of God had spoken.

3

τουτο πρωτον γνωσκοντες, οτι ελευσονται επ εσχατου των ημερων εμπαικται, κατα τας ιδιας αυτων επιθυμιας πορευομενοι,

Know this (thing) first, that mockers shall come during the last days, going according to their own desires,



Word	Tense	Voice	Mood or Case	Pers. or Gen.	Number	Source	Use
τουτο	Dem. Pro.	----	Acc.	Neut.	Sing.	ουτος	This (thing)
γνωσκοντες	Pres.	Act.	Nom.	Mas.	Plu.	γνωσκω	while they are knowing
ελευσονται	fut.	Mid.	Ind.	3rd.	Plu.	ερχομαι	they shall come, go
εσχατου	adj.	----	Gen.	Mas.	Sing.	εσχατος	last
ημερων	n.	----	Gen.	Fem.	Plu.	ημερα	days
εμπαικται	n.	----	Nom.	Mas.	Plu.	εμπαικτης	mockers
ιδιας	adj.	----	Acc.	Fem.	Plu.	ιδιος	their own

επιθυμιας	n.	----	Acc.	Fem.	Plu.	επιθυμια	desire, longing
πορευομενοι	Pres. Mid./ Pass.		Nom.	Mas.	Plu.	πορευομαι	while they are going

Exegetical Syntactical Marks:

γινωσκοντες-Imperatival Participle. The context is instructional in nature. It can/should be taken to be commanding that (ye) *know that there are going to be those mockers coming*. The verb describes what needs to happen, so it is a Descriptive Present. The subject is proposed to be performing the knowing so it is a Simple active.

ελευσονται-Declarative Indicative. The verb is found in the indicative mood and demonstrates not just the possibility of the action happening, but also the assertion of it being absolute, because the assertion is the word of God and will happen. This verb is also deponent, and should be translated as a Simple Active as it is *them* that do the action. Because **ελευσονται** is emphasizing the absoluteness of the future action, the verb is a Predictive Future.

πορευομενοι-Temporal Participle. This word modifies **ελευσονται** and shows that temporal aspect of the *mockers coming* tied to the idea of their going. So the time of the participle is linked more strongly than usual to the time of the verb. Since it is a temporal participle, "while" can be used in this translation.¹ This word possible might have another classification of being a Telic Participle, if the mockers came "for the purpose of" going according to their own lusts.² **Πορευομενοι** is deponent, and should be translated as a simple active as it is *them* that do the action. Since the writer is making a true prediction via the Holy Spirit, this use of the present should be considered to be a Futuristic Present. This verbal also functions somewhat like a Tential Present because the action is being "proposed," but has not actually taken place.³

Variant Reading:

Note the underlined sections as being different from the TR.

τουτο πρωτον γινωσκοντες, οτι ελευσονται επ' εσχατων των ημερων [εν] εμπαιγμονη
εμπαικται κατα τας ιδιας επιθυμιας αυτων πορευομενοι (UBS)

¹ Brooks and Winbery, 146.

² Ibid., 147.

³ Ibid., 86.

Although the adjective modifies **ημερων** and usually modifies in case, gender, and number, it is not clear why the TR has a singular genitive ending on **εσχατος**. This word in the TR may be functioning as a substantive phrase in itself and modifies **των ημερων**. Thus the new translation would be, "during the last period of days." Another possibility may be that since these three words make up a predicate structure that it could be translated as, "during the days which are (the) last period." Either translation is approximately equivalent. Since this ending was not put there by mistake another option may be that neither modify each other, but both modify the verb. Thus the new translation would be "mockers shall come during the last (time), in those days they shall be going according to their own desires." That is assuming that the punctuation is not inspired. **Πορευομενοι** takes on the attributes of a Futuristic Present and **εσχατου** takes on a Genitive of Time. The use here of the singular instead of the plural if to modify *days* might also be attributed to a decline in the Greek language. One example of decline shows itself in the loss of the dual number out of the Greek language.

The extra phrase "[εν] **εμπαιγμονη**" would normally be classified as an Instrumental of Manner. **Εμπαιγμονη** should be translated as "mocking."⁴ This phrase should be translated, "mockers shall come during the last days in the manner of mocking." The extra phrase seems a cumbersome addition with little help to the translation. This repetitiveness is not necessary.

The **αυτων** has been transposed with **επιθυμιας**. There does not seem to be any big problems here grammatically with either translation. There may have been a nuance lost over time that in the Greek mind, the **αυτων** next to an adjective of possession like **ιδιας** implied an emphasis on **ιδιας**. Perhaps the implication here would have been not just that they are "going according to their own desires, but that they are "steadfastly going according to their own desires." Transposing these words may have lost the nuance, but it would not have lost the general English meaning.

Commentary:

The imperatival participle which begins this phrase emphasizes, the brethren to remember and to know that these mockers are coming. Although this first phrase, **τουτο πρωτον γινωσκοντες**, seems that it could stand by itself, both Hanna and

⁴ F. Wilbur Gingrich. Shorter Lexicon of the Greek New Testament (Chicago, Ill.: University of Chicago Press, 1983), 64.

Raske show that this participle is incomplete by itself.⁵ Whether complete or incomplete, there is some connection to the previous verses.

The meaning of "know this first" is that of indicating "in the first place, principally, and chiefly."⁶ A prime importance is given to the following which is a warning and an exhortation. These mockers will be walking according to their own selfish desires. To mock according to the American Heritage Dictionary is "to treat with ridicule or contempt, ...to mimic, ...to ridicule."⁷ These mockers are coming walking in their own vanity and desires. And these people may, as is implied by mimic, pretend to be brethren when they are not. Other meanings for *εμπαικτης* include, "a derider, ...a false teacher, ...a scoffer."⁸ *Παρουσιας* occurs later in the same chapter, verse twelve.⁹ The KJV translates it as "coming" here also, but in this context it is the coming of Christ to judge. One might ask if these mockers are even mocking the judgment of God. It would be unlikely that the mockers would believe Christ came the first time. The coming here is seemingly His first coming or perhaps the presence of His Spirit. Because the mockers do not live as brethren, except for in word, they might deceive and/or turn away many would be true believers. One of the other concepts of verse three is that the mockers will come in the *last days*. Peter is telling the believers this is how you will know it is the *last days*. There may be four possible implications of Peter telling them this, either it is the *last days* already, it will be the last days within the brethren's life time, the message is meant to be a reminder to the future church, or it is suppose to show them what is going come in the end time of that church of those brethren. The full meaning may be a combination of a couple or all of these possibilities. Gill also presents different possible meanings with the term, "last days" and connects them all to the time of the Messiah.¹⁰ Now that believers await the second coming and since the Messiah is

⁵ Robert Hanna. A Grammatical Aid to the Greek New Testament (Grand Rapids, Mich.: Baker Book House, 1983), #.; G. Raske. A Complete Grammatical Blue Print of the New Testament Through Concise Diagrammatical Analysis with Greek-English Expanded Interlinear: II Peter (City, State.: Publication place, 1938), ~24.

⁶ John Gill. Gill's Expositor: Volume IX (Streamwood, Ill.: Primitive Baptist Library, 1979), 605.

⁷ The American Heritage College Dictionary, (Boston, Mass.: Houghton Mifflin Company, 1997), 875.

⁸ James Strong. "A Concise Dictionary of the Words in the Greek Testament," quoted by Spiros Zodhiates. The Complete Word Study New Testament: King James Version (Chattanooga, Tenn.: AMG International, 1992), 28.

⁹ Spiros Zodhiates. The Complete Word Study New Testament: King James Version (Chattanooga, Tenn.: AMG International, 1992), 1137.

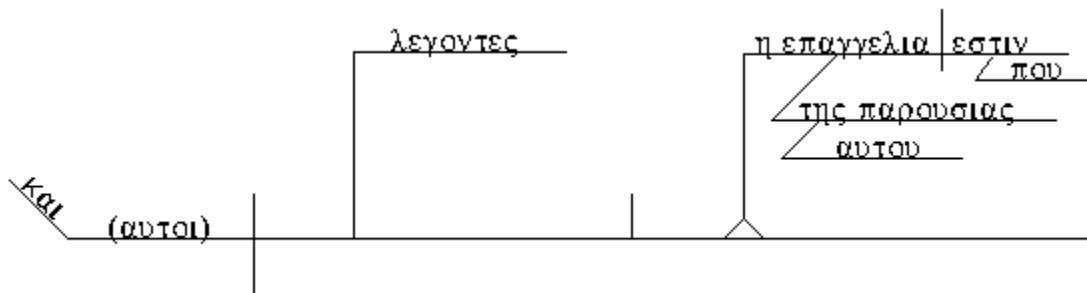
¹⁰ Gill, 606.

coming, they should by the presents of mockers know that it is the last days. Believers need to be aware of those who constantly ridicule.

4A

και λεγοντες, που εστιν η επαγγελια της παρουσιας;

And while saying, Where is the promise of His presence?



Word	Tense	Voice	Mood or Case	Pers. or Gen.	Number	Source	Use
λεγοντες	Pres.	Act.	Nom.	Mas.	Plu.	λεγω	while they are saying
επαγγελια	n.	----	Nom.	Fem.	Sing.	επαγγελια	Promise
παρουσιας	n.	----	Gen.	Fem.	Sing.	παρουσια	presence

Exegetical Syntactical Marks:

λεγοντες-Temporal Participle. This verbal seems to be tied to **πορευομενοι** in an almost parallel structure, in that both are modifying **ελευσονται**, and the clauses are connected with a conjunction. Because of this connection it may improve the translation to put verse three and verse four "A" together. Also this verb is a Simple Active because it shows the implied subject of "they" doing the saying. This is an Iterative Present because the mockers will be continually saying 'where is the promise of His presence?', not just once but perhaps periodically or even frequently.

εστιν-Interrogative Indicative. The "simple" question is being asked. Though the context presents the question in the sarcastic or rhetorical tone, the essence that it is still a simple question by itself, as a clause, should not be lost.

There also seems to be a little implication in the context that they actually do want to know. The subject's existence is called into question showing that this is a Simple Active verb. This is also a Durative Present because the absence of *His presence is*, according to the *mockers*, "something [which] has been and still is."¹¹

ΕΣΤΙΝ-Interrogative Indicative. The "simple" question is being asked. Though the context presents the question in the sarcastic or rhetorical tone, the essence that it is still a simple question by itself, as a clause, should not be lost. There also seems to be a little implication in the context that they actually do want to know. The subject's existence is called into question showing that this is a Simple Active verb. This is also a Durative Present because the absence of *His presence is*, according to the *mockers*, "something [which] has been and still is."¹²

Variant Reading:

4A

και λεγοντες, Που εστιν η επαγγελια της παρουσιας αυτου; (UBS)¹³

Commentary:

Verse four "A" perhaps should be connected to the sentence structure of verse three. This is showing what it is that the mockers will be doing along with their walking after their own lusts. They will be questioning the very existence of God. Yet these people may be going to church and doing all the works of a Christian, yet their heart is not true. Another point is that they are questioning the righteousness of God because they are questioning the validity of His promise. The presence indicated here would seem to be a reference to His Spirit. The KJV translates this as "...promise of his coming." Gill would with that context in mind propose that the "coming" belonged to the "Savior."¹⁴ They have not accepted their Savior neither do they care. Their hearts are darkened and their eyes are blind. If they were living as false believers they might be questioning where the Spirit is, or the second coming of the Messiah. But if they are Jews they may be making reference to the messiah that was suppose to come or God in general. The key to this verse is that it is showing the extent of the evil of the mockers, and that they are vain and godless men such as those in

¹¹ Brooks and Winbery, 84.

¹² Brooks and Winbery, 84.

¹³ The UBS text in this verse is the same as the TR.

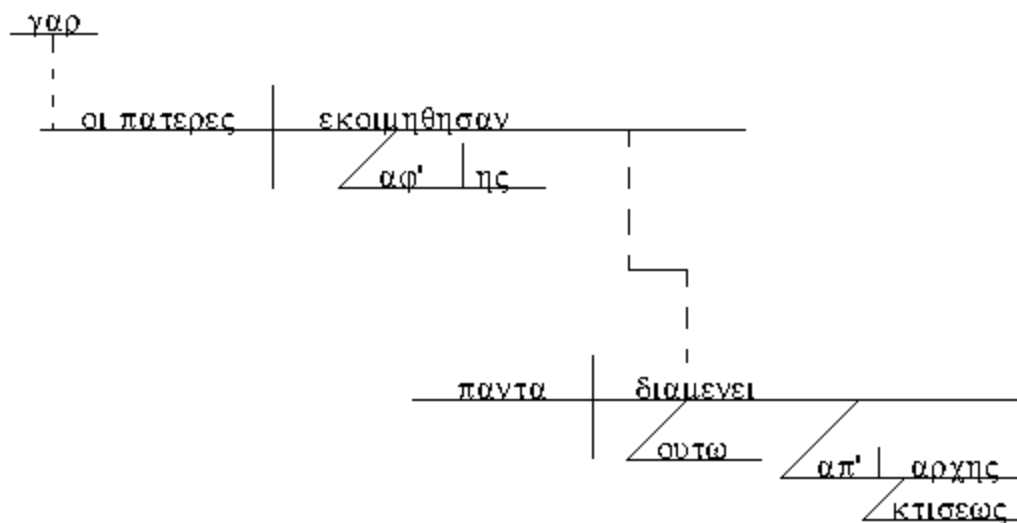
¹⁴ Gill, 606.

verse seven. Believers should not believe everything they hear out of any person, no matter who it is. Believers also need to know that God's presence is here with them.

4B

αφ' ης γαρ οι πατερες εκοιμηθησαν, παντα ουτω διαμενει απ' αρχης κτισεως.

For the fathers fell asleep, from which (time), all things are remaining in this manner from the beginning of creation.



Word	Tense	Voice	Mood or Case	Pers. or Gen.	Number	Source	Use
ης	rel.	----	Gen.	Fem.	Sing.	ος	who, which, what
εκοιμηθησαν	Aor.	Pass.	Ind.	3rd	Plu.	κοιμω	they slept, fell asleep
ουτω	adv.	----	----	-----	-----	ουτως	in this manner, thus, so
διαμενει	Pres.	Act.	Ind.	3rd	Sing.	διαμενω	he remains
κτισεως	n.	----	Gen.	Fem.	Sing.	κτισις	creation, creature

Exegetical Syntactical Marks:

(αφ) ης- Adverbial Genitive of Time: this word is modifying **εκοιμηθησαν**, and shows "time within which" The time from then until now. Seemingly this is an "Omission of the Antecedent."¹⁵ This is a reference to the coming clause, *the fathers fell asleep*. This phrase can be translated as "since."¹⁶

εκοιμηθησαν-Declarative Indicative. This verb is true in the minds of the mockers and in truth, thus a declarative. Since the fathers did not kill themselves, but were taken to death by a force outside the subject, the verb is used in the Passive Voice. Since the death of the fathers is viewed as a finished period of time and as a whole, this verb should be considered a Constatative Aorist.

διαμενει- Declarative Indicative. Although things have not remained the same, the mockers believe that everything has remained the same. The mockers are stating a "fact," so the verb is a declarative. This verb is also a Simple Active because the subject is having its existent state described.¹⁷ The idea of linearness is very strong in this verb. Although it could be said to be a descriptive present, the verb is really a Gnomic Present. What the mockers said is not true, but what they are saying is that it is a "universal truth" and that the world has remained in "a state or condition which perpetually exists."¹⁸ Dana and Mantey classify this present verb as a Static Present.¹⁹ They say a Static Present is "a condition which is assumed as perpetually existing, or to be ever taken for granted as fact."²⁰ The essence of the meaning in either classification is the same-unchanging.

Variant Reading:

Note the underlined indicating the difference from the TR.

4B

αφ' ης γαρ οι πατερες εκοιμηθησαν, παντα ουτως διαμενει απ' αρχης κτισεως.
(UBS)

The UBS is the same as the TR except the **ουτω** has a "ς". The omission of the "ς" does not seem to have an immediate explanation. The omission may be attributed to the decline of the Greek language. The omission may also represent another

¹⁵ H.E. Dana and Julius Mantey. A Manual Grammar of the Greek New Testament (New York: The Macmillan Company, 1955), 126.

¹⁶ Ibid., 101.

¹⁷ Ibid., 110.

¹⁸ Ibid., 86.

¹⁹ Ibid., 186.

²⁰ Ibid.

form of οὕτως. Both form and context seem to indicate that οὕτω is in fact a derivative of οὕτως.

Commentary:

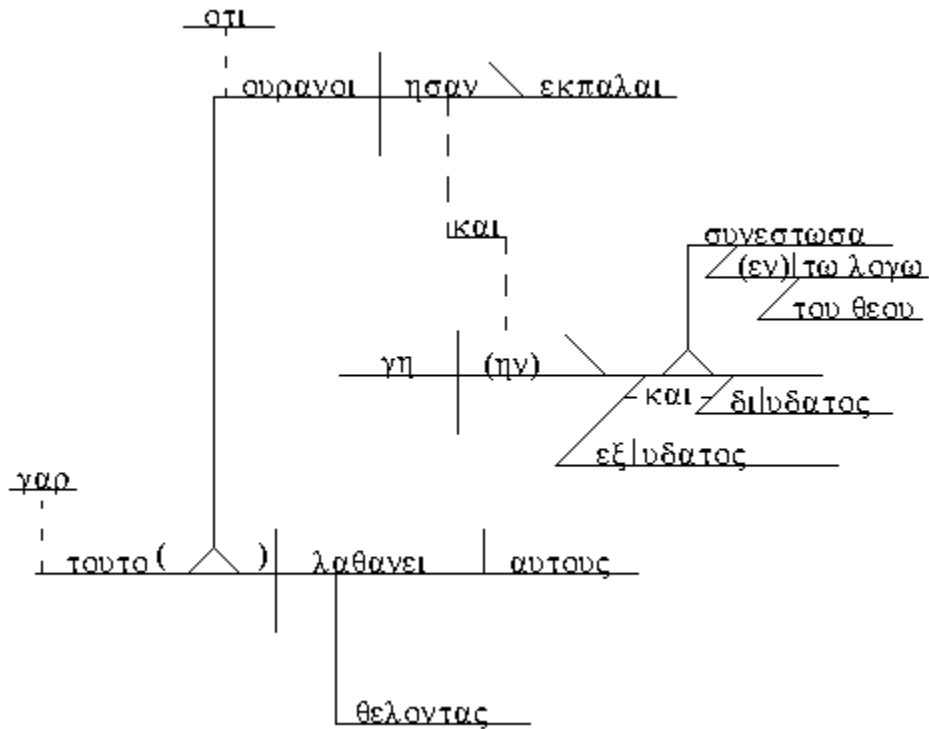
Verse four "B" is an extension of what the mockers will say but is not as strongly connected to verse three as was verse four "A." The mockers are picturing God almost as a clock winder. God wound up the world and then let it go by itself. The mockers in their minds have associated the fathers with the beginning of creation to them God is that far away. The only thing those mockers will admit is that God was "there" for the fathers long ago but that was basically as long ago as creation. God has not done anything from that time. The mockers may not even believe that God worked in the lives of the fathers. The "fathers" might mean "the first believers in Christ," according to Tuck, "who are represented as having proved the hope of Christ's coming to be an illusion, as they died before it was realised [sic]."²¹ They may just be saying it to deceive people into thinking that they are of the faith, but have not seen God working in their lives, thereby deceiving many. This verse shows a similar meaning to verse four "A," in that God has abandoned the earth. Perhaps the mockers are speaking in a sarcastic way of the Christians by saying that those fathers only slept, but did not die. Believers have that hope of knowing that they shall only "sleep." Believers need to know that the mocker's beliefs are detestable before God. Believers should in no wise follow after their vanities.

5

λανθανει γαρ αυτους τουτο θελοντας, οτι ουρανοι ησαν εκπαλαι, και γη εξ υδατος και δι υδατος συνεστωσα, τω του θεου λογω,

For this (thing) is willingly hidden by them, that the heavens long ago were, and the Earth (was) out of (the) water and through (the) water having existed (by means of) the Word of God,

²¹ Robert Tuck. The Preacher's Complete Homiletic Commentary: On the General Epistles: Volume 30 (Grand Rapids, Mich.: Baker Books, 1996), 199.



λανθανει	Pres. Act. Ind. 3rd Sing.	λανθανω	he escapes notice, is hidden
τουτο	Dem. Pro. ---- Nom. Neut. Sing.	ουτος	This (thing)
θελοντας	Pres. Act. Acc. Mas. Plu.	θελω	while they are willing, desiring
ησαν	impf. Act. Ind. 3rd Plu.	ειμι	they were
εκπαλαι	adv. ---- ---- ----	εκπαλαι	for a long time, long ago
δι	Prep. ---- ---- ----	δια	Gen. through; acc. on account of
συνεστωσα	Perf. Act. Nom. Fem. Sing.	συνισταω	While (she) having existed, consisted

Exegetical Syntactical Marks:

λανθανει-Potential Indicative Expressing a Wish. The wish is that of the mockers, they do not want to think or even have the truth in their minds. The wish concept is further strengthened by the participle, θελοντας. This is a Causative Active because the subject itself is not doing or going to do the action, but they are wishing/trying to "cause" the knowledge to leave their heads. Because of the idea of trying, this verb should be considered a Tendential Present. The action may not actually have been done, because they would have to know what the knowledge is to be willing for it to be absent from their minds. They do not want to know the truth.

θελοντας-Modal Participle. This adverbial participle modifies λανθανει, and shows "the manner in which the action" took place.²² That being said, the case of the participle would be an Adverbial Accusative of Manner for the reasons just stated. This is a Simple Active verb, because it is the mockers that are doing the willing. This is also a Descriptive Present because it is showing a characteristic of the desire of the mockers for a lack of knowledge, they are willing.

ησαν-Declarative Indicative. This is a true statement affirmed by the writer. This is also a Simple Active with the heavens being described in a state of being. This verb, because it shows the heavens having remained for a long time or having been created in an aged state (perhaps both ideas are present), is implying that it is a Durative Imperfect.

(δι) υδατος-Adverbial Genitive of Place: this word modifies συνεστωσα, and shows the place where the earth had gone through and was existing. The δια here can also be translated with the meaning, "passing between."²³

συνεστωσα-Predicate Participle. This word is modifying γη, and is functioning as a Predicate Nominative of γη with an implied verb, ην. Because of this copulative verb, this participle should be considered a Simple Active. This word is also an Intensive Perfect because of the emphasis on the existence of the Earth and on the "continuing" state of it.²⁴

τω του θεου λογω-Instrumental of Agency: this word modifies συνεστωσα, and it is showing personal agency because the Word of

²² Brooks and Winbery, 150.

²³ A.T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research (New York, N.Y.: Richard Smith-Hodder & Stoughton, 1923), 581.

²⁴ Brooks and Winbery, 104.

God is a personal force. If it were not a personal force it should be considered an Instrument of Means.

Variant Reading:

5

λανθανει γαρ αυτους τουτο θελοντας, οτι ουρανοι ησαν εκπαλαι και γη εξ υδατος και δι υδατος συνεστωσα τω του θεου λογω, (UBS)²⁵

Commentary:

Verse five is the Holy Spirit's explanation via Peter of what the mockers are willing or wishing was absent from their mind, the truth of creation by the Word of God. It is not clear whether or not the mockers all knew the truth presented in this verse. Most of the mockers probably had the truth presented to them, but being filled with evil, rejected it. They on the basis of their vain heart rejected the truth of the creation by the power of God. The word here is *this (thing)*.

The word *this* is explained by the following clause of verse five. The heavens were made either in the state of being old and were made a long time ago. Perhaps both statements are true. If both are not true, the latter is certainly true. An environment of the heavens has been established in the reader's mind, in which Peter puts the earth in his next clause. The *earth* was *out of the water* which is a reference to the third day of creation when God separated the waters from the earth. The earth being *through the waters* is also a reference to creation. The earth being both out of the water and through the water is said to be **συνεστωσα**, that is that the world does "exist, consist."²⁶ The world is existing *by means of the Word of God*. The key to this verse is that the mockers are willing that the knowledge of creation and how the earth consists be lost from their minds. Believers can not ignore creation, but should look back with faith knowing God created the world, yet they should also look forward toward the end of time when the mockers and godless people shall utterly perish. In doing so, they can praise God for creation and for his saving Grace.

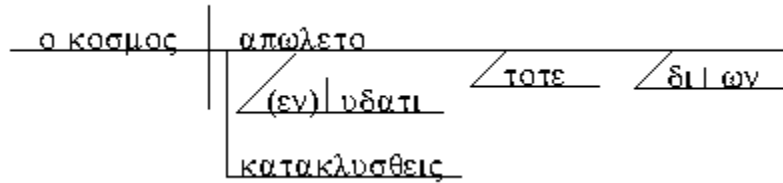
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δι ων ο τοτε κοσμος υδατι κατακλυσθεις απωλετο

²⁵ The UBS text in this verse is the same as the TR.

²⁶ F. Wilbur Gingrich. Shorter Lexicon of the Greek New Testament (Chicago, Ill.: University of Chicago Press, 1983), 193.

The world, through which, after it flooded with water, died [for itself]:



Word	Tense	Voice	Mood or Case	Pers. or Gen.	Number	Source	Use
ὧν	Rel. Pro.	----	Gen.	M/F/N	Plu.	ος	who, which, what
τότε	adv.	----	----	-----	-----	τότε	then
κατακλυσθεῖς	Aor.	Pass.	Nom.	Mas.	Sing.	κατακλυζω	after he was flooded, inundated
απόλετο	Aor.	Mid.	Ind.	3rd	Sing.	απολλυμι	he died (for himself)

Exegetical Syntactical Marks:

(δι) ὧν-Ablative of Agency: this word modifies **απόλετο** and is a reference back to **τω του θεου λογω** and to **υδατος** in the previous verse. If *the Word* were thought of as a person then this would be the correct category. Since the pronoun is plural it may have more than one possibility. The most logical reference is to **τω του θεου λογω** and **υδατος**. The water and the Word worked together. If the water were a predominate thought, it should be in the category of Ablative of Means, because it is impersonal. Since this is a reference to both and the Word is predominate and personal then it should be considered an Ablative of Agency.

κατακλυσθεῖς-Temporal Participle. This adverbial participle is modifying **απόλετο**, and it is "indicating" *when the world died*. This is also in the Passive Voice because the *world* was not *flooded* by itself but by an outside influence. Although a Culminative Aorist seems like it may fit into this category because flooding is a "process," it cannot be a Culminative Aorist because before the end of the *flooding* the *world* would have been *dead*. Thus the better category may be Ingressive

Aorist, because the *world* "became" *flooded*, and the *world* would have *died* near the beginning of the *flood* as it did in the Deluge. The emphasis then, is right after it flooded.

απωλετο-Declarative Indicative. Because it states a truth that is also asserted by the writer, it is a declarative. This verb is also a Permissive Middle, because the *world* is not doing the action, but is instead "permitting" the action to happen. Since this *death* is the result of a finished action (*the flood*) and includes both the ideas of "effort" and "process," that led up to *death*, it can be said this word is a Culminative Aorist.²⁷

Variant Reading:

δι ων ο τοτε κοσμος υδατι κατακλυσθεις απωλετο (UBS)²⁸

Commentary:

Verse six continues the idea of the knowledge which the mockers do not want to have. They would like to be lacking the knowledge of the world being flooded to destroy the wickedness. The mockers walk continually in wickedness. The *through which* does not entirely seem clear as to its reference whether to the Word of God or to the water that was mentioned in verse five. The answer may be to both since the *which(ων)* is a plural form. The world by the Word of God and by the water was flooded, and near that beginning most everything died. After the flood the whole of the earth dwelling creatures had died, so that the world itself is said to have died. Believers need to realize that evil will be punished.

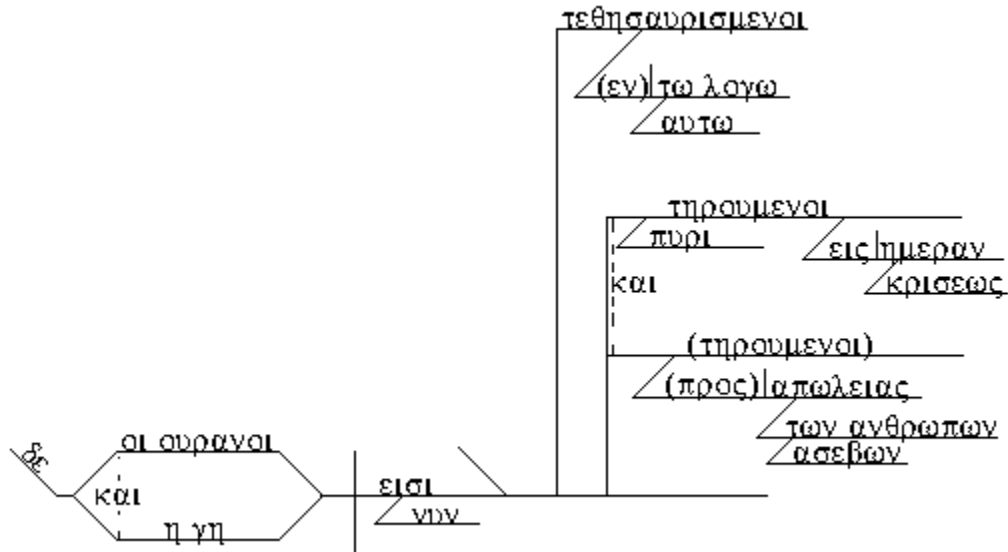
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οι δε νυν ουρανοι και η γη τω αυτω λογω τεθησαυρισμενοι εισι, πυρι τηρουμενοι εις ημεραν κρισεως και απωλειας των ασεβων ανθρωπων.

But now the heavens and the earth are having been reserved by the same Word, (they) (are) being kept (because of the) fire (until the) Day of Judgment and (being kept for the) destruction of the godless men.

²⁷ Brooks and Winbery, 100.

²⁸ The UBS text in this verse is the same as the TR.



Word	Tense	Voice	Mood or Case	Pers. or Gen.	Number	Source	Use
νυν	Adv.	----	----	-----	-----	νυν	now
τεθησαυρισμενοι	Perf.	Mid./ Pass.	Nom.	Mas.	Plu.	θησαυριζω	While they have (been) reserved
πυρι	n.	----	Dat.	Neut.	Sing.	πυρ	fire
τηρουμενοι	Pres.	Mid./ Pass.	Nom.	Mas.	Plu.	τηρεω	while they are being kept
ασεβων	n.	-----	Gen.	Mas.	Plu.	ασεβης	impious, godless

Exegetical Syntactical Marks:

τω αυτω λογω-Instrumental of Agency: this phrase is a reference back to **τω του θεου λογω**. Since the Word of God is living then, this would be showing "personal agency."

τεθησαυρισμενοι-Predicate Participle. This participle is also being used as a Predicate Nominative. Although middle and passive in form, this verb is functioning only Passively. It is passive because *the heavens and the earth* do not reserve for themselves, but a separate Entity does the *reserving*. This is an Intensive Perfect because of the emphasis on the *reserving* that happened in the past, which is still continuing in the

present. The emphasis being not so much on the past action but on the present condition.

εισι-Declarative Indicative. Because the context affirms it as fact, it is declarative. This word is also a Simple Active because **εισι** shows a state of being of the subject. The contextual meaning, which implies past and present continuance of the *revealing*, shows **εισι** to be a Durative Present.

πυρι-Instrumental of Cause: this word is modifying **τηρουμενοι**, and indicates that *the world is being kept "because"* of the *fire* of the *judgment* that is to come. Because the fire of purging is so intense it is *caused* to be kept.

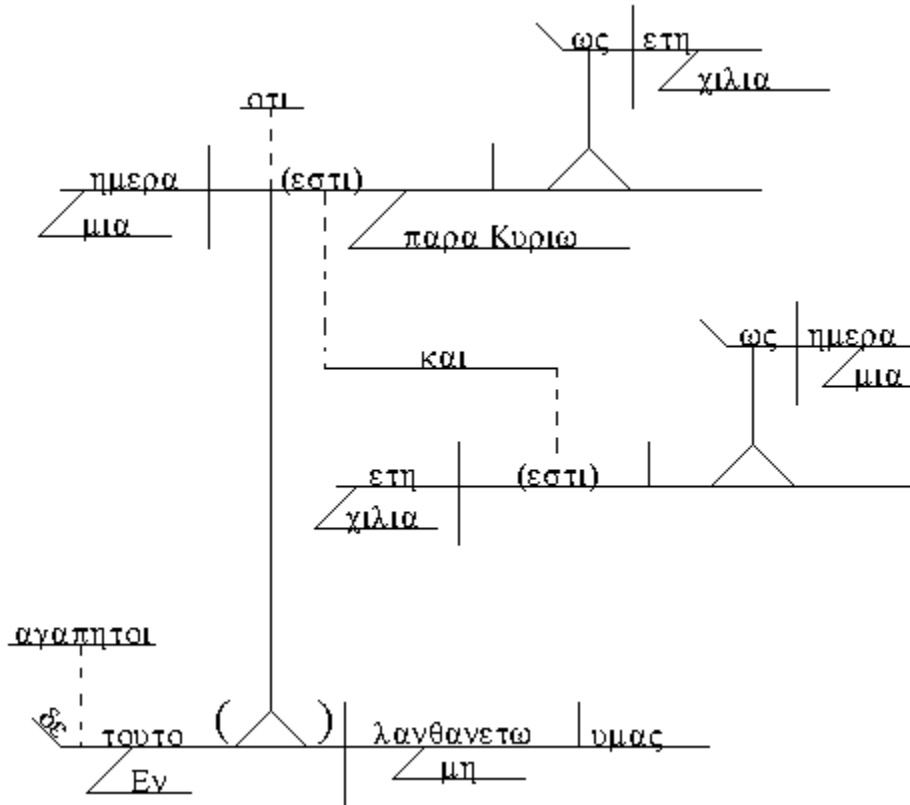
τηρουμενοι-Predicate Participle. This word is also functioning as being a Predicate Nominative. Although middle and passive in form, this verb is functioning only Passively. It is passive because *the heavens and the earth* do not *keep* for themselves, but a separate Entity does the *keeping*. Although the idea that *they* began to be *kept* in the past is present, most emphasis is on the present continuing condition, so this participle should be considered a Perfective Present. Another reason for it being a Perfective Present is because of the connected idea to the perfect tense, **τεθησαυρισμενοι**.

απωλειας-Accusative of Purpose: this word is modifying **τηρουμενοι**, and is showing another "purpose" of *the heavens and the earth* being *reserved* and *kept*.

8

Εν δε τουτο μη λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα κυριω ως χιλια ετη, και χιλια ετη ως ημερα μια.

But this one (thing) must not be hidden (from) ye, Beloved, that one day (is) with (the) Lord as a thousand years, and a thousand years (is) as one day.



Word	Tense	Voice	Mood or Case	Pers. or Gen.	Number	Source	Use
λανθανετω	Pres.	Act.	Impprt.	3rd	Sing	λανθανω	he must escape notice, be hidden
αγαπητοι	n.	----	Nom.	Mas.	Plu.	αγαπητος	beloved, dear
παρα	Prep.	----	----	-----	-----	παρα	Dat.- beside, in the presence of
ως	-----	----	----	-----	-----	ως	as (with numerals)
χιλια	Adj.	----	Nom.	Neut.	Plu.	χιλιοι	a thousand
ετη	n.	----	Nom.	Neut.	Plu.	ετος	year

Exegetical Syntactical Marks:

λανθανετω-Imperative of Prohibition. The structure of the verb with μη shows that it is an Imperative. Because this is a present imperative with μη, the idea is to "stop doing something." *Stop hiding this thing from you.* This clause may have been stated this way either because the people were trying to hide the truth from themselves, and he was telling them to stop, or because he was telling them something new but making a connection to verse five. The question of whether or not they were actually trying to hide the knowledge from themselves comes into question. Either way, the writer does not want the subject to hide the knowledge from himself. Because of the meaning implied by λανθανετω and how it portrays a scene depicting the hiding of knowledge from one's mind, it is a Descriptive Present.

Variant Reading:

8.

Εν δε τουτο μη λανθανετω υμας, αγαπητοι, οτι μια ημερα παρα κυριω ως χιλια ετη και χιλια ετη ως ημερα μια. (UBS)²⁹

Commentary:

In verse eight Peter changes his focus away from the ungodly men, but still is in the context of trying to make his readers recall or think on the words of God spoken by God's men. The focus is changed to "ye." He tells them of the transcendence of God, and the non-importance of time to God. That one day can be to the Lord if He wants, a thousand years, yet a thousand years can be as one day to the Lord. The real importance to this verse is how time does not affect God. Believers need to realize God transcends time; therefore, He is always with them.

λανθανω (II Peter 3:5,8)

I. Introduction:

The KJV uses the verb λανθανω twice in this passage, once

²⁹ The UBS text in this verse is the same as the TR.

as "λανθανει" in verse five as a present, active, Indicative, third singular. The second time, λανθανω appears as λανθανετω where it is a present, active, imperative, third singular. Both times the translation uses λανθανω to mean, "ignorant."

"Ignorant" in the modern dictionary means "lacking education or knowledge," or "unaware or uninformed."³⁰

II. Possible Meanings of the Word:

The most common meanings given for λανθανω are "be hidden," and "escape notice."³¹ Other meanings include, "unknown," "unaware," or "be ignorant of."³² Words in its cognate group have translations with the ideas of "truth," "forget," and "secretly."³³ Vine places λανθανω in the category meaning, "forget, forgetful"³⁴ The word λανθανω has synonyms of καλυπτω and κρυπτω.³⁵ Those words have the meaning of "hide," "conceal," and "cover."³⁶ The idea of the cognates and synonyms seems to be the

³⁰ The American Heritage College Dictionary, (Boston, Mass.: Houghton Mifflin Company, 1997), 675.

³¹ F. Wilbur Gingrich. Shorter Lexicon of the Greek New Testament (Chicago, Ill.: University of Chicago Press, 1983), 116.

³² Ceslas Spicq, Theological Lexicon of the New Testament: Volume 2 (Peabody, Mass.: Hendrickson Publishers, 1996), 369; Warren Trenchard, The Student's Complete Vocabulary Guide to the New Testament (Grand Rapids, Mich.: Zondervan Publishing House, 1992), 63; J.B. Smith, Greek-English Concordance: To the New Testament (Eugene, Oreg.: Wipf and Stock Publishers, 1998), 213.

³³ Trenchard, 63-64.

³⁴ W.A. Vine, An Expository Dictionary of Old and New Testament Words (Nashville: Thomas Nelson Publishers, 1985), 250.

³⁵ Spicq, 369.

³⁶ Gingrich, 99,114.

state of being of knowledge, and in the case of *λανθανω* the idea would be the absence of knowledge.

In Classical Greek *λανθανω* had a Doric form, *λαθω*.³⁷ While the normal aorist indicative form is *ελαθον*, Homer uses *επελησα*.³⁸ This word probably has a root of *λαθω* and has a prefix attached on to it. This same "λαθ-" stem is used in epic dialect as well, and found in *Hippolytus*, a writing of Euripides who lived in fifth century B.C.³⁹ The Koine aorist infinitive form, "λαθειν" probably came from these older forms of the word.⁴⁰ In the *Odyssey* it may have the idea of to "escape notice."⁴¹ Menander, in the third to fourth century B.C., used the *λανθανω* form in his work, *Σαμια*.⁴² Menander wrote, "ει λανθανει σε" which is translated, "perhaps you don't know." Here again in the Classical Greek there is the idea of *λανθανω* meaning an absence of knowledge.

In the Septuagint there are four Hebrew words that the translators usually translated into a form of *λανθανω*, but the word that they seemingly translate most as a form of *λανθανω* is *קל*.⁴³ The Hebrew word *קל*, usually means "conceal" but can also mean

³⁷ Henry Liddell and Robert Scott, A Greek-English Lexicon (Oxford.: The Bath Press, 1996), 1028.

³⁸ Gingrich, 61; *Ibid.*, 1029.

³⁹ Liddell and Scott, xxiv, 1029.

⁴⁰ Gingrich, 116.

⁴¹ Liddell and Scott, 1029.

⁴² *Ibid.*

⁴³ Edwin Hatch and Henry Redpath, A Concordance to the Septuagint: And the Other Greek Versions of the Old Testament: Volume II-III (Verlagsanstalt, Graz.: Clarendon Press, 1975), 853.

"hide."⁴⁴ Most often in the Septuagint it seems that the *λανθανω* form can be translated into English as "hid," and it can also be translated into "ignorance," or "faileth."⁴⁵ The idea that the Septuagint writers are implying with the use of *λανθανω* in Isaiah 40:26 seems to be interpretive. Seemingly the Septuagint writers are making the "faileth" (KJV) to imply that God will not forget the names of the hosts. The *λανθανω* here is from a Hebrew word meaning, "be lacking, fail."⁴⁶ The writers were putting *λανθανω* there, when it did not belong. In doing so, they take away emphasis from God's ability. In Numbers 5:27 and Job 34:21 the KJV does not clearly show the idea of *λανθανω*.⁴⁷ This probably means that the Septuagint writers did not do a very accurate translation at these places. For the most part, however, the Septuagint writers did a fairly good job with *λανθανω*. *Λανθανω* does hold the idea of "hid." Something will remain hidden until the knowledge is known to someone. Thus, the idea of the word is still an absence of knowledge.

It would appear that non-Koine has a similar meaning to the Classical and Koine. Both inscriptions and papyruses are listed in the same category as Classical, meaning, "escape notice, be

⁴⁴ Francis Brown, The Brown-Driver-Briggs Hebrew and English Lexicon (Peabody, Mass.: Hendrickson Publishers, 2000), 761.

⁴⁵ Hatch and Redpath, 853; KJV.

⁴⁶ Brown, 727.

⁴⁷ Hatch and Redpath, 853; KJV.

hidden."⁴⁸ There does not seem to be very many notable uses in non-Koine Greek.

In the New Testament *λανθανω* shows up six times. Three of those six are translated as "be hid."⁴⁹ They imply the meaning of *to have existence outside of someone's knowledge*. The idea of absence of knowledge is still in *λανθανω*. In the other passage, Hebrews 13:2, "*δια ταυτης γαρ ελαθον τινες ξενισαντες αγγελους*" is translated, "for thereby some have entertained angels unawares."⁵⁰ The previous part of this verse has a cognate of *λανθανω* which is translated as "be not forgetful."⁵¹ This Hebrews passage seems to use *λανθανω* with the meaning of *keeping something in mind consciously*. In the New Testament up till prior to II Peter the meaning of *λανθανω* seems to contain the basic idea of *absence of knowledge*. A more complex meaning might be, *the continuous perception of the present truth*. For example, if someone does not know someone is hidden then they are no longer having a continuous perception of the present truth.

III. Specific Meaning:

⁴⁸ Walter Bauer, William Arndt, and Felix Gingrich, A Greek-English Lexicon of the New Testament and other early Christian Literature. (London.: The University of Chicago Press, 1979), 466.

⁴⁹ Smith, 213.

⁵⁰ W.F. Moulton and A.S. Geden, A concordance to the Greek Testament (Edinburgh.: Page Brothers, 1978), 582; KJV.

⁵¹ KJV.

The last two usages of *λανθανω* appear in II Peter 3:3-8. Both verses, five and eight, translate the *λανθανω* form using the word, "ignorant."⁵² Verse five, "*λανθανει γαρ αυτους τουτο θελοντας*" is "for this they willingly are ignorant."⁵³ Verse six, "*εν δε τουτο μη λανθανετω υμας*" is "But...be not ignorant of this one thing."⁵⁴ Translations based on the basic idea of *λανθανω* would be something like, *for they are willing this (thing) be lost (from their minds)*, and *but this one (thing) must not be lost (from) your (minds)*. Both of these translations imply the absence of knowledge, both negatively and positively. While "lost" has never been a translation of *λανθανω*, within the context it does make a fairly good translation. The King James translators did a good job with these verses making them more concise without losing the meaning. They did in fact emphasize the meaning above its normal usage of "hid," or "escape notice." "Ignorant" implies in itself the lack of knowledge from the mind. The lack of knowledge idea is more clear than "hid." ("Hid" is not a bad translation and can in this context imply that the individual is trying to "hide" the knowledge from him self.) While "escape notice" could have worked in either of these verses, "ignorant" is definitely more concise and slightly more picturesque. *Λανθανω* maintained its meaning even in II

⁵² Ibid.

⁵³ Moulton and Geden, 582; KJV.

⁵⁴ Ibid.

Peter as *the absence of knowledge*. The more complex idea is here as well. If someone is going to be "ignorant," then they will no longer have a continuous perception of the present truth.

Conclusion:

This passage is explaining to believing Christians that they should bring to mind the words of God spoken by the men of God. It is needful that the believers keep the word of God in mind because evil men will come who may destroy many people's faith. The believer's must know how to handle this. They handle it by bringing to mind the words of God, which will easily refute the vain mockers' words of "God has left us or there is no God." Peter tells them that creation and the flood were by the word of God. Thus he helps jog the memory of the believers. The Holy Spirit tells believers via Peter that those godless men have their reward. Do not join them, stay in the word, God has been taking care of the world. God formed the world and He transcends time. He is still here keeping the earth till the Day of Judgment.

Summary:

Remember the Word of God. God has judged the world, He will judge the world again, destroying again the godless men. God, who created the world and transcends time, still has his presence here.

Λανθανω means an absence of knowledge. It can have a more complex definition of *the continuous perception of the present truth*.

The UBS variant reading does not show much difference from the TR except for verse three. Even in verse three the difference in meaning is not very evident.

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