

# 2 Peter

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

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

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

### 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.**

### Deceptions of False Teachers

**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)

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

#### Are there any literary/structural observations?

Peter finishes up the chapter by diving deeper into the concept of false teachers by following the destructive doctrines, doom, and depravity with deceptions.

Peter is clear in today's text that while these false teachers have been close to the truth, they never were true converts, but apostates.

## 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?

**They**/them/themselves (13), knowledge/known (3), escaped (2)

## What do the words mean?

**18 For when they speak** [present middle deponent participle (**repeatedly** 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: **vanity**], **they allure** [present active indicative; to **entrap**, i.e., (figuratively) delude: allure, beguile, entice; used in **2:14, 18** **through the lusts** [a longing (especially for what is forbidden): concupiscence, desire, lust (after); used in **1:4; 2:10, 18; 3:3** **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); used in **2:10, 18**, **through lewdness** [licentiousness (sometimes including other vices): filthy, lasciviousness, wantonness; used in **2:7, 18** [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; used in **1:4; 2:18, 20** **from those who live** [present passive participle (**repeatedly** 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; used in **2:18; 3:17**]. **19 While they promise** [present middle or passive deponent participle (**repeatedly** 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 (**repeatedly** 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; used in **1:8; 2:19; 3:11** **slaves** [*doulos*; a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): bond(-man), servant; used in **1:1; 2:19**] **of corruption** [decay, i.e., ruin (spontaneous or inflicted, literally or figuratively): corruption, destroy, perish; used in **1:4; 2:12** (twice), **19**]; **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; used in **2:19, 20**], **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; used in **1:4; 2:18, 20**] **the pollutions** [(morally) foulness (properly, the **effect**): 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; used in **1:4; 2:5** (twice), **20; 3:6**] **through the knowledge** [*epignosis*; recognition, i.e., (by implication) full discernment, acknowledgement: (ac-)knowledge(-ing, -ment); used in **1:2, 3, 8; 2:20**] **of 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**] **and Savior** [*soter*; a deliverer, i.e., God or Christ: savior; used in **1:1, 11; 2:20; 3:2, 18**] **Jesus** ["Jehovah is salvation;" used in **1:1** (twice), **2, 8, 11, 14, 16; 2:20; 3:18**] **Christ** ["anointed;" used in **1:1** (twice), **8, 11, 14, 16; 2:20; 3:18**], **they are again** [(adverbially) anew, i.e., (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand: 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; used in **2:19, 20**] [second perfect active indicative; to cause to be ("generate"), 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; used in **1:4, 16, 20; 2:1, 20**], **the latter end** [*eschatos*; farthest, **final** (of place or time): ends of, last, latter end, lowest, uttermost; used in **2:20; 3:3**] **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; used in **2:21; 3:5** **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; used in **1:9; 2:21; 3:8**, twice in **9** **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; used twice in **2:21** **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 righteousness** [equity (of character or act); specially (Christian) justification: righteousness; used in **1:1; 2:5, 21; 3:13**], **than having known it** [*epiginosko*; second aorist active participle; to know upon some mark, i.e., recognize; by implication, to become fully acquainted with, to acknowledge: (ac-, have, take)know(-ledge, well), perceive; used twice in **2:21**], **to turn** [aorist active infinitive; to **revert** (literally, figuratively or morally): come (go) again, convert, (re-)turn (about, again); used in **2:21, 22** **from the holy** [*hagios*; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): (most) holy (one, thing), saint; used in **1:18, 21** (twice); **2:21; 3:2, 11** **commandment** [injunction, i.e., an authoritative prescription: commandment, precept; used in **2:21; 3:2**] **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; used in **2:4, 21** **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 **revert** (literally, figuratively or morally): come (go) again, convert, (re-)turn (about, again); used in **2:21, 22** **to his own** [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** **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 **repeatedly** depraved (in behavior and in theology) (stolen shamelessly from last week's lesson)
2. The end is **always** worse for the pagan (said another way, sin reveals itself—and it's not pretty—it looks like vomit and mire—because Satan always over-promises and under-delivers)

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

1. **Know** the scripture (so we know what to look for)
2. Know the **scripture** (God help us if we are experts in man's commentaries—God has not called us to be commentologists, but rather people of the book)

## 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