

## 2 Peter

Doom of False Teachers (2 Peter 2:4-11)

### Read: Doom of False Teachers (2:4-11)

**4** For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment; **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; **6** and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly; **7** and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked **8** (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)— **9** *then* the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, **10** and especially those who walk according to the flesh in the lust of uncleanness and despise authority. *They are* presumptuous, self-willed. They are not afraid to speak evil of dignitaries, **11** whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

### Explain: Doom of False Teachers (2:4-11)

Are there any literary/structural observations?

### What are the most repeated words in 2 Peter?

Their/them/themselves/they (42), you/your (28), he/his/him (22), our/us/we (21), \_\_\_\_\_ (21), Lord (15), I/me/my (12), day (9), Jesus (9), \_\_\_\_\_/knowing/known/knows (9), Christ (8), God (7), knowledge (7), righteous/righteousness (7), beloved (6), destruction/destructive (6), holy (6), own (6)

### What are the most repeated words in this text?

Their/\_\_\_\_\_/they (9), not (4), righteous/righteousness (4), day (3), deliver/delivered (3), angels (2), bring/bringing (2), into (2), judgment (2), Lord (2), reserve/reserved (2), spare (2), those (2), ungodly (2), world (2)

## What do the words mean?

**4 For if God** [*theos*; a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward)] **did not spare** [aorist middle deponent indicative; to be chary of, i.e., (subjectively) to abstain or (objectively) to treat \_\_\_\_\_: forbear, spare] **the angels** [a messenger; especially an “angel;” by implication, a pastor: angel, messenger] **who sinned** [aorist active participle; properly, to miss the mark (and so not share in the prize), i.e., (figuratively) to err, especially (morally) to sin: for your faults, offend, sin, trespass], **but cast them down to hell** [aorist active participle; to incarcerate in eternal torment: cast down to hell] **and delivered** [aorist active indicative; to surrender, i.e., yield up, intrust, transmit: betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend] **them into chains** [a chain (as binding or drawing): chain] **of darkness** [gloom (as shrouding like a cloud): blackness, darkness, mist], **to be reserved** [\_\_\_\_\_ passive participle; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch] **for judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment]; **5 and did not spare** [aorist middle deponent indicative; to be chary of, i.e., (subjectively) to abstain or (objectively) to treat \_\_\_\_\_: forbear, spare] **the ancient** [*archaios*; original or primeval: (them of) old (time)] **world** [*kosmos*; orderly arrangement, i.e., decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)): adorning, world], **but saved** [aorist active indicative; to watch, i.e., be on guard (literally of figuratively); by implication, to preserve, obey, avoid: beware, keep (self), observe, save] **Noah** [a patriarch: Noe], **one of eight** [the eighth] **people, a preacher** [a \_\_\_\_\_, i.e., of divine truth (especially of the gospel): preacher] **of righteousness** [equity (of character or act); specially (Christian) justification: righteousness], **bringing** [aorist active participle; to superinduce, i.e., inflict (an evil), charge (a crime): bring upon] **in the flood** [*kataklysmos*; an inundation: flood] **on the world** [*kosmos*] **of the ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man)]; **6 and turning** [aorist active participle; to incinerate, i.e., consume: turn to ashes] **the cities** [*polis*; a town (properly, with walls, of greater or less size): city] **of Sodom** [Sodoma (i.e., Sedom), a place in Palestine: Sodom] **and Gomorrah** [Gomorrhah (i.e., Amorah), a place near the Dead Sea: Gomorrhah] **into ashes, condemned** [*katakrino*; aorist active indicative; to judge against, i.e., sentence: condemn, damn] **them to destruction** [*katastrophe*; an overturn

(“catastrophe”), i.e., demolition; figuratively, apostasy: overthrow, subverting], **making** [\_\_\_\_\_ active participle; to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture): advise, appoint, bow, commit, conceive, give, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down] **them an example** [an exhibit for imitation or warning (figuratively, specimen, adumbration): en-(ex-)ample, pattern] **to those who afterward would** [present active participle (\_\_\_\_\_ would); to intend, i.e., be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation): about, after that, be (almost), (that which is, things, which was for) to come, intend, was to (be), mean, mind, be at the point, (be) ready, return, shall (begin), (which, that) should (after, afterwards, hereafter) tarry, which was for, will, would, be yet] **live ungodly** [present active infinitive; to be (by implied act) impious or wicked: commit (live, that after should live) ungodly]; **7 and delivered** [aorist middle or passive deponent indicative; to rush or draw (for oneself), i.e., rescue: deliver(-er)] **righteous** [equitable (in character or act); by implication, \_\_\_\_\_, holy (absolutely or relatively): just, meet, right(-eous)] **Lot** [Lot, a patriarch: Lot], **who was oppressed** [present passive participle (repeatedly oppressed); to labor \_\_\_\_\_, i.e., wear with toil (figuratively, harass): oppress, vex] **by the filthy** [licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness] **conduct of the wicked** [lawless, i.e., (by implication) criminal: wicked] **8 (for that righteous man** [equitable (in character or act); by implication, innocent, holy (absolutely or relatively): just, meet, right(-eous)], **dwelling** [present active participle (repeatedly dwelling); to settle down in a place, i.e., reside: dwell among] **among them, tormented** [\_\_\_\_\_ active indicative; to \_\_\_\_\_: pain, toil, torment, toss, vex] **his righteous** [equitable (in character or act); by implication, innocent, holy (absolutely or relatively): just, meet, right(-eous)] **soul** [*psyche*; breath, i.e., (by implication) spirit, abstractly or concretely (the animal sentient principle only): heart (-ily), life, mind, soul, us, you] **from day** [day, i.e., (literally) the time space between dawn and dark, or the whole 24 hours; figuratively, a period (always defined more or less clearly by the context): age, alway, (mid-)day (by day, (-ly)), for ever, judgment, (day) time, while, years] **to day by seeing** [vision (properly concrete; by implication, abstract): seeing] **and hearing** [hearing (the act, the sense or the thing heard): audience, ear, fame, which ye heard, hearing, preached, report, rumor] **their lawless** [lawless, i.e., (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: without law, lawless, transgressor, unlawful, wicked] **deeds** [*ergon*; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work]— **9 then the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a

respectful title): God, Lord, master, Sir] **knows** [\_\_\_\_\_ active indicative; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: be aware, behold, consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot] **how to deliver** [present middle or passive deponent infinitive; to rush or draw (for oneself), i.e., rescue: deliver(-er)] **the godly** [well-reverent, i.e., pious: devout, godly] **out of temptations** [a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity: temptation] **and to reserve** [present active infinitive; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch] **the unjust** [unjust; by extension wicked; by implication, treacherous; specially, heathen: unjust, unrighteous] **under punishment** [present passive participle (\_\_\_\_\_ punishment); properly, to curtail, i.e., (figuratively) to chastise (or reserve for infliction): punish] **for the day of judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment], **10 and especially** [(adverbially) most (in the greatest degree) or particularly: chiefly, most of all, (e-)specially] **those who walk** [present middle or passive deponent participle (repeatedly walk); to traverse, i.e., travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); depart, go (away, forth, one's way, up), (make a, take a) journey, walk] **according to** [to the back, i.e., aback (as adverb or preposition of time or place; or as noun): after, back(-ward), (get) behind, follow] **the flesh** [flesh (as stripped of the skin), i.e., (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such): carnal(-ly, + -ly minded), flesh(-ly)] **in the lust** [a longing (especially for what is forbidden): concupiscence, desire, lust (after)] **of uncleanness** [(morally) contamination (properly, the act): uncleanness] **and despise** [*kataphroneo*; present active participle (\_\_\_\_\_ despise); to think against, i.e., disesteem: despise] **authority** [*kyriotes*; mastery, i.e., (concretely and collectively) rulers: dominion, government]. **They are presumptuous** [a daring (audacious) man: presumptuous], **self-willed** [self-pleasing, i.e., arrogant: self-willed]. **They are not afraid** [*tremo*; present active indicative; to "tremble" or fear: be afraid, trembling] **to speak evil** [*blasphemeo*; present active participle (repeatedly speak evil); to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil] **of dignitaries** [*doxa*; glory (as very apparent), in a wide

application (literal or figurative, objective or subjective): dignity, glory(-ious), honor, praise, worship], **11 whereas angels, who are** [present participle (repeatedly are); being: be, come, have] **greater in** [larger (literally or figuratively, specially, in age): elder, greater(-est), more] **power** [forcefulness (literally or figuratively): ability, might(-ily), power, strength] **and might** [*dynamis*; force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself): ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work], **do not bring** [present active indicative; to “bear” or carry (in a very wide application, literally and figuratively, as follows): be, bear, bring (forth), carry, come, let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold] **a reviling** [*blasphemos*; scurrilous, i.e., calumnious (against men), or (specially) impious (against God): blasphemer(-mous), railing] **accusation** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment] **against them before the Lord** [*kyrios*].

## Apply (What is the point?)

1. God delivers the righteous
2. God judges the ungodly

**What evidence do we have in the Old Testament text Josh read last week that Lot is righteous?**

3. \_\_\_\_\_ righteousness is not based on \_\_\_\_\_

## Personalize (What do we do with that?)

1. Trust Him to deliver \_\_\_\_\_
2. Trust Him to deliver \_\_\_\_\_
3. Be careful how we \_\_\_\_\_

## Next week: Depravity of False Teachers (2:12-17)

**12** But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, **13** and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. *They are spots and blemishes, carousing in their own deceptions while they feast with you,* **14** having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, *and are accursed children.* **15** They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness; **16** but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

**17** These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

## Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**2 Peter 2:12-17**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member