

# 2 Peter

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

Our approach each week will be REAP (read, explain, apply, personalize).

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

### 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.

## Depravity of False Teachers

**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)

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 depravity that the false teachers display.

### 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/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; used in **1:4; 2:12** (twice), **19**], **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 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 **spoil** 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; used in **1:4; 2:12** (twice), **19**], **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; used in **2:13, 15**] **of unrighteousness** [(legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): iniquity, unjust, unrighteousness, wrong; used in **2:13, 15**], **as those who count** [present middle or passive deponent participle (**repeatedly** count); to lead, i.e., command (with official authority); figuratively, to deem, i.e., consider: account, (be) chief, count, esteem, governor, **judge**, have the rule over, suppose, think; used in **1:13; 2:13; 3:9, 15**] **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; used in **1:19; 2:8** (twice), **9, 13; 3:3, 7, 8** (twice), **10, 12, 18**]. **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 (**repeatedly** carousing); to revel in: sporting selves] **in their own deceptions** [**delusion**: deceit(-ful, -fulness), deceivableness(-ving)] **while they feast** [present middle or passive deponent participle (**repeatedly** 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 (**repeatedly** having); to hold (used in very

various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do + eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:15, 19; 2:14** (twice), **16] 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); used in **1:9; 2:14**], **enticing** [present active participle (**repeatedly** enticing); to **entrap**, i.e., (figuratively) delude: allure, beguile, entice; used in **2:14, 18] unstable** [unfixed, i.e., (figuratively) vacillating: unstable; used in **2:14; 3:16] souls** [*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]. They have** [present active participle (**repeatedly** have); to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do + eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:15, 19; 2:14** (twice), **16] a heart** [*kardia*; the heart, i.e., (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: (broken-)heart(-ed); used in **1:19; 2:14] trained** [*gymnazo*; perfect passive participle; to practice naked (in the games), i.e., train (figuratively): **exercise**] **in covetous practices** [avarice, i.e., (by implication) fraudulency, extortion: covetous(-ness) practices, greediness; used in **2:3, 14], 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; used in **2:2, 15** (twice), **21] 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; used in **1:16; 2:2, 15] the way** [a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: journey, (high-)way; used in **2:2, 15** (twice), **21] of Balaam** [Balaam, a Mesopotamian (symbolic of a false teacher): Balaam] **the son of Beor** [Bosor (i.e., Beor), a Moabite: Bosor], **who loved** [*agapao*; aorist active

indicative; to love (in a social or moral sense): (be-)love(-ed)] **the wages** [pay for service (literally or figuratively), good or bad: hire, reward, wages; used in **2:13, 15**] **of unrighteousness** [(legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act): iniquity, unjust, unrighteousness, wrong; used in **2:13, 15**]; **16 but he was** [second aorist active indicative; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do + eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use; used in **1:15, 19; 2:14** (twice), **16**] **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); used in **1:20; 2:16, 22; 3:3, 16, 17**] **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; used in **2:16, 18**] **with a man's** [man-faced, i.e., a human being: certain, man; used in **1:21** (twice); **2:16; 3:17**] **voice** [*phone*; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language: noise, sound, voice; used in **1:17, 18; 2:16**] **restrained** [aorist active indicative; to estop, i.e., prevent (by word or act): forbid, hinder, keep from, let, not suffer, withstand] **the madness** [**insanity**, i.e., foolhardiness: madness] **of the prophet** [a foreteller ("prophet"); by analogy, an inspired speaker; by extension, a poet: prophet; used in **2:16; 3:2**].

**17 These are** [present indicative; they are: agree, are, be, dure, were; used in **2:17; 3:7**] **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 (**repeatedly** 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; used in **2:4, 9, 17; 3:7**] **the blackness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **2:4, 17**] **of darkness** [shadiness, i.e., obscurity (literally or figuratively): darkness] **forever**.

## Apply (What is the point?)

1. False teachers are repeatedly depraved (in behavior and in theology)
2. Depravity is varied
3. Judgment is **certain**

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

1. Know the scripture (so we know what to look for)
2. Stay close to the text (so we know what to look for)
3. Rejoice in our **just** 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