

## 2 Peter

Deceptions of False Teachers (2 Peter 2:18-22)

### Read: 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."**

### Explain: Deceptions of False Teachers (2:18-22)

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/know/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?

\_\_\_\_\_/them/themselves (13), knowledge/known (3), escaped (2)

What do the words mean?

**18 For when they speak** [present middle deponent participle (\_\_\_\_\_) speak]; to utter a clear sound, i.e., (generally) to proclaim: speak; used in **2:16, 18** **great swelling** [bulging over, i.e., (figuratively) insolent: great swelling] **words of emptiness** [inutility; figuratively, transientness; morally, depravity: \_\_\_\_\_], **they allure** [present active indicative; to \_\_\_\_\_, i.e., (figuratively) delude: allure, beguile, entice] **through the lusts** [a longing (especially for what is forbidden): concupiscence, desire, lust (after)] **of 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)], **through lewdness** [licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness] [not translated in the NKJV; really: certainly, clean, indeed, of a truth, verily], **the ones who have actually escaped** [second aorist active participle; to escape: escape] **from those who live** [present passive participle (\_\_\_\_\_ live); to overturn; also to return; by implication, to busy oneself, i.e., remain, live: abide, behave self, have conversation, live, overthrow, pass, return, be used] **in error** [objectively, fraudulence; subjectively, a straying from orthodoxy or piety: deceit, to deceive, delusion, error]. **19 While they promise** [present middle or passive deponent participle (\_\_\_\_\_ promise); to announce upon (reflexively), i.e., (by implication) to engage to do something, to assert something respecting oneself: profess, (make) promise] **them liberty** [freedom (legitimate or licentious, chiefly moral or ceremonial): liberty], **they themselves are** [present active participle (\_\_\_\_\_ are); begin under (quietly), i.e., come into existence (be present or at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as an auxiliary to a principal (verb): after, behave, live] **slaves** [*doulos*; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): bond(-man), servant] **of corruption** [decay, i.e., ruin (spontaneous or inflicted, literally or figuratively): corruption, destroy, perish]; **for by whom a person is overcome** [perfect middle or passive deponent indicative; to make worse, i.e., vanquish (literally or figuratively); by implication, to rate lower: be inferior, overcome], **by him also he is brought into bondage** [*douloo*; perfect passive indicative; to enslave (literally or figuratively): bring into (be under) bondage, become (make) servant]. **20 For if, after they have escaped** [second aorist active participle; to escape: escape] **the pollutions** [(morally) foulness (properly, the \_\_\_\_\_): pollution] **of 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] **through the knowledge** [*epignosis*; recognition, i.e., (by implication) full discernment, acknowledgement: (ac-)knowledge(-ing, -ment)] **of the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir] **and Savior** [*soter*; a deliverer, i.e., God or Christ: savior] **Jesus** ["Jehovah is salvation"] **Christ** ["anointed"], **they are again entangled** [second aorist passive participle; to entwine, i.e., (figuratively) involve with: entangle (in, self with)] **in them and overcome** [second aorist middle participle; to make worse, i.e.,

vanquish (literally or figuratively); by implication, to rate lower: be inferior, overcome] [second perfect active indicative; to cause to be ("gen"-erate), i.e., (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.): arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, sound, be taken, be turned, use, wax, will, would, be wrought], **the latter end** [*eschatos*; farthest, \_\_\_\_\_ (of place or time): ends of, last, latter end, lowest, uttermost] **is worse** [more evil or aggravated (physically, mentally or morally): sorer, worse] **for them than the beginning** [*protos*; foremost (in time, place, order or importance): before, beginning, best, chief(-est), first (of all), former]. **21 For it would have been** [imperfect indicative; I (thou, etc.) was (wast or were): agree, be, hold, use, was(-t), were] **better** [stronger, i.e., (figuratively) better, i.e., nobler: best, better] **for them not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without] **to have known** [*epiginosko*; perfect active infinitive; to know upon some mark, i.e., recognize; by implication, to become fully acquainted with, to acknowledge: (ac-, have, take)know(-ledge, well), perceive] **the way** [a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: journey, (high-)way] **of righteousness** [equity (of character or act); specially (Christian) justification: righteousness], **than having known it** [*epiginosko*], **to turn** [aorist active infinitive; to \_\_\_\_\_ (literally, figuratively or morally): come (go) again, convert, (re-)turn (about, again)] **from the holy** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint] **commandment** [injunction, i.e., an authoritative prescription: commandment, precept] **delivered** [aorist passive participle; to surrender, i.e., yield up, intrust, transmit: betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend] **to them. 22 But it has happened** [perfect active indicative; to walk (figuratively, transpire) together, i.e., concur (take place): be(-fall), happen (unto)] **to them according to the true** [true (as not concealing): true, truly, truth] **proverb** [apparently a state alongside of supposition, i.e., (concretely) an adage; specially, an enigmatical or fictitious illustration: parable, proverb]: **"A dog** [a dog ("hound") (literally or figuratively): dog] **returns** [aorist active participle; to \_\_\_\_\_ (literally, figuratively or morally): come (go) again, convert, (re-)turn (about, again)] **to his own vomit** [vomit, i.e., food disgorged: vomit], **and, "a sow** [a hog ("swine"): sow], **having washed** [*louo*;

aorist middle participle; to bathe (the whole person): wash], **to her wallowing** [a wallow (the effect of rolling), i.e., filth: wallowing] **in the mire** [mud: mire].”

## Apply (What is the point?)

1. False teachers are \_\_\_\_\_ depraved
2. The end is \_\_\_\_\_ worse for the pagan

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

1. \_\_\_\_\_ the scripture
2. Know the \_\_\_\_\_

## Next week: God's Promise Is Not Slack (3:1-9)

**1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, 3 knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.**

**8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.**

## Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**2 Peter 3:1-9**)
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