

2 Peter

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

Our approach each week is normally to REAP (read, explain, apply, personalize). Last week, however, we changed it up since Peter makes an astonishing statement about Lot in **2 Peter 2:7**. So, last week Josh read the **2 Peter** text, then the **Genesis** texts about Lot, then read the **2 Peter** text again and Dave asked you to think about a single question: **What evidence do we have in the Old Testament text Josh read last week that Lot is righteous?** We'll answer that question at the end of today's lesson.

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

Greeting the Faithful

1 Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:

2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, 3 as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

Fruitful Growth in the Faith

5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, 6 to knowledge self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love. 8 For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Peter's Approaching Death

12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. **13** Yes, I think it is right, as long as I am in this tent, to stir you up by reminding *you*, **14** knowing that shortly I *must* put off my tent, just as our Lord Jesus Christ showed me. **15** Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

The Trustworthy Prophetic Word

16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. **17** For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." **18** And we heard this voice which came from heaven when we were with Him on the holy mountain.

19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; **20** knowing this first, that no prophecy of Scripture is of any private interpretation, **21** for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit.

Destructive Doctrines

1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. **2** And many will follow their destructive ways, because of whom the way of truth will be blasphemed. **3** By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

Doom of False Teachers

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)

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

Peter goes deeper into the "them" in this text and fleshes out the doom that awaits the false teachers.

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), **will** (21), Lord (15), I/me/my (12), day (9), Jesus (9), **know**/knowing/known/knows (9), Christ (8), God (7), knowledge (7), righteous/righteousness (7), beloved (6), destruction/destructive (6), holy (6), own (6), heavens (5), Savior (5), speak/speaking (5), way (5), world (5), earth (4), glory (4), godliness (4), judgment (4), promise (4), water (4), lust/lusts (4)

What are the most repeated words in this text?

Their/**them**/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); used in **1:1, 2, 17, 21; 2:4; 3:5, 12**] **did not spare** [aorist middle deponent indicative; to be chary of, i.e., (subjectively) to abstain or (objectively) to treat **leniently**: forbear, spare; used in **2:4, 5**] **the angels** [a messenger; especially an "angel;" by implication, a pastor: angel, messenger; used in **2:4, 11**] **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; used in **2:4, 21**] **them into chains** [a chain (as binding or drawing): chain] **of darkness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **2:4, 17**], **to be reserved** [**perfect** 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; used in **2:4, 9, 17; 3:7**] **for judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **2:4, 9, 11; 3:7**]; **5 and did not spare** [aorist middle deponent indicative; to be chary of, i.e., (subjectively) to abstain or (objectively) to treat **leniently**: forbear, spare; used in **2:4, 5**] **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; used in **1:4; 2:5** (twice), **20; 3:6**], **but saved** [aorist active indicative; to watch, i.e., be on guard (literally or figuratively); by implication, to preserve, obey, avoid: beware, keep (self), observe, save; used in **2:5; 3:17**] **Noah** [a patriarch: Noe], **one of eight** [the eighth] **people, a preacher** [a **herald**, i.e., of divine truth (especially of the gospel): preacher] **of righteousness** [equity (of character or act); specially (Christian) justification: righteousness; used in **1:1; 2:5, 21; 3:13**], **bringing** [aorist active participle; to superinduce, i.e., inflict (an evil), charge (a crime): bring upon; used in **2:1, 5**] **in the flood** [*kataklysmos*; an inundation: flood] **on the 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; used in **1:4; 2:5** (twice), **20; 3:6**] **of the ungodly** [irreverent, i.e., (by extension) impious or wicked: ungodly (man); used in **2:5, 3:7**]; **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** [Gomorrha (i.e., Amarah), a place near the Dead Sea: Gomorrha] **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** [**perfect** 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 (**repeatedly** 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); used in **2:7, 9**] **righteous** [equitable (in character or act); by implication, **innocent**, holy (absolutely or relatively): just, meet, right(-eous); used in **1:13; 2:7**, twice in **8**] **Lot** [Lot, a patriarch: Lot], **who was oppressed** [present passive participle (repeatedly oppressed); to labor **down**, i.e., wear with toil (figuratively, harass): oppress, vex] **by the filthy** [licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness; used in **2:7, 18**] **conduct** [behavior: conversation; used in **2:7; 3:11**] **of the wicked** [lawless, i.e., (by implication) criminal: wicked; used in **2:7; 3:17**] **8 (for that righteous man** [equitable (in character or act); by implication, innocent, holy (absolutely or relatively): just, meet, right(-eous); used in **1:13; 2:7**, twice in **8**], **dwelling** [present active participle (repeatedly dwelling); to settle down in a place, i.e., reside: dwell among] **among them, tormented** [**imperfect** active indicative; to **torture**: pain, toil, torment, toss, vex] **his righteous** [equitable (in character or act); by implication, innocent, holy (absolutely or relatively): just, meet, right(-eous); used in **1:13; 2:7**, twice in **8**] **soul** [*psyche*; breath, i.e., (by implication) spirit, abstractly or concretely (the animal sentient principle only): heart (-ily), life, mind, soul, us, you; used in **2:8, 14**] **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; used in **1:19; 2:8** (twice), **9, 13; 3:3, 7, 8** (twice), **10, 12, 18**] **to 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; used in **1:19; 2:8** (twice), **9, 13; 3:3, 7, 8** (twice), **10, 12, 18**] **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; used in **2:8; 3:10**)]— **9 then the Lord** [*kyrios*; supreme

in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:2, 8, 11, 14, 16; 2:9, 11, 20; 3:2, 8, 9, 10, 15, 18** **knows** [**perfect** 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; used in **1:12, 14; 2:9** **how to deliver** [present middle or passive deponent infinitive; to rush or draw (for oneself), i.e., rescue: deliver(-er); used in **2:7, 9** **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; used in **2:4, 9, 17; 3:7** **the unjust** [unjust; by extension wicked; by implication, treacherous; specially, heathen: unjust, unrighteous] **under punishment** [present passive participle (**repeated** punishment); properly, to curtail, i.e., (figuratively) to chastise (or reserve for infliction): punish] **for the 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; used in **1:19; 2:8** (twice), **9, 13; 3:3, 7, 8** (twice), **10, 12, 18**] **of judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **2:4, 9, 11; 3:7**, **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; used in **2:10; 3:3**] **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); used in **2:10, 18**] **in the lust** [a longing (especially for what is forbidden): concupiscence, desire, lust (after); used in **1:4; 2:10, 18; 3:3**] **of uncleanness** [(morally) contamination (properly, the act): uncleanness] **and despise** [*kataphroneo*; present active participle (**repeatedly** 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; used in **2:2, 10, 12**] **of dignitaries** [*doxa*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honor, praise, worship; used in **1:3, 17** (twice); **2:10; 3:18**], **11 whereas angels** [a messenger; especially an “angel;” by implication, a pastor: angel, messenger; used in **2:4, 11**], **who are 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; used in **1:3, 16; 2:11**], **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; used in **1:17, 18, 21** (twice); **2:11**] **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; used in **2:4, 9, 11; 3:7**] **against them before the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:2, 8, 11, 14, 16; 2:9, 11, 20; 3:2, 8, 9, 10, 15, 18**].

Apply (What is the point?)

1. God delivers the righteous (either in the here or in the hereafter)
2. God judges the ungodly

What evidence do we have in the Old Testament text Josh read last week that Lot is righteous? None. Lot is simply declared to be righteous.

3. **Imputed** righteousness is not based on **behavior** (the Bible never says any of Lot’s *actions* were righteous, just that *Lot* was righteous—this, then, is imputed righteousness)

Personalize (What do we do with that?)

1. Trust Him to deliver **faithfulness**
2. Trust Him to deliver **justice**
3. Be careful how we **judge** (sometimes the guilty are innocent and sometimes the innocent are guilty (and trust Jesus completely for our salvation)

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