

2 Peter

Depravity of False Teachers (2 Peter 2:12-17)

Read: 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.

Explain: Depravity of False Teachers (2:12-17)

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 (7), carouse/carousing (2), speak/speaking (2), unrighteousness (2), wages (2), way (2), will (2)

What do the words mean?

12 But these, like natural [*physikos*; "physical," i.e., (by implication) instinctive: natural] **brute** [*alogos*; irrational: brute, unreasonable] **beasts** [a live thing, i.e., an animal: beast] **made** [perfect passive participle; to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate: bear, beget, be born, bring forth, conceive, be delivered of, gender, make, spring] **to be caught**

[capture, be taken] **and destroyed** [decay, i.e., ruin (spontaneous or inflicted, literally or figuratively): corruption, destroy, perish], **speak evil** [*blasphemeo*; present active participle (_____ speak evil); to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil] **of the things they do not understand** [*agnoeo*; present active indicative; not to know (through lack of information or intelligence); by implication, to ignore (through disinclination): (be) ignorant(-ly), not know, not understand, unknown], **and will utterly perish** [second future passive indicative; to _____ entirely, i.e., (literally) to destroy; or (figuratively) to deprave; corrupt, utterly perish] **in their own corruption** [decay, i.e., ruin (spontaneous or inflicted, literally or figuratively): corruption, destroy, perish], **13 and will receive** [future middle deponent; properly, to provide for, i.e., (by implication) to carry off (as if from harm; genitive case obtain): bring, receive] **the wages** [pay for service (literally or figuratively), good or bad: hire, reward, wages] **of unrighteousness** [(legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): iniquity, unjust, unrighteousness, wrong], **as those who count** [present middle or passive deponent participle (_____ count); to lead, i.e., command (with official authority); figuratively, to deem, i.e., consider: account, (be) chief, count, esteem, governor, _____, have the rule over, suppose, think] **it pleasure** [*hedone*; sensual delight; by implication, desire: lust, pleasure] **to carouse** [effeminacy, i.e., luxury or debauchery: delicately, riot] **in the daytime** [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]. **They are spots** [*spelos*; a stain or blemish, i.e., (figuratively) defect, disgrace: spot] **and blemishes** [a flaw or blot, i.e., (figuratively) disgraceful person: blemish], **carousing** [present active participle (_____ carousing); to revel in: sporting selves] **in their own deceptions** [_____ : deceit(-ful, -fulness), deceivableness(-ving)] **while they feast** [present middle or passive deponent participle (_____ feast); to entertain sumptuously in company with, i.e., (middle voice or passive) to revel together: feast with] **with you, 14 having** [present active participle (_____ having)] **eyes** [*ophthalmos*; the eye (literally or figuratively); by implication, vision; figuratively, envy (from the jealous side-glance): eye, sight] **full** [replete (literally or figuratively): full] **of adultery** [an adulteress (literally or figuratively): adulteress(-ous, -y)] **and that cannot cease from** [unrefraining: that cannot cease] **sin** [a sin (properly abstract): offence, sin(-ful)], **enticing** [present active participle (_____ enticing); to _____, i.e., (figuratively) delude: allure, beguile, entice] **unstable** [unfixed, i.e., (figuratively) vacillating: unstable] **souls** [*psyche*; breath, i.e., (by implication) spirit,

abstractly or concretely (the animal sentient principle only): heart (-ily), life, mind, soul, us, you]. **They have** [present active participle (_____ have)] **a heart** [*kardia*; the heart, i.e., (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: (broken-)heart(-ed)] **trained** [*gymnazo*; perfect passive participle; to practice naked (in the games), i.e., train (figuratively): _____] **in covetous practices** [avarice, i.e., (by implication) fraudulency, extortion: covetous(-ness) practices, greediness], **and are accursed** [imprecation, execration: curse(-d, ing)] **children** [a child (as produced): child, daughter, son]. **15 They have forsaken** [second aorist active participle; to leave down, i.e., behind; by implication, to abandon, have remaining: forsake, leave, reserve] **the right** [straight, i.e., (literally) level, or (figuratively) true; adverbially (of time) at once: anon, by and by, forthwith, immediately, straightway] **way** [a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: journey, (high-)way] **and gone astray** [aorist passive indicative; to (properly, cause to) roam (from safety, truth, or virtue): go astray, deceive, err, seduce, wander, be out of the way], **following** [aorist active participle; to follow out, i.e., (figuratively) to imitate, obey, yield to: follow] **the way of Balaam** [Balaam, a Mesopotamian (symbolic of a false teacher): Balaam] **the son of Beor** [Bosor (i.e., Beor), a Moabite: Bosor], **who loved the wages** [pay for service (literally or figuratively), good or bad: hire, reward, wages] **of unrighteousness** [(legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): iniquity, unjust, unrighteousness, wrong]; **16 but he was** [second aorist active indicative] **rebuked** [pertaining to self, i.e., one's own; by implication, private or separate: when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private(-ly), proper, severally, their (own)] **for his iniquity** [transgression: iniquity]: **a dumb** [*aphonos*; voiceless, i.e., mute (by nature or choice); figuratively, unmeaning: dumb, without signification] **donkey** [an animal under the yoke (draught-beast), i.e., (specially), a donkey: ass] **speaking** [aorist middle or passive deponent participle; to utter a clear sound, i.e., (generally) to proclaim: speak] **with a man's** [man-faced, i.e., a human being: certain, man] **voice** [*phone*; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language: noise, sound, voice] **restrained** [aorist active indicative; to estop, i.e., prevent (by word or act): forbid, hinder, keep from, let, not suffer, withstand] **the madness** [_____, i.e., foolhardiness: madness] **of the prophet** [a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet: prophet].

17 These are [present indicative; they are: agree, are, be, dure, were] **wells** [a fount (literally or figuratively), i.e., source or supply (of water, blood, enjoyment) (not

necessarily the original spring): fountain, well] **without water** [waterless, i.e., dry: dry, without water], **clouds** [properly, cloudiness, i.e., (concretely) a cloud: cloud] **carried** [present passive participle (_____ carried); to push (as wind, oars or demonical power): carry, drive, row] **by a tempest** [a whirlwind (squall): storm, tempest], **for whom is reserved** [perfect passive indicative; 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 blackness** [gloom (as shrouding like a cloud): blackness, darkness, mist] **of darkness** [shadiness, i.e., obscurity (literally or figuratively): darkness] **forever.**

Apply (What is the point?)

1. False teachers are repeatedly deprived
2. Depravity is varied
3. Judgment is _____

Personalize (What do we do with that?)

1. Know the scripture
2. Stay close to the text
3. Rejoice in our _____ God

Next week: Deceptions of False Teachers (2:18-22)

18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**2 Peter 2:18-22**)
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