

THE 2ND EPISTLE OF PETER

PROPHECY OF THE INFILTRATION OF FALSE TEACHERS

EXEGESIS VERSE 1:

^{GNT} 2 Peter 2:1 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι. ἐπάγοντες ἑαυτοῖς ταχινήν ἀπώλειαν,

^{NAS} 2 Peter 2:1 **But false prophets also arose among the people,** *δέ (cc) ψευδοπροφῆται ψευδοπροφήτης (n-nm-p; "false prophets"; used 11x) καί (adj.; "also") Ἐγένοντο γίνομαι (viad--3p; "arose/became") ἐν (pL of location; "among") τῷ ὁ λαῷ, λαός (d.a. + n-Lm-s; "the people"; same as 1Pet.2:9,10) just as there will also be false teachers among you, ὡς (compar. conj.; "just as") ἔσονται εἰμί (vifp--3p; "there will be") καί (adj.; "also") ψευδοδιδάσκαλοι, ψευδοδιδάσκαλος (n-nm-p; "false teachers"; hapax) ἐν (pL of loc.; "among") ὑμῖν σύ (nrd-2p; ref. churches) who will secretly introduce destructive heresies, even denying the Master who bought them, οἵτινες ὅστις (qualitative rel. pro./nm-p; "who") παρεισάξουσιν παρεισάγω (vifa--3p; "will secretly introduce/bring in from the outside on the sly"; hapax) ἀπωλείας ἀπώλεια (n-gf-s; "destructive"; used 18x) αἰρέσεις αἵρεσις (n-af-p; lit. choice or options; "heresies"; term used for "sects/factions"; used 9x) καί (asc.; "even") ἀρνούμενοι. ἀρνέομαι (circ. ptc./p/d/nm-p; "denying"; used 33x) αὐτοὺς αὐτός (nram3p; "their"; ref. the false teachers) δεσπότην δεσπότης (n-am-s; "Master"; same as 1Pet.2:18) τὸν ὁ ἀγοράσαντα ἀγοράζω (d.a. + adj. ptc./a/a/am-s; "who purchased/bought/redeemed them"; used 30x) bringing swift destruction upon themselves. ἐπάγοντες ἐπάγω (circ. ptc./p/a/nm-p; "bringing upon") ἑαυτοῖς ἑαυτοῦ (reflex. pro./dm3p; "themselves") ταχινήν ταχινός (a--af-s; "swift/prompt/quick") ἀπώλειαν, ἀπώλεια (n-af-s; "destruction")*

ANALYSIS VERSE 1:

1. Vss.1-3 constitute a single sentence and one paragraph in the Greek text.
2. What was previously implied as to **false teachers** seeking to influence these churches (cf.1:16a) is now made specific in chapter 2.
3. Chapter 2 is a direct indictment against them.
4. Interpreters recognize the close link between chapters 1 & 2.
5. It is observed that 2Pet.1:16-2:3 has a chiasmic order (rhetoric inversion of the second of two parallels):
 - A. Apostles (1:16-18).
 - B. Prophets (1:19-21).
 - C. **False prophets**/ψευδοπροφήτης - pseudoprophetes (2:1a).
 - D. **False teachers**/ψευδοδιδάσκαλος - pseudodidaskalos (2:1b-3).

THE 2ND EPISTLE OF PETER

6. Peter continues his thoughts of the O.T. prophets ending chapter 1:19-21.
7. The adversative “**But/δέ** - de” brings up the fact that not all prophets were sound.
8. In contrast to those led by the H.S., “**false prophets also arose among the people**”.
9. That vs.1-3 are one sentence reveals that Peter’s thoughts have now become singularly focused as to that reality and the consequences this brings upon **themselves** and others.
10. He then draws a comparison that as it was in Israel, so it **will be** in the Church as history repeats itself, “**just as there will also be false teachers among you**”.
11. A definition of a **false prophet** is found in Deu.18:20.
12. This phenomenon was all too common in the Age of Israel. e.g., Deu.13:1-5 1Kgs.22:5-28; Jer.5:31; Eze.13; Mic.3:5-12
13. The future passive verb in the phrase “**there will also be/εἰμί** καί - eimi kai” is a prophetic statement relative to future developments of the now current CA.
14. This prophecy **will be** fulfilled over the course of the CA.
15. Peter is not implying that **false teachers** had yet to exist or otherwise seek to influence believers within the Church.
16. Rather, that their immediate presence is only the cusp of what will become a future proliferation **among** them.
17. This as it had been indicative of OT history.
18. The noun “**people/λαός** – laos” parallels God’s chosen comparing national Israel with the nation of the Church. Act.4:10 cp. 1Pet.2:9,10
19. It is a prophecy of a problem that will not go away, but intensify as the CA progresses.
20. It stands as a stark warning for believers throughout CA history and should receive special attention in the last days. Cp.1Tim.4:1ff
21. As the letters to the 7 churches in Revelation reveal, **false teachers** were largely repelled in the early Apostolic period (Rev.2:2; ~100 AD) and a proliferation otherwise becoming evident during the period of Pergamum (Rev.2:14 ~313+AD; fits phallic and monetary notation of 2Pet.2:2-3).
22. Peter’s immediate change of reference from “**false prophets**” to “**false teachers**” suggests the following:
 - A. Most subtly, Peter recognized the transition of prophetic gifts for communication to the extant gift of teaching to carry the Church throughout the bulk of the CA (implied in transitory thoughts of OT and NT dispensations). Cf.1Cor.13:8; *See Doctrine of Spiritual Gifts*
 - B. Less subtle is the issue that their claim of office (as prophets or teachers) is moot; rather it’s their claim as exegetes or interpreters of the WOG that defines their role. Cf.1:20
 - C. Any that claims authority interpreting the Bible and does so erroneously falls into the category of “**false teachers**”.
23. While Peter focuses his readers on the interpretative aspect of **false**-communicators, John looks to their claim as God’s servants while designating them as “**false prophets**”. 1Joh.4:1
24. The idea between the two authors is parallel with both indicating that these are individuals that operate as wolves in sheep’s clothing. Cp.Mat.7:15; Act.20:29
25. The qualitative phrase “**who will secretly introduce destructive heresies**” defines both their agenda and tactics of attack.
26. The hapax “**introduce/παρεισάγω** – pareisago” has two nuances: as good relating to true teachings meaning to “bring alongside” and as bad to “**introduce secretly**” (cp.Gal.2:4; use of the cognate adjective “**παρείσακτος** – pareisaktous/*sneaked in*”).

THE 2ND EPISTLE OF PETER

27. A common tactic of **false teachers** is a covert approach.
28. These are not generally the types willing to otherwise have an open Bible debate with a solid exegete responding with sound hermeneutics.
29. They will “feel” their way into others lives and take advantage of weak believers (lack of Divine vw.pt. or STA weaknesses) to inject their poison.
30. This is often done behind the backs of the authorized spiritual authorities.
31. They will don a godly crust and often seek to befriend themselves with flattery. Cf.2Tim.3:5; Rom.16:17-18
32. Their tactic is designed to sow discontent between the sheep and their shepherd.
33. The words “**destructive heresies**/ἀπόλεια αἵρεσις – apoleia haireisis” is a Hebraism literally rendered “**heresies of destruction**”.
34. It means doctrines **destructive** of true faith.
35. This looks to their agenda to distort BD and destroy opportunity for true spiritual insight. Cp.Mat.7:13; 2Pet.3:16
36. The noun “**heresies**” literally means “choice” and was applied to a party or sect and their views. Cp.Act.5:17; 15:5; 24:5,14; 26:5; 28:22
37. This nuance emphasizes the specific Gnostic sect of **false teachers** Peter is addressing.
38. That the principle of “choice” underlines the meaning looks to the –V of these types.
39. Divisiveness (factions) and arrogant independence are Pauline uses of the term. 1Cor.11:19; Gal.5:20; Tit.3:10 (cognate adj. “αἱρετικός – hairetikos)
40. Obviously the term in our verse emphasizes the false doctrine they promote.
41. It highlights the dissentious rifts created **among** believers pitting false doctrine against *epignosis*, appealing to the intellectual arrogance of the STA.
42. Peter then gives the extent these heretics sink into error in the phrase “**even denying the Master who bought them**”.
43. The participle “**denying**/ἀρνεόμαι – arneomai” looks to a continuous repudiation and rejection regarding the Person of Christ as Messiah.
44. Hence, the reason Peter took time and effort to give evidence of Apostolic eyewitness to Jesus’ claim as the God-man (1:16-18).
45. The title “**Master**/δеспότης – despotes” emphasizes Christ as the absolute authority (Sovereign) over creation. Cp. Act.4:24 (*Lord*); 2Tim.2:21
46. The term looks to His whole Person with emphasis on His Deity.
47. Theological liberals typically deny the Deity of Christ and further discount the necessity of His substitutionary death on the cross.
48. The worst of the **false teachers** are those that destroy the integrity of the gospel Ph₁ concerning Christ with some being unbelievers themselves.
49. These inhibit even the opportunity for the SAJG in communication to others.
50. Peter highlights these as they destroy the very nucleus of God’s plan.
51. The soundness of the Faith finds its root in recognizing Who and What Christ is and purpose for becoming (He is the cornerstone of the gospel message cp.Eph.2:19,20; 1Pet.2:6,7).
52. Those that otherwise subscribe to any fraction of repudiation in this vein produce a ripple effect of further distorting Ph₂ doctrine to that degree. Cp.1Cor.3:10-11
53. Peter highlights unbelievers because they represent the core of what false doctrine represents: Repudiation of the Person and work of Christ in some form or fashion if not completely.
54. The distortion of Jesus’ Person is the leaven impacting all other doctrinal distortions and vice versa.

THE 2ND EPISTLE OF PETER

55. These types follow in the way of Cain inventing their own brand of works for salvation in rejection of Messiah. Gen.4:1ff cp.Jud.1:11
56. The final statement, “**bringing swift destruction upon themselves**” is obviously the eternal consequences the unbelieving wolves will face.
57. As individuals, they will die and their judgment in hell will be **swift** and certain.
58. The basis for their condemnation is failure to believe in “**the Master who bought them**”. Cf.Joh.3:36
59. Those that deny the Lord by rejecting His Person and work will find themselves in the hands of a living and all-powerful Judge.
60. The foundational principle of Christ in Person and works is the demarcation line between finding the grace of God’s deliverance or His judgment beginning Ph₁ and impacting Ph₂.
61. The importance of this concept is a feature of Peter’s continued discourse in this chapter emphasizing the consequences of judgment in contrast to deliverance.
62. God responds based on disobedience to His plan or orientation to it.
63. A distinct profile has been developed in this verse concerning “**false teachers**”.
 - A. They operate in the name of Christianity.
 - B. They are rivals to the true teachers of the faith.
 - C. They operate within local churches (“**among you**”).
 - D. They use covert tactics to infiltrate Christian ranks.
 - E. They seek to divide and conquer by creating discontent with true teachers.
 - F. They promote false doctrine, even denial of Who and What Christ is.
 - G. They are held accountable and will face “**destruction**”.

THE 2ND EPISTLE OF PETER

EXEGESIS VERSES 2 – 3:

THEIR (F-T'S) IMPACT ON OTHERS AND THE FAITH

^{GNT} 2 Peter 2:2 καὶ Πολλοὶ Ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελείαις δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται,

^{NAS} 2 Peter 2:2 **And many will follow their sensuality, and because of them the way of the truth will be maligned;** καί (ch) πολλοὶ Πολύς (ap-nm-p; “many/numerous”) ἐξακολουθήσουσιν ἐξακολουθέω (vifa—3p; “will follow/imitate”; same as 1:16) αὐτῶν αὐτός (nprgm3p; ref. false teachers) ταῖς ἢ ἀσελείαις ἀσέλγεια (n-df-p; dat. Of ref.; “sensuality/sexual immorality/licentiousness”; used 10x) δι’ διὰ (pa; “because of”) οὓς ὅς (rel.pro./am-p; “them”; ref. false teachers) ἡ ὁδός (d.a. + n-nf-s; “the way”) τῆς ἢ ἀληθείας ἀλήθεια (d.a. + n-gf-s; “of the truth”) βλασφημηθήσεται, βλασφημέω (vifp—3s; “will be blasphemed/maligned”; saw use in 1Pet.4:4)

THEIR SELF-SERVING VICTIMIZING AND CERTAIN JUDGMENT

^{GNT} 2 Peter 2:3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

^{NAS} 2 Peter 2:3 **and in their greed they will exploit you with false words;** καί (cc) ἐν (pL) πλεονεξία πλεονεξία (n-Lf-s; “greed/avarice”; used 10x) ἐμπορεύσονται, ἐμπορεύομαι (vifd--3p; lit. take care of business; in a neg. way, “exploit/cheat/scam”; used 2x, Jam.4:13) ὑμᾶς σύ (nra-2p; ref. believers) πλαστοῖς πλαστός (a--Im-p; lit. to form, fashion, shape; “with fabricated/manipulative/false”; hapax) λόγοις λόγος (n-Im-p; “words”) **their judgment from long ago is not idle, and their destruction is not asleep.** οἷς ὅς (rel. pro./dm-p; “for who/their”) τὸ κρίμα (n-nn-s; “the judgment”) ἔκπαλαι (adv; “from long ago”; used 2x, 2Pet.3:5) οὐκ οὐ (neg. +) ἀργεῖ ἀργέω (vipa--3s; “is not idle”; hapax) καί (cc) αὐτῶν αὐτός (nprgm3p; “their”) ἡ ἀπώλεια (d.a. + n-nf-s; “destruction”; same as 2:1) οὐ (neg. +) νυστάζει. νυστάζω (vipa--3s; lit. drowsy; fig. be idle; “is not inactive/asleep”; used 2x; Mat.25:5)

ANALYSIS VERSES 2 – 3:

1. Having exposed the false teacher’s tactics and agenda to infiltrate the Church and destroy sound doctrine, Peter now zeroes in on their amoral and unethical impact on others.
2. Two dominate STA traits that characterize these professed antinomians are sexual (vs.2) and monetary (vs.3).
3. These employ sexual license to build their numbers and monetary pursuits to victimize them.

THE 2ND EPISTLE OF PETER

4. As Peter predicts, these will have considerable success “**And many will follow their sensuality**”.
5. The adjective “**many**/πολύς – polus” combines both gullible and unsuspecting believers with their unbelieving counterparts to whom atypical Christianity is appealing.
6. The future verb “**will follow after**/ἐξακολουθέω – ekakoloutheo” means to “closely imitate a way of life” and its use is unique to 2nd Peter (1:16; 2:2,15).
7. Ironically it is used in the LXX of Isa.56:11 of false teachers in Israel following themselves under their STA agendas.
8. This particular Gnostic sect was obviously liberal (a.k.a. libertines – devoid of moral restraints) as the subject of “**their sensuality**/αὐτός ἡ ἀσέλγεια – autos he aselgeia” recurs throughout the chapter either directly or indirectly. Cf.2:10,14,18,19; cp.3:3
9. Sexual immorality is a dominate trait of mankind and the proclamation of sexual liberty appeals to **many**.
10. The noun “**sensuality**” emphasizes the freedom to explore one’s sexuality outside the divine institution of marriage.
11. Both Peter and Paul use this noun against the backdrop of pagan idolatry in 1Pet.4:3; Rom.13:13; 2Cor.12:21; Gal.5:19; Eph.4:19
12. The implication is that what these heretics taught as to sexual misconduct lowered the standards of the Christian faith to no better than pagan practice.
13. This opens the doors to bring reproach upon the Church, “**and because of them the way of the truth will be maligned**”.
14. These proclaimed authorities are held directly responsible for their doctrinal improprieties as brought out by the causative phrase, “**because of them**/διὰ ὅς – dia hos”.
15. They encourage misconduct of others that then has a negative impact upon those outside the Church.
16. The outside world forms an impression of the Church, favorable or unfavorable, based on the conduct of its members. E.g., 1The.4:12; 1Tim.6:1; Tit.2:5; 1Pet.2:12,15; 3:16
17. Peter makes clear in both epistles as to the importance of Christian conduct impacting our witness.
18. That manner of life is of issue is embedded in the phrase “**the way of the truth**/ἡ ὁδός ἡ ἀλήθεια – he hodos he aletheia”.
19. “**The way**” indicates a course of life here aligned with the sound **truth** of BD.
20. It was a title given to the Church early on to indicate those belonging to this new Christian faith. Act.9:2; 19:9,23; 22:4; 24:14; etc.
21. Peter adds “**of the truth**” to emphasize Biblically sound Christianity in contrast to those bringing discredit to it.
22. The verb “**will be maligned**” is literally “**will be blasphemed**/βλασφημέω – blasphemew”.
23. Those that adopted the immoral practices of the libertines brought disrepute upon all Christians producing slander against the POG. Cf. use of verb 1Pet.4:4
24. Those outside the Church were naturally scandalized by those that claimed to be Christian and yet followed sexual freedom in the name of God and Christ.
25. It is hypocritical to proclaim a faith that promotes “moral excellence” (2Pet.1:5) and yet pursue unrighteousness (immorality) as a course in life.
26. Paul uses the verb in accusation of the Jews bringing disrepute upon God by their hypocrisy in Rom.2:24.

THE 2ND EPISTLE OF PETER

27. A second charge of misconduct of these false teachers immediately follows in vs.3, “**and in their greed they will exploit you with false words**”.
28. While some interpreters make “**their greed**/πλεονεξία – pleonexia” inclusive of satiating their sexual lusts, it here emphasizes specifically a material or monetary trend.
29. This is brought out by the verb “**they will exploit**/ἐμπορεύομαι – emporouomai” that means to engage in business or trade (cp. only other use Jam.4:13) and in a bad connotation means to take advantage of another financially.
30. We might use the terms “cheat” or “scam”.
31. While the unsuspecting may think they have been introduced to “freedom in life”, in reality they have become slaves of these losers for their own material/monetary gain.
32. The N.T. warns spiritual leaders against this vice. Cp.1Tim.3:3; Ti.1:7; 1Pet.5:2
33. Paul took particular care to avoid suspicion. Act.20:33ff; 1The.2:5
34. The false teachers covered “**their greed**” by using “**false words**/πλαστός λόγος – plastos logos”.
35. In other words, they used specious (having an appearance of legitimacy) arguments to persuade and manipulate believers to give large sums of money into their hands.
36. The history of Christianity is filled with ministers and priests who exploited their people for financial gain.
37. Jesus taught against abuse of this kind from the pulpit in the parable of Luk.12:42-48 dealing with the four categories of spiritual leaders.
38. “**False words**” is antonymous to the phrase “**the way of the truth**”.
39. It draws a picture of these “scam artists” waving the Bible in the air while misrepresenting its **words** in order to get their followers to give.
40. Unfortunately, the sheep get what they deserve as they generally have no more interest in **the truth** than their leader(s).
41. It is a case of “the blind leading the blind” (cf.Mat.15:14) while picking their pockets.
42. However, whatever gain they may enjoy temporally, Peter assures his readers they will not escape future **judgment**.
43. There is a certain poetic rhythm in the words “**their judgment from long ago is not idle, and their destruction is not asleep**”.
44. The words “**judgment**/τό κρίμα – to krima” and “**destruction**/ἡ ἀπώλεια – he apoleia (same as vs.1, 2x)” are almost personified (“**not idle**/οὐ ἀργέω – ou argeo” and “**not asleep**/οὐ νυστάζω – ou nastazo”).
45. When the wicked are successful and their misdeeds go unpunished, men tend to misinterpret the apparent inactivity and become discouraged, or worse, act lawless themselves.
46. Yet as Peter will make clear, God ultimately intervenes with His perfect timing.
47. God’s verdict has already been pronounced against them and the doom that surely will overtake them has been set in motion “**from long ago**/ἐκπαλαι - ekpalai”.
48. Keeping unbelievers in emphasis, they die and face Ph₃ wrath in sheol hades.
49. As a group (plural use of the pro. “**their**/ὅς – hos”), their counterparts will enter great tribulation and be destroyed from the planet in the judgments of the seven years.
50. Those that are believers will stand before the **Judgment** Seat of Christ and experience shame and loss.
51. The unbelievers will be further humiliated at the Great White Throne **Judgement**.

THE 2ND EPISTLE OF PETER

PRECEDENT FOR GOD'S JUDGMENT AGAINST SPIRITUAL CORRUPTION ON BEHALF OF BELIEVERS VSS.4-10a

THE FORNICATING ANGELS

EXEGESIS VERSE 4:

^{GNT} 2 Peter 2:4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,

^{NAS} 2 Peter 2:4 (Revised) **For if God did not spare angels when they sinned, γάρ** (*explan. conj.*) *Εἰ* (*part.; 1st class*) *ὁ θεός* (*d.a. + n-nm-s*) *οὐκ οὐ* (*neg. +*) *ἐφείσατο φείδομαι* (*viad--3s; "did not spare/free from something/avoid doing"; used 10x*) *ἀγγέλων ἄγγελος* (*n-gm-p; gen. ref.; "angels"*) *ἀμαρτησάντων ἀμαρτάνω* (*adj. ptc./a/a/gm-p; "having sinned/when they sinned"*) **but gave them over to chains of darkness having consigned them to Tartarus, ἀλλά** (*strong adv.*) *παρέδωκεν παραδίδωμι* (*viaa--3s; "handed them over/gave them over/committed them"*) *σειραῖς σειρά* (*n-df-p; "to chains/ropes/cords"; used 1x; denotes that which is used to restrain, bind or hold in place; LXX used of Samson's "locks of hair", Jdg.16:13,14,19; cf.Pro.5:22*) *ζόφου ζόφος* (*n-gm-s; "of darkness/gloom"; not "pitch darkness"; used 5x*) *ταρταρώσας ταρταρώ* (*adj. ptc./a/a/nm-s; "having consigned them to Tartarus/hurled into Tartars"; hapax*) **reserved for judgment;** *τηρουμένους, τηρέω* (*circ. ptc. p/p/am-p; "having been held in reserve/kept/guarded"*) *εἰς* (*pa; "for"*) *κρίσιν κρίσις* (*n-af-s; "judgment"*)

ANALYSIS VERSE 4:

1. Vss.4-10a is one sentence and one paragraph in the Greek text.
2. A continuous flow of thought is presented only interrupted by the parenthesis of vs.8.
3. The thought stems from the fact that spiritual antinomians have been destined for judgment and destruction from long ago ending vs.3.
4. In that vein, Peter now draws upon O.T. precedence of God's intervention against corruption long ago in history.
5. Not unlike Jude's appeal against these same types of false-teachers in Jud.4-16.
6. Whereas Jude highlights the Exodus, the fornicating **angels** and **Sodom and Gomorrah** (Jud.5-7), Peter examples the fornicating **angels**, the flood generation and **Sodom and Gomorrah** and in their chronological order.
7. The chronological order infers that as history has repeated itself producing false teachers (2:1a,b), so it will with certainty see retribution brought upon them as history unfolds.
8. In spite of how it may appear that spiritual corruption thrives unabated, Peter now reminds his readers of past history that proves such is not the case.
9. The fact is, nothing gets by **God** and He is always in ready posture to overrule evil and effectively bring them into judgment against their ungodliness. Cp.Jud.14b,15

THE 2ND EPISTLE OF PETER

10. This doctrine is especially important for believers living in the CA as that period of history will encompass some ~2 millennia for spiritual corruption to thrive.
11. The closer to the end of Church history, the more brazen these will seem (cp.2Pet.3:3).
12. Yet, this period of history too will be closed with Divine judgment following via the trib.
13. Whereas God's overruling will brings these types into judgment, it also has further purpose.
14. This to provide believers deliverance and time in history necessary to express obedience to **God** otherwise. Cp.2Pet.3:9
15. Peter weaves this idea into his discourse as he will contrast God's deliverance of believers in spite of the evil around them (Noah and family vs.5 and Lot vs.7).
16. This concept is further perceived in the conclusion brought forth from the examples in vs.9 of the Lord rescuing the godly while preserving the unrighteous for judgment.
17. Peter highlights the effects of God's overruling will on 3 levels:
 - A. 1st as it applies to even the angelic creation (vs.4).
 - B. 2nd as it applies to the corruption of the world (vs.5).
 - C. 3rd as it applies to the corruption of a society (vss.6-8).
18. Peter will end the sentence noting those evil types that are especially on God's hit list fitting the profile of vs.10a.
19. Vs.4 begins with a 1st class condition "**For if**/γάρ Εἰ – gar ei".
20. The 1st class condition is to be understood throughout the examples highlighting each of these Biblical facts of truth (supplied in part by the NAS vss.6,7).
21. The apodosis (conclusion) for the examples is then consolidated in vs.9-10a (**if...then**).
22. The desired affect of the 1st class condition is an implied a fortiori argument (from greater to lesser: even more so).
23. The idea is "**if God**" intervened in judgment on such massive scale in delivering only a few (and He did), even more so can and will He intervene on an individual basis (vss.9-10a).
24. The first example deals with the corrupt order of fallen **angels** and the fact that "**God did not spare angels when they sinned, but gave them over to chains of darkness having consigned them to Tartarus, reserved for judgment**."
25. The specific **angels** in view are those of the Genesis 6 account where certain demons took beautiful women from among men and spawned a hybrid race of "mighty men". Gen.6:1-5
26. These **angels** are called "*the sons of God*" in Gen.6:2.
27. Proof that this phrase exclusively refers to **angels** and not human beings in the O.T. is based on the fact that of the three times this expression occurs outside Gen.6:2,4, all three clearly refer to **angels** and not humans. Cf.Job 1:6; 2:1; 38:7 (בְּנֵי־הָאֱלֹהִים – beney ha elohiym)
28. Job.38:7 refers to the entire race of **angels** before certain **angels** fell (כָּל־בְּנֵי אֱלֹהִים – cal [all] beney elohiym).
29. Nowhere in the O.T. does the expression ever refer to believers.
30. This event took place sometime during the antediluvian civilization (~1656 years, from Adam to the Flood).
31. The Satanic plot was to corrupt true humanity (over time) negating the possibility of Messiah being true humanity in accordance with God's promise in Gen.3:15.
32. The expression "*seed of the woman*" points to the true humanity conceived under special conditions.
33. The hybrid race that began developing before the Flood posed a threat to a pure human gene pool.

THE 2ND EPISTLE OF PETER

34. Certain fallen **angels** (aliens) mated with women to their liking and produced a third category, the half men/half **angels** that are the subject of pagan lore.
35. The legends of Hercules and the Titans are examples of this lore that prevailed among the postdiluvians.
36. Pagan mythology is filled with stories of the gods (and goddesses) cohabiting with certain humans and producing demigods.
37. The true demigods are the “*mighty men*” of Gen.6:4.
38. These men are also known as “*men of renown*” for their sensational exploits.
39. During this time, the community of the adjusted became more and more a beleaguered and marginalized minority.
40. At the time of the Flood, **God** destroyed all land-breathing mammals (exceptions noted), which included the demigods.
41. The particular **angels** that abandoned their celibacy (left their domain/abode; Jud.6) to engage in sexual relations obviously defied the governing rules of the angelic conflict.
42. This is “**when they sinned**/ἀμαρτάνω – hamartono” of which Peter speaks.
43. The alien-human copulation is likened to the abnormal sexual perversion of homosexuality in Jud.6-7.
44. Their freedom was stripped from them that is the force of the negative verb “**did not spare**/φείδομαι – pheidomai”.
45. In other words, **God** cut them no slack and incarcerated each of the deviants to “**chains of darkness**/σειρά ζόφος – seira sophos” in the underworld of **Tartarus**.
46. The metaphorical sense of “**chains**” indicates they were supernaturally bound and may or may not denote literal implements.
47. The noun “**darkness**” more accurately means “gloomy” indicating that their environs of incarceration are not pitch black, but allows some visual perception.
48. The participle “**consigned them to Tartarus**/ταρταρώω - tartaroo” literally means they were “hurled” indicating the power of **God** propelling them with force into their prison.
49. **Tartarus** is an isolation unit separate but part of sheol Hades.
50. Homeric legend refers to this subterranean abyss in which rebellious gods and nefarious humans were punished.
51. The apocryphal books of *Enoch* and *Baruch* read: “And some of them descended and mingled with women. And those who did so were tormented in chains”.
52. Those particular **angels** are still confined by the power of **God** for their sensational and brazen sin.
53. There they wait (as do all unbelievers) for a date with future **judgment**; hence, the words “**reserved for judgment**”.
54. **God** first overruled their evil actions and will in the future judge them with an eternal sentence.
55. They will share the Lake of Fire with Satan and all the fallen **angels**.
56. These are the same demons that the resurrected humanity of Christ appeared before and made a victorious proclamation on the occasion of relocating all O.T. saints into the third heaven mentioned by Peter in 1Pet.3:19,20.
57. These **angels**, among all the fallen **angels**, were cut off at the shorts in their attempt to obstruct God’s plan for salvation.
58. **If God** can handle these supernatural creatures of the spirit world, how much more so the human race.

THE 2ND EPISTLE OF PETER

59. The anarthrous reference to these **angels** is emphatic implying this contrast (*even angels*).
Ref. Robertson's Word Pictures
60. The human race before the Flood looked up to these celebrities and their illustrious offspring.
61. But **God** is more than able to abase the affluent, proud, and lawless.
62. These are the only demons in hell.
63. Revelation informs us that their ruler is Abaddon a.k.a. Apollyon. Rev.9:11
64. By all appearances, these demons are going to be given temporary parole for 5 months during the trib and will be tools of God's **judgment** upon unbelievers during this time. Rev.9:1ff
65. These demons serve to prove first and foremost that there is no living creature opposing **God** too great or powerful to ultimately avoid His wrath and **judgment**.
66. They further serve to represent the spiritual powers of corruption with whom false teachers align themselves. Cp.1Tim.4:1
67. That these false teachers emulate the deviance and rebellion of these fallen **angels** impeding salvation, they too can expect retribution from **God** overruling their evil as necessary.
68. These demons characterize the epitome of spiritual corruption and rebellion in the A/C and the destiny of judgment for all that align themselves in this vein.

THE 2ND EPISTLE OF PETER

THE CORRUPT WORLD OF THE FLOOD GENERATION

EXEGESIS VERSE 5:

GNT 2 Peter 2:5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

NAS 2 Peter 2:5 **and if He did not spare the ancient world,** καί (cc) οὐκ οὐ (neg. +) ἐφείσατο φείδομαι (viad--3s; "did not spare"; same vs.4) ἀρχαίου ἀρχαῖος (a--gm-s; "ancient/old"; used 11x) κόσμου κόσμος (n-gm-s) **but preserved Noah, a preacher of righteousness, with seven others,** ἀλλά (strong advers.) ἐφύλαξεν φυλάσσω (viaa--3s; "preserved/protected"; used 31x; stands in contrast to "not sparing" vss.4,5) Νῶε (n-am-s; "Noah") κήρυκα κήρυξ (n-am-s; "a herald/preacher") δικαιοσύνης δικαιοσύνη (n-gf-s; "of righteousness") ὄγδοον ὄγδοος (ord. adj./am-s; lit. "an eighth"; subs. in NAS "with seven others") **when He brought a flood upon the world of the ungodly;** ἐπάξας, ἐπάγω (adj. ptc./a/a/nm-s; "when He brought upon"; same as 2:1) κατακλυσμὸν κατακλυσμός (n-am-s; "a flood/cataclysmic deluge"; used 4x, always in ref. to the Noahic flood) κόσμῳ κόσμος (n-dm-s) ἀσεβῶν ἀσεβής (ap-gm-p; "of ungodly/irreverent"; saw use in 1Pet.4:18 "godless")

ANALYSIS VERSE 5:

1. The 1st class condition with God as the subject of the verbs is retained from vs.4 as noted in the supplied **"if He"** and assumed in the connective **"and/καί - kai"**.
2. The 2nd example of God overruling evil on a mass scale is the Noahic **Flood**.
3. This event directly dovetails with the misdeeds of the deviant angels in vs.4.
4. Two features stand out in this unprecedented event.
5. First, God **"did not spare the ancient world"** when He surveyed the mushrooming evil. Cf.Gen.6:5-7,12ff
6. On the contrary, He did not flinch **"when He brought a flood upon the world of the ungodly"**.
7. The negative verb **"did not spare/οὐ φείδομαι – ou pheidomai"** is the same used in vs.4 with respect to the angels.
8. This parallels the retribution of the unbelieving human race with that of their demigods.
9. While not mentioned, the unbelievers destroyed at this event had their souls confined to Sheol Hades and await the GWT judgment.
10. They will share their eternal destiny in the Lake of Fire with the fallen angels. Cp.Mat.25:41; Rev.20:15; 21:8
11. God's overruling will was to bring a catastrophic **flood** wiping out an entire race of godless humanity.
12. The adjective **"ungodly/ἀσεβής – asebes"** emphasizes unbelievers. Rom.4:5; 5:6; 1Tim.1:9; 1Pet.4:18; 2Pet.2:6; 3:7; Jud.1:4,15

THE 2ND EPISTLE OF PETER

13. This event brings to bear that God will overrule even an entire **world** of evil at a certain saturation point.
14. Something He will do again at the 2nd Advent.
15. Precedence is established for direct Divine intervention at this level in spite of the mockers. Cp.2Pet.3:3-7
16. The 2nd feature then introduces the secondary affect of God's overruling will, "**but preserved Noah, a preacher of righteousness, with seven others**".
17. The verb "**preserved**/φυλάσσω – phulasso" means to watch over as of a watchman, to carefully guard and protect.
18. God's posture toward **Noah** and family is in stark contrast "**but**/ἀλλά - alla" to their negative counterparts.
19. This points to God's character of grace and faithfulness for those that are +V and obedient to His will.
20. The protection denotes the part of God's overruling will that is designed to sustain +V otherwise.
21. The expression "**Noah...with seven others**" is literally "**Noah, an eighth person**/ὄγδοος – ogdoos" and is a common classical idiom.
22. It of course means he was rescued **with seven others** i.e., his wife, 3 sons (Shem, Ham and Japheth) and their 3 wives, as in 1Pet.3:20.
23. Whereas 1st Peter emphasized vindication of +V, 2nd Peter emphasizes God preserving +V.
24. This preservation is in spite of a **world** engulfed in evil.
25. The phrase "**a preacher of righteousness**/κῆρυξ δικαιοσύνη – kerux dikaiosune" means a **herald** proclaiming the will of God.
26. There is no mention in the O.T. of Noah's evangelistic ministry.
27. However, it was well known in Jewish tradition and as Peter now informs us.
28. What the O.T. does speak is of his righteous conduct in connection with the description "*a righteous man, blameless in his time; Noah walked with God*" in Gen.6:9.
29. Only 8 souls survived the antediluvian **world**.
30. God is for the righteous and will sustain their +V no matter how small their numbers might be!
31. This family must have appeared weird to the wicked around them that lived for the flesh.
32. **Noah** serves to illustrate the minority of +V communicators of BD and those aligned with them in contrast to the plethora of false teachers that will arise (2:1).
33. The example is designed to encourage his +V readers to hang in there with apostolic doctrinal orthodoxy over liberal heresy considering who God's for and against.

THE 2ND EPISTLE OF PETER

A CORRUPT SOCIETY

EXEGESIS VERSE 6:

GNT 2 Peter 2:6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας [καταστροφῆ] κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν τεθεικώς,

NAS 2 Peter 2:6 **and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, καί** (*cc; continues to assume 1st class condition and God of vs.4*) κατέκρινεν κατακρίνω (*viaa--3s; "He condemned/pronounced judgment upon"; used 18x*) πόλεις πόλις (*n-af-p; "the cities"*) Σοδόμων Σόδομα (*n-gn-p; gen. appos.; "Sodom"; used 9x*) καί (*cc*) Γομόρρας Γόμορρα (*n-gf-s; "Gomorrah"; used 4x*) [καταστροφῆ] καταστροφή (*n-df-s; "to destruction"; used 2x; here of "extinction"*) τεφρώσας τεφρώω (*circ. means ptc./a/a/nm-s; "by reducing to ashes/incinerate"; hapax*) **having made them an example to those who would live ungodly thereafter;** τεθεικώς, τίθημι (*circ. temp. ptc./PF/a/nm-s; lit. to put or lay [a foundation]; "having made them"*) ὑπόδειγμα (*n-an-s; "an example/model/prototype"; used 6x*) μελλόντων μέλλω (*suppl. ptc./p/a/gm-p; "of those coming to pass/to those who would live...thereafter" +*) ἀσεβε[σ]ιν ἀσεβής (*compl. inf./pa; "to ungodliness"; same vs.5*)

ANALYSIS VERSE 6:

1. Peter's third example narrows the venue of God's judgment to that of a specific society.
2. This to ensure believers that the entire world does not have to be corrupt for God to intervene and overrule evil otherwise.
3. The fall of empires, nations and peoples throughout history are marks of God's overruling will in this vein. Cp.Act.17:26-27 cf.Deu.31:3; Jer.18:6-10
4. Even regional social orders steeped in evil are not immune to judgment in time.
5. This as it was for a once prosperous region in the fertile valley of Jordon, **"and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes"**.
6. The inhabitants of these **cities** serve as an epitome of **example** of God overruling gross immorality that characterized the region.
7. The particular vice in view is that of unrestrained homosexuality.
8. Their destruction has been recorded in the Scriptures as a future warning to all, **"having made them an example to those who would live ungodly thereafter"**.
9. Four of the five **"cities of the valley"** along with the surrounding valley (Gen.13:10,12; cf.14:1,2-3 19:25,29) were destroyed by a supernatural judgment that involved the raining of "fire and brimstone" (*i.e.*, sulfur) out of the sky reducing the **cities** to ash (Gen.19:24,25,29 cf.vs.30; cp. Deu.34:3).
10. The **cities** had become so morally corrupt in the days of Abraham and Lot that the righteousness of God called for their spectacular and total incineration by "fire and brimstone."

THE 2ND EPISTLE OF PETER

11. The Bible states that “*the smoke of the land ascended like the smoke of a furnace*”. Gen.19:28
12. Some speculate that the **cities** could have been destroyed by volcanic upheaval.
13. But there is a vast difference between the sites of **Sodom and Gomorrah** and other sites destroyed by volcanic action.
14. For example, Pompeii, Italy, was destroyed in 79AD by the eruption of Mt Vesuvius where the ash smothered everything and buried the city (4 to 6 meters).
15. It was rediscovered in 1599 and in recent times the structures have been dug out from under the ash remaining in a state of remarkable preservation as if life was held in suspension.
16. But these ashen **cities** in our verse are totally destroyed.
17. Nothing remains but the “shadows” or shapes of what were once city walls, stone buildings, sphinx-shaped statues, and temples.
18. The organized pattern of the city streets is still evident.
19. There is no example in the world of any ‘natural’ phenomena that displays even remotely the destroyed remains of these **cities**.
20. During the 1980s Ron Wyatt (discoverer of the Red Sea crossing site and the real Mt. Sinai in Arabia) discovered the remnants of that “rain”.
21. Below is a single picture of a ziggurat shape on a raised platform as one **example** of the unique nature of this destruction:



22. More pictures can be seen at http://www.arkdiscovery.com/sodom_&_gomorrah.htm.
23. Balls of almost pure sulfur, not in a crystalline form as would be expected in its natural state, but in the form of pressed power have been found.
24. This is the Biblical brimstone (Heb. גַּפְרִית – gapheriyth; Grk. θεῖον - theion).
25. These “death balls” are embedded throughout the **ashes**.
26. Surrounding each one is a shell of vitrified (changed into glass like) ash.
27. It appears that as these burning balls of brimstone fell from the sky they consumed literally everything.
28. The brimstone would have had to generate extremely high temperatures at a steady burn rate.
29. According to the report sulfur has been found at four sites and geologists contacted say there are no other examples of similar naturally occurring sulfur balls anywhere in the world.
30. The best-preserved site is just below (south of) Masada.
31. When a chunk of this ash is broken off and crushed, it disintegrates like talcum powder.
32. How it all happen merits further study, but we are sure of the result—the remains of these ancient **cities** are exactly as the Bible states, “... **condemned the cities ...to destruction by reducing them to ashes**”.
33. At the time of their destruction, these **cities**/towns were located in one of the most fertile and prosperous river valleys on earth. Gen.13:10
34. Life was easy and the prosperity level of the average person was high.
35. These **cities** of the plain had experienced a close call when they were invaded and plundered of wealth and people by a coalition from the east. Gen.14

THE 2ND EPISTLE OF PETER

36. Apparently, they had reneged on the tribute they were paying to king Chedorlaomer and allies. Gen.14:4
37. Abraham conducted a nighttime raid that freed the people, including his nephew Lot. Gen.14:13-16
38. This event was warning discipline to the people of these **cities**.
39. But they did not take it to heart and continued to practice unrestrained homosexuality on a scale unheard of in the region. Gen.13:13 cp.18:20; 19:1-11
40. For the evidence that this civilization was destroyed specifically for the practice of this abnormal sexual perversion, see Gen.19:1-11 and Jud.1:7 that reads: “*just as **Sodom and Gomorrah** and the **cities** around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire*”.
41. It can't go unnoticed the irony of this event with that of the fallen angels (vs.4) as the two male targets were elect angels.
42. It appears that even the demons had the common sense to stick to normal perversion, albeit still “strange flesh”.
43. Peter's description of the judgment that dramatically and suddenly slammed that society into a brick wall is described with the participial phrase “**by reducing them to ashes**/τεφρώ – tephroo”.
44. This hapax is used by the Dio Cassius (Ixvi) of the destruction of Pompey and Herculaneum in 79AD by the eruption of Mt. Vesuvius. *Ballinger Analysis 2nd Peter*
45. The main verb in the Greek, “**condemned**/κατακρίνω - katakrino” is found in some manuscripts with the noun “**destruction**/καταστροφή - katastrophe”, though the noun is omitted in some important witnesses (p^{72txt}, B, C*, 1730).
46. Here it has a meaning to “make extinct”.
47. A more direct translation could be: “**and reducing the cities of Sodom and Gomorrah to ashes, He condemned them to extinction**”.
48. This total destruction was brought on by God in order to impress on succeeding generations that the vice of homosexuality will be punished.
49. This vice sexually represents an extreme of open rebellion against the very nature of God's plan for His creation. Cp.Rom.1:26-27
50. Metaphorically speaking, just as the Gnostics have rebelled against the very nature of Christ in plan and Person for salvation.
51. These have opted to exchange the truth of God for a lie (Rom.1:25) in such a way they represent an abnormal perversion to Christianity as homosexuals to nature.
52. It is a “strange STA” that adheres to the Christian religion, yet denies it's very Master and reason for being.
53. Those false teachers that corrupt the gospel Ph₁ to such extent that it promotes unbelief fail to provide that necessary for the “new birth” and engage in activity spiritually equivalent to homosexual behavior.
54. Their gospel is “alien” and “abnormal”.
55. In the extreme, whole societies are subject to annihilation for this sexual vice.
56. False teaching and resultant corrupt behavior, be it in Lot's day or Peter's day (Pompey) or in our modern age, will not be tolerated beyond a point.
57. If societies fail to curtail this activity among them, eventually God will otherwise.

THE 2ND EPISTLE OF PETER

58. They had convinced themselves that they had outgrown the old fashioned morality, but in so doing they made a fatal mistake.
59. The ecology of the Dead Sea region remains a constant reminder of what God thinks about this vice.
60. The Dead Sea being the lowest point on the earth (420 meters below sea level) and a place of death (absence of life forms), salt, ash, sulfur and heat constitute “**an example to those who would live ungodly thereafter**”.
61. It sets upon a tectonic fault line and the movement of these plates causes it to sink about 1 meter per year.
62. Virtually nothing grows there.
63. The shore of the Dead Sea is utterly desolate.
64. No fish can live in its waters, as the salt content is 33.7%.
65. The ancient Greeks reported poisonous gases rising from its surface.
66. Until recently the **cities of Sodom and Gomorrah** and three sister **cities** were known only from the Biblical record, hence critics labeled the story a legend.
67. Things changed in 1975 when archaeologists excavating an ancient royal palace in Ebla (a.k.a. Elba), Syria, uncovered some 1,700 tablets. *Our Search for Sodom & Gomorrah; by Simon Brown*
68. One of the tablets names the same five **cities** in the identical order to that given in Gen.14:8.
69. Furthermore, the kings named matched those stated in the Bible.
70. For example, a tablet states that the king of **Gomorrah** at the time was a man named Birsha—the exact name recorded in Gen.14:2.
71. The Biblical evidence (Book of Genesis) and the physical evidence match so that men are without excuse in these last days.
72. Yet, this archaeological discovery is downplayed today as nothing but hype and unsubstantiated. Ref. *Wikipedia: Ebla*
73. The US will be destroyed in a fiery cataclysm that is comparable to that of **Sodom and Gomorrah**. Cf. Isa.13:19; Jer.50:40
74. We as a civilization with all our advanced research tools have turned away from the evidence and will suffer an equally dramatic end.
75. The destruction of S&G remains “**an example**/ὑπόδειγμα - hupodeigma” to all succeeding generations.
76. America is more culpable than others as we are a Christian civilization that has been granted much light.
77. God cannot and will not tolerate the particular vice that brought “fire and brimstone” upon the **cities** that practiced the abnormal perversion of homosexuality.

THE 2ND EPISTLE OF PETER

EXEGESIS VERSES 7 – 8:

LOT'S DELIVERANCE

^{GNT} 2 Peter 2:7 καὶ δίκαιον Λώτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελείᾳ ἀναστροφῆς ἐρρύσατο·

^{NAS} 2 Peter 2:7 **and if He rescued righteous Lot,** καί (cc) ἐρρύσατο· *ρύομαι (viad--3s; "He rescued/delivered out of severe and acute danger"; used 17x, always with God as the deliverer and a person as the object)* δίκαιον δίκαιος (a--am-s; "righteous") Λώτ (n-am-s; "Lot"; used 4x) **oppressed by the sensual conduct of unprincipled men** καταπονούμενον καταπονέω (adj. ptc./p/p/am-s; lit. to be subdued; "having been oppressed/distressed/tormented"; used 2x; Act.7:24) ἐν (pI; "by"; denotes means) ἀσελείᾳ ἀσέλγεια (n-If-s; "sensual/licentiousness/extreme and flagrant immorality"; same as 2:2) τῆς ἢ ἀναστροφῆς ἀναστροφή (d.a. + n-gf-s; "manner of life/conduct"; used 8x in Peter's 2 epistles) ὑπὸ (pAbl; "by/of"; denotes agency) τῶν ὁ ἀθέσμων ἄθεσμος (d.a. + ap-gm-p; "unprincipled/lawless men"; used 2x, 3:17)

LOT'S SOUL MISERY

^{GNT} 2 Peter 2:8 βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·

^{NAS} 2 Peter 2:8 **(for by what he saw and heard that righteous man,** γάρ (explan. conj.) βλέμματι βλέμμα (n-In-s; "by glance/what he saw"; hapax) καί (cc) ἀκοῇ ἀκοή (n-If-s; "heard") ὁ δίκαιος (d.a. + ap-nm-s; "that righteous man") **while living among them,** ἐγκατοικῶν ἐγκατοικέω (adj. ptc./p/a/nm-s; "living/dwelling"; hapax) ἐν (pL; "among") αὐτοῖς αὐτός (npLm3p; ref. "unprincipled men" vs.7) **felt his righteous soul tormented day after day with their lawless deeds),** δικαίαν δίκαιος (a--af-s; "righteous") ψυχὴν ψυχὴ (n-af-s; "soul") ἐβασάνιζεν· βασανίζω (viIPFa--3s; "felt tormented/tortured"; lit. to rub upon the touch-stone; hence to put to the test; try the genuineness of a thing; used 12x) ἡμέραν ἡμέρα (n-af-s; "day") ἐξ ἐκ (pAbl; "from/after") ἡμέρας ἡμέρα (n-Ablf-s) ἀνόμοις ἄνομος (a--In-p; "with their lawless"; used 9x) ἔργοις ἔργον (n-In-p; "works")

ANALYSIS VERSES 7 – 8:

1. As Noah's deliverance dovetailed with the flood, so it is with Lot's deliverance and the destruction of Sodom and Gomorrah.
2. When God overruled the evil of this society, he protected **Lot** from their judgment.
3. However, it can't go unnoticed that there is a stark difference of Christian character between Noah and **Lot** in spite of how Peter now portrays **Lot** in his deliverance.

THE 2ND EPISTLE OF PETER

4. Gen.6:9 proclaims that as a believer, Noah was adjusted experientially and +V Ph₂.
5. The same cannot be said for **Lot**.
6. In fact, the Genesis 19 narrative supplies a very unflattering portrait of **Lot**:
 - A. He offers his daughters to the male mob. Gen.19:8
 - B. He has no influence over his potential sons-in-law and is regarded lightly. Gen.19:14
 - C. He hesitated to leave. Gen.19:16
 - D. He feigns fatigue in fleeing to the mountains hoping to live in the least of the cities of the plain. Gen.19:19-22
 - E. He lives for a brief time in Zoar, but leaves due to fear. Gen.19:30
 - F. He is last seen drunk with his two daughters fornicating with him in a cave. Gen.19:30-38
 - G. The final scenario also portrays his two daughters delivered with him in no better light than himself.
7. Jewish tradition is also very injurious to Lot's character: He is viewed as wicked as the inhabitants of Sodom; because they abounded in sin is why he chose to live **among them**; that God did not commune with Abraham during Lot's presence, but did after he left; they call him the evil imagination, the old serpent that was accursed and cursed **Lot**. *John Gill's Exposition of the Entire Bible*
8. If **Lot** indeed was a reversionist, what are we to make of the opening statement, "**and if He rescued righteous Lot** (1st class condition: "and God did and **Lot** was **righteous**")".
9. And not only once, but 3 times Peter uses the adjective "**righteous**/δίκαιος – dikaios" describing his person in vss.7-8.
10. The key is two-fold:
 - A. 1st, in part he represents a believer in contrast to the unbelieving inhabitants of the cities.
 - B. This is the emphasis of vs.7.
 - C. 2nd, though a reversionistic believer, he was willing to apply on this occasion having never become callous or indifferent to the doctrinal perspective on homosexuality.
 - D. This is the emphasis of vs.8.
11. Vs.7 highlights positional righteousness while vs.8 experiential.
12. Furthermore, vs.8 is parenthetical recognizing Lot's reversionism and associated **soul** misery based on his choice in life.
13. That positional righteousness is the primary emphasis behind his deliverance is brought out by both the narrative of Gen.18:22-33 between Abraham and Yahweh and the other references to **Lot** in the N.T (name used 3 other times; Luk.17,28,29,32).
14. In Abraham's conversation with the Lord, His appeal to the number of "**righteous**" looks to believers (not unbelievers otherwise heterosexual).
15. This is confirmed in the N.T. reference to the "*days of Lot*" that likens the destruction of Sodom to the 2nd Advent in Luk.17:28ff cf.vs.30.
16. While the emphasis of Jesus teaching in Luke includes the world being caught unprepared as in the days of the flood and Sodom, the judgment and deliverance centers on unbelievers and believers (Luk.17:33-37 cp.Mat.25:32-33 separation of sheep from goats).
17. First and foremost, **Lot** portrays Ph₁ faith and the reason God provided a way of escape and **rescued righteous Lot** from the midst of unbelievers.
18. The aorist verb "**rescued**/ῥύομαι – hruomai" means to deliver out of certain catastrophic danger and in its 17 uses always refers to God delivering a person. Mat.6:13; 27:43; Luk.1:74; Rom.7:24; 11:26; etc.

THE 2ND EPISTLE OF PETER

19. The participial phrase “**oppressed by the sensual conduct of unprincipled men**” looks to the environment and spiritual condition of those around him from which he was **rescued**.
20. The environment obviously has to do with the homosexual population surrounding him.
21. One might ask, “If he was so **oppressed** by these conditions, then why was he living in Sodom?”
22. This is answered as to Lot’s area of reversionism.
23. Sodom and Gomorrah were affluent cities and **Lot** was consumed by the love of money.
24. **Lot** was Abraham’s nephew and upon the death of Terah (Abraham’s father) he came under the protection of Uncle Abraham.
25. Abraham brought **Lot** with him to the Promised Land and shortly thereafter the two were compelled to separate due to a conflict of interests. Gen.13
26. **Lot** chose to dwell with his herds near Sodom and Gomorrah because the land was extremely fertile.
27. Later he took up residence in Sodom because of the lucrative business environment.
28. His love for money (monetary reversionism) overshadowed his disgust for the sexual perversity and laxity of the inhabitants of those cities.
29. Even after Abraham delivered **Lot**, when the coalition of kings from the east sacked Sodom and Gomorrah, there was no separation from the evil of that place.
30. That **Lot** was under the power of monetary pursuit is implied in the participle “**oppressed**/καταπονέω – kataponeo” meaning someone subdued or subjugated by another.
31. It is used one other time with respect to the Jewish oppression by the Egyptians in Act.7:24.
32. The inhabitants of these cities held a lot of wealth and in spite of their lawless manner of life, their wealth kept Lot’s monetary grid enslaved.
33. The homosexual population is known for attracting their victims with monetary promise and living a lavish lifestyle.
34. Coupled with their **sensual conduct**, their monetary influence did no more than bring oppression upon **Lot**.
35. The noun “**sensual**/ἀσέλγεια – aselgeia” is the same noun used to describe the STA behavior of the false teachers in 2Pet.2:2 enticing others.
36. This parallels the abnormal perversion of the homosexuals with false teachers that deny the Master (cp.vs.1).
37. Their “**conduct**/ἀναστροφή – anastrophe” or “way of life” has impact on attracting their victims in both cases (cp.vs.2).
38. This highlights **Lot** as the spiritual representation for those in the world victimized by these “**unprincipled**/ὁ ἀθέσμος – ho atesmos (lawless) types.
39. In spite of the destructive and rebellious anomaly of their gospel, God still knows those that are otherwise +V Ph₁ and will provide an alternate means for escape.
40. The true gospel message will be provided by another way or person.
41. **Lot** represents those believers that “*barely escape*” the lies of these spiritual antinomians and make the SAJG otherwise (cp.vs.18).
42. **Lot** is a perfect example of narrowly avoiding God’s wrath in the midst of the condemned.
43. As a believer, **Lot** is further an example of the extent God will go to overrule evil and remove stumbling blocks promoting reversionism.
44. Lot’s source to feed his vice was removed with the destruction of the region.
45. This points to God’s intervention Ph₂ for believers He knows are under **soul** pressure that life is not right before God.

THE 2ND EPISTLE OF PETER

46. He represents a reversionistic choice in life and yet was willing ultimately to separate from the source of his reversionism.
47. This is a layer of understanding behind the explanation of Lot's **soul** misery in vs.8, **“(for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds)”**.
48. The parenthesis sets apart the experiential from the positional examples of the why of Lot's deliverance in these verses.
49. 1st he was a believer (vs.7) and 2nd because experientially he acknowledged that His oppression was due to choosing a life style in contradiction to God's plan.
50. Vs.8 is an aside or secondary thought by Peter in this vein.
51. The simple matter of fact is, the occasion of Lot's deliverance is the only example of Ph₂ application of doctrine recorded regarding **Lot**.
52. One short period of time in his Ph₂ we see a willingness of **Lot** to apply God's directive will.
53. In this vein, he serves to represent God's grace applied to believers that are willing to apply BD on any occasion in their Ph₂.
54. God will in fact overrule evil and remove stumbling blocks for believers to accommodate Ph₂ +V at any time and to any degree (the idea is qualified by willingness to apply).
55. Even if it involves an otherwise derelict believer willing to apply only at one juncture in their Christian life.
56. This is the extent to which God will intervene with overruling will to serve +V.
57. God read Lot's "tape" and recognized that he was volitionally ready to apply on this occasion.
58. God's omniscience is assumed to fully appreciate the emphasis of Lot's **soul** misery.
59. God intervened with perfect timing and circumstances for **Lot** to reconcile **“his tormented righteous soul”**.
60. Again, and obviously, he had to willingly obey God otherwise and accept Divine intervention on his behalf.
61. While we might not consider Lot's single application as especially noteworthy, we are reminded that Peter considers it in such a manner as to ply the accolade **“righteous”** 3x to his person.
62. Following the intent of the a fortiori (even more so) propelling these examples, Peter wants his readers to consider how much more so will praise and accolades be bestowed on believers that do it right throughout their Ph₂.
63. Lot's singular and "shaky" application was all sufficient to benefit from God's grace.
64. While **Lot** did not take full advantage of his deliverance afterwards, it does not depreciate the magnitude of his application otherwise.
65. The 2nd use of the adjective **“righteous”** is substantive and with the definite article, **“that righteous man”**.
66. The substantive recognizes both the positional and experiential righteousness of **Lot** in vss.7,8 (ties the concepts together).
67. That experiential righteousness is now in view is made clear because of **“what he saw and heard”** and what **“torment he felt”**.
68. The instrumental nouns **“saw/βλέμμα – blemma (glanced)”** and **“heard/ἀκοή - akoe”** looks to the human viewpoint garbage and glimpses of **sensual conduct** he could not avoid **while living among these unprincipled men**.
69. The continued exposure conflicted with the norms and standards of his **soul day after day**.

THE 2ND EPISTLE OF PETER

70. Part of Lot's deliverance centers on the fact that he did not allow his conscience to become seared otherwise.
71. The phrase "**lawless deeds**/ἀνομος ἔργον – anomos ergon" is Lot's clear recognition of the disdain and disregard these had with respect to God and mankind in general.
72. The imperfect verb "**felt tormented**/βασανίζω – basanizo" indicates *their* (homosexuals) activity grated against his conscience continually while in this environment.
73. Lot's life points to the fact that reversionism often puts believers in the position to compromise other norms and standards along the way.
74. No wonder he was miserable.
75. **Soul** misery is a symptom of something not kosher before God. Cp. Judg. 10:16
76. The verb "**felt tormented**" finds its origin from the Lydian stone that was rubbed on metals to test their genuineness.
77. Within Lot's **soul**, he was constantly being tested and endured emotional distress just to satiate his monetary trend.
78. His "**righteous soul** (ψυχή - psuche) looks to the +V God knew he was willing to express in application with given opportunity and help from God.
79. God's facilitates this and in spite of his compromise for money, overruled and allowed **Lot** opportunity to escape his own vice and the vices of others and make application of BD.
80. He opened the doors for **Lot** to completely separate from both his own evil and the evil of his associations.
81. **Lot** had a moment of spiritual clarity and God honored that.
82. As unfortunate as Lot's life turned out otherwise not taking full advantage of grace, it did not stop God from rescuing **Lot** when he did determine to apply.
83. Noah's and Lot's deliverances together demonstrate that God differentiates in his dealings first and foremost between believers and unbelievers, no matter how sub par believers may be.
84. Lot's example as a parenthetical side thought underscores the extent God will go in overruling evil to facilitate even a smidgen of Ph₂ +V.
85. This reflects a superlative degree of God's grace.
86. God's overruling will is not limited in its benefit to allow +V to express itself Ph₁ and 2.

THE 2ND EPISTLE OF PETER

EXEGESIS VERSES 9 – 10a:

THE APODOSIS (CONCLUSION) STATED

GNT 2 Peter 2:9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

NAS 2 Peter 2:9 **then the Lord knows how to rescue the godly from temptation, "then" supplied κύριος (n-nm-s; "Lord") οἶδεν οἶδα (viPFa--3s; "knows/discerns") ῥύεσθαι, ῥύομαι (compl. inf./pd; "how to rescue"; same vs.2) εὐσεβεῖς εὐσεβῆς (ap-am-p; "the godly ones/devout/dedicated"; used 3x) ἐκ (pAbl; "from") πειρασμοῦ πειρασμός (n-gm-s; "testing/trials/temptation"; same as 1Pet.1:6; 4:12) and to keep the unrighteous under punishment for the day of judgment, δέ (cc) τηρεῖν, τηρέω (compl. inf./pa; "to keep/guard") ἀδίκους ἄδικος (ap-am-p; "the unrighteous") κολαζομένους κολάζω (adj. ptc./p/am-p; lit. to cut off, lop, trim; fig. "under punishment"; used 2x, both fig.; Act.4:21) εἰς (pa) ἡμέραν ἡμέρα (n-af-s; "the day") κρίσεως κρίσις (n-gf-s; "of judgment")**

THOSE AT THE TOP OF GOD'S HIT LIST

GNT 2 Peter 2:10a μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονούντας.

NAS 2 Peter 2:10a **and especially those who indulge the flesh in its corrupt desires and despise authority.** δέ (cc) μάλιστα (superlative adv.; "most of all/especially"; used 12x) τοὺς ὀ πορευομένους πορεύομαι (d.a. [governs both ptc's]+ subs. ptc./p/d/am-p; "those going after/pursuing/indulging") ὀπίσω (pg; "after") σαρκὸς σάρξ (n-gf-s; "the flesh") ἐν (pL) μiasμοῦ μiasμός (n-gm-s; "corrupt/defiled"; used 1x) ἐπιθυμία ἐπιθυμία (n-Lf-s; "desire/lust") καί (cc) καταφρονούντας. καταφρονέω (subs. ptc./p/a/am-p; "despising/looking down on with contempt/disrespecting"; used 9x) κυριότητος κυριότης (n-gf-s; "authority/ruler"; used 4x)

ANALYSIS VERSES 9 – 10a:

1. Peter wraps up the examples in vss.4-8 collectively with a packaged apodosis concerning God's overruling will in vss.9-10a.
2. God's overruling will is an expression of His **judgment**.
3. That **judgment** begins in time and carries with it eternal ramifications.
4. Whether the outcome is good or bad finds its point of determination beginning with whether one is a believer or unbeliever.
5. This is the primary lesson of Peter's conclusion vs.9, "**then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment**".
6. Maintaining the a fortiori sense, "even more so" will God intervene in this way for all!

THE 2ND EPISTLE OF PETER

7. Vs.9 is designed to be comparative contrasting believers with unbelievers and then in vs.10a, Peter will point out another superlative example (superlative adv., “**especially**”) contrasting the parenthesis of vs.8.
8. Vs.10a centers on the **punishment** side of God’s overruling will in contrast to the exceptional grace applied to Lot in vs.8.
9. Peter has provided ample evidence to now highlight how God’s mercy and justice applies to “**the godly**/εὐσεβεῖς - eusebeis” versus “**the unrighteous**/ἄδικος – adikos”.
10. This in order to stiffen his readers resolution as they face their own “**temptation/test**/πειρασμός – peirasmos” in life.
11. The **Lord** unequivocally **knows how to rescue**/οἶδα ῥύομαι – oida hruomai” believers **from** the evil around them that if left unabated would otherwise compromise His plan for them.
12. Thus, he rescued Noah and Lot.
13. The verb “**knows**” looks to God’s omniscience always prepared to intercede on their behalf.
14. Nothing catches God off guard and the verb supports our notation that he read Lot’s “tape” in the analysis of vs.8.
15. The singular noun “**temptation**” is in reference to the apostasy of –V with attendant solicitation to join them in their evil.
16. This as a stumbling block in order to inhibit the expression of +V.
17. It was from this test that Noah and Lot emerged victorious; they stood alone among mockers and unbelievers.
18. God delivered them both from that which was a pressure to their souls.
19. While Lot was less deserving, he was still shone mercy.
20. This because in spite of what he was otherwise spiritually, he remained intellectually honest leaving the door open to take advantage when God intervened on his behalf.
21. He was thus delivered from the oppression of sexual perversity although he was weak, reluctant, and otherwise reversionistic!
22. Further, God removed the monetary stumbling block feeding his reversionism.
23. All this even though God obviously knew that he would still fail Ph₂ overall.
24. A future event that will again express God’s overruling will to such magnitude is the Rapture Generation delivered out of the hour of testing coming upon all the earth. Rev.3:10
25. This deliverance is on behalf of all believers, adjusted and reversionistic alike.
26. Meanwhile, no **trial** is too great to be endured by those that are +V to the truth, for God not only regulates it, but gives the grace to face it. 1Cor.10:13
27. The examples of Noah and Lot are instructive as they show how God delivers the God-fearing out of tests.
28. Neither had an immediate deliverance.
29. Noah had to build and board the ark despite the ridicule of his neighbors.
30. Lot had to leave Sodom having endured years of misery (albeit self-induced) as he witnessed first-hand the sexual perversity of his neighbors.
31. Even though Lot chose to live among unbelievers, idolaters, and sexual deviants, he is still credited for being righteous Ph₁ and holding to the norms and standards of not approving of the evil that had made this place notorious Ph₂.
32. For this, he was delivered.
33. God may allow us to endure years of waiting before He intervenes; He may use us to help ourselves out of the difficulty (Noah) or help us in spite of ourselves (Lot).
34. In any case, He knows how to deliver the **godly**; He can be relied on.

THE 2ND EPISTLE OF PETER

35. The faithful to whom Peter wrote may well have wondered, “Why does God allow us to be plagued with such venomous heresy?” or “When will God vindicate His name by judging the wicked?”
36. This is an age-old dilemma facing the righteous.
37. Here he contents himself with asserting that the God, who knows how to deliver, long though He may seem to delay, knows equally how to punish.
38. This is clear from the Sodom and flood illustrations that he has just employed.
39. “**The unrighteous**” refers to unbelievers.
40. The participle “**under punishment**/καλάζω – kalazo” suggests that the deceased unbeliever is now being punished, and is being kept for a final **judgment** later.
41. The verb literally means “to lop off” such as “pruning” or “trimming” and echoes having been overruled in time.
42. All unbelievers are ultimately overruled via death, whether in a spectacular fashion as our examples or otherwise.
43. The language here is similar to that of v.4 where the angels of the pre-flood apostasy are kept in Tartarus for a **judgment** sometime in the future.
44. There are two phases of **judgment** experienced in the unbeliever’s eternal niche.
45. First, all that die go to hell and suffer in their souls (Luk.16:22cff) and are “kept/τηρέω – tereo (**keep/guard**) there as they await their final resurrection (Joh.5:29).
46. They will then all be judged at the Great White Throne **Judgment** after the Millennium and just before the New Creation (Rev.20:11ff.).
47. Jesus taught that the unbelieving inhabitants of places like Sodom, Tyre, Sidon, Chorazin and Bethsaida would appear before God in **judgment**. Mat.11:21-24
48. The phrase “**the day of judgment**/ἡμέρα κρίσις – hemera krisis” is a reference to the Last Judgment or Great White Throne **Judgment** of Rev.20.
49. That **judgment** is reserved for unbelievers only.
50. Vs.10a concludes this lengthy sentence and paragraph.
51. Peter now brings into focus those that are most noteworthy in God’s hit list as unbelievers, “**and especially those who indulge the flesh in its corrupt desires and despise authority**”.
52. This superlative clause is designed to thrust back into focus the subject of the false teachers occupying the discussion in the rest of the chapter.
53. This while still drawing upon the preceding examples of which they emulate spiritually and in character and conduct.
54. It serves as preface to the formal indictment that follows in vss.10b-22.
55. The infiltrating demons, prediluvian world and Sodomites and Gomorrahmites all are illustrative of the worst of the worst of these heretics.
56. Of the “**unrighteous** unbelievers” in vs.9, Peter draws a correlation with these false teachers as those “**especially**/μάλιστα – malista” targets for God’s **judgment**.
57. For one thing their exposure to Christians whom they hope to corrupt has placed them at the top of the list in terms of being culpable.
58. They have heard the Gospel and have remained unbelieving and corrupt.
59. Not unlike the culpability factor of the religious Jews in Jesus’ references to Sodom, etc.
60. As with the preceding examples, they are portrayed as sexually perverted and as anti-**authority**.
61. The expression describing their sexual perversity is: “**those who indulge the flesh in its corrupt desires**”.

THE 2ND EPISTLE OF PETER

62. The participle “**those who indulge**/ὁ πορεύομαι – ho poreuomai” means to “go after/pursue” and hence “**indulge/pander to**”.
63. What they pursue is the phallic trend of the ISTA described as “**flesh**/σάρξ – sarx” immersed in “**corrupt**/μιασμός – miasmos (*defiled*) **desires**/ἐπιθυμία – epithumia (*lusts*)”.
64. Paul teaches that the STA resides in **the flesh**. Cf.Gal.5:16-17 cp.Rom.7:14-18
65. Not clearly brought out in the NAS is the preposition “ὀπίσω – opisō/*after/behind*” inserted before the noun “**flesh**”.
66. This expression is extremely graphic in connotation.
67. The expression points to their longing *after* the repugnant with respect to the sexual.
68. Men ought to shrink from defilement but these types follow sex **lust** with its attendant moral defilement.
69. The language visualizes **lust** (ISTA) wanting men to tag *behind* it and it will then give them all the defilement that it craves.
70. The false teachers who attach themselves to Christians in order to subvert and **corrupt** their morals and theology are noted for their deep descent into the realm of STA sexual perversion.
71. The next part of the indictment is their antagonism to **authority**.
72. The word “**despise**/καταφρονέω – kataphroneo” means to look down on, disparage, or hold in contempt. Cf.Mat.6:24; 1Tim.4:12
73. The noun “**authority**/κυριότης – kuriotes” emphasizes lordship or dominion.
74. This noun is used 4x, 2x inclusive of angelic authorities. Cp.Eph.1:21; Col.1:16
75. Some commentaries restrict its meaning here as reference to angelic as also with Jud.8 (noted in the translation of the NAS).
76. The safest interpretation would be **authority** in general.
77. These types are opposed to authorized **authority** with respect to both spiritual and physical realms as evidenced in their immorality and rebellious actions.
78. They disrespect both the laws of man and the RCC.
79. *Review the Doctrine of Homosexuality.*

THE 2ND EPISTLE OF PETER

CENSURE OF THE FALSE TEACHERS VSS.10b-22

THEIR OBSTINATE RECKLESSNESS AND DISRESPECT CONTRASTED TO DIVINE MAJESTIES

EXEGESIS VERSES 10b – 11:

^{GNT} 2 Peter 2:10b Τολμηταὶ ἀυθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες,

^{NAS} 2 Peter 2:10b **Daring, self-willed, they do not tremble when they revile angelic majesties,** *Τολμηταὶ τολμητής (n-nm-p; "Daring"; hapax; old substantive from "τολμαῶ - to dare") ἀυθάδεις, ἀυθάδης (a--nm-p; "self-willed/self-pleasing"; used 2x; Tit.1:7) οὐ (neg. +) τρέμουσιν τρέμω (vipa--3p; "they do not tremble/quiver"; used 3x; Mar.5:33; Luk.8:47) βλασφημοῦντες, βλασφημέω (temp. circ. ptc./p/a/nm-p; "when they revile/blaspheme") δόξας δόξα (n-af-p; "glories"; the expression "revile glories" occurs 2x; cp.Jud.8)*

^{GNT} 2 Peter 2:11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίου βλάσφημον κρίσιν.

^{NAS} 2 Peter 2:11 **whereas angels who are greater in might and power** *ὅπου (cs; "whereas"; has causal force for contrast) ἄγγελοι ἄγγελος (n-nm-p; "angels"; ref. elect angels) ὄντες εἰμί (adj. ptc./p/a/nm-p; "who are") μείζονες μέγας (compar. adj./nm-p; "greater") ἰσχύϊ ἰσχύς (n-Lf-s; "in strength/might") καὶ (cc) δυνάμει δύναμις (n-Lf-s; "power/ability")* **do not bring a reviling judgment against them before the Lord.** *οὐ (neg. +) φέρουσιν φέρω (vipa--3p; "do not bring/bear") βλάσφημον βλάσφημος (a--af-s; "reviling/blasphemous") κρίσιν. κρίσις (n-af-s; "judgment") κατ' κατά (pg; "against") αὐτῶν αὐτός (npgm3p; ref. false teachers) παρὰ (pAbl; "before") κυρίου κύριος (n-Ablm-s; "the Lord")*

ANALYSIS VERSES 10b – 11:

1. Vs.10b begins a new paragraph in the Greek text addressing the most degenerate false-teachers exclusively by way of the bridge of vs.10a (*and especially those...*).
2. At this point, Peter launches into a series of harsh denunciations that in detail characterize these types.
3. This as a formal censure/reproach against these libertines that seek to subvert the good morals and faith of the righteous.
4. Peter's torrent review recall's Jesus' denunciation of the legalistic unbelieving Pharisees in Mat.23:13-36.
5. Together, both censures of Jesus and Peter reveal a two prong attack against the Faith: legalism and liberalism i.e., the right and left approach to BD.

THE 2ND EPISTLE OF PETER

6. Believers are to avoid either approach or face the risk of God's wrath. Cp.Deu.5:32-33; 17:11-12,20; 28:13-15; etc.
7. Whereas Jesus uses the 2nd person "you" indicating a face-to-face encounter, Peter's words are written in the 3rd person "**they/these**".
8. Peter views these 3rd party false teachers as no more than outsiders seeking to grab opportunity to horn in on profits they perceive attainable via the Church (cp.vs.3a).
9. The 3rd person reference holds these types aloof in thought as enemies of the Faith.
10. The rise of Gnosticism represents the worst of the liberal psychopathic personalities already on the scene in the early Church (we would say "the extreme left").
11. Peter's description applies to all from the alpha to omega eras of the Church that conform in personality and *modus operandi*.
12. The condemnation of these types begins with the fact that they have no fear/respect for God and/or those that represent Him.
13. Absent fear of **the Lord** is indicative of the unbelieving/STA driven human race. Cp.Rom.3:9-18
14. This is the idea that underwrites Peter's initial assessment, "**Daring, self-willed, they do not tremble when they revile angelic majesties**".
15. The noun "**Daring**/τολμητής – tolmetes" is a hapax meaning "bold" and in a bad sense of "reckless behavior".
16. Theirs is a reckless challenge (**daring**) that defies the POG.
17. It has the idea of tempting fate and suggests testing God as the example of the Exodus might bring out in Jud.5. Cp.Exo.17:2; Num.14:22; Deu.6:16 cf.Psa.78:18
18. The nominative case emphasizes a reputation of unbelief and open disregard for God's policy and plan (it labels them as such).
19. The second word "**self-willed**/αὐθάδης – authades" means "**self-pleasing**" and is used of an individual out for personal gratification at all costs. Cp.Tit.1:7
20. It assumes a stubborn arrogance or "stiff necked" stance associated with –V. Cf.Act.7:51
21. The accusative case indicates that their self-centeredness is stroked as a result of their **daring** disregard towards the POG..
22. This ilk of false teacher portrays the kind of arrogance that will not listen to sound doctrinal reasoning otherwise.
23. An example of their reckless, stubborn behavior is their verbal attack upon BD.
24. The negative with the verb "**they do not tremble**/τρέμω – tremor" means they have no compunction, apprehension or righteous fear in advocating their distorted version of Christianity.
25. The verb is used 2 other times and in both cases is associated with fear or anxiety. Mar.5:33; Luk.8:47 (parallel)
26. It here highlights that these avoid thought to the ultimate consequences they will face for defaming God's Word.
27. They are void of intellectual honesty regarding themselves.
28. The participle "**when they revile**" is literally "**blaspheme**/βλασφημέω – blasphemeo".
29. It has the nuance of slander, calling another a liar and hence defames or attacks another's character.
30. What **they** are said to **revile** is "**angelic majesties**" that is literally the plural of the noun "**glories**/δόξα – doxa".
31. Both Peter and Jude use this verbiage "**blaspheme glories**" (cf.Jud.8).

THE 2ND EPISTLE OF PETER

32. The idea is somewhat abstract and overall would refer to the divinely established order of things that represent the POG that these might benefit from, but have no regard!
33. That “**angelic majesties**” is part of the focus is strongly suggested in vs.11 with its contrasting reference to **angels**.
34. The idea behind that thought is the blasphemous teaching in liberal disregard for morality inherent in BD via the Law of which **angels** ordained. Cf.Act.7:53
35. The Law has a moral code that condemns their acts of “*sensuality*” (vs.2a). E.g.,Exo.20:14; Lev.20:13 cf. Heb.13:4
36. Violation of the moral codex is indicative of STA behavior. Cp.Gal.5:19ff
37. The elect **angels** have signed off in total agreement with God in this regards and these false teachers are in affect calling them liars.
38. Another thought is seen in the accusative feminine plural form of “**glories**” that is used 3x (in addition to our verse and Jud.8, also 1Pet.1:11).
39. 1Pet.1:11 refers to the doctrines related to Christ’s glorification, namely resurrection, ascension, session and coming.
40. In this case, these things are especially attacked by the heretics in a reckless manner.
41. After all these things stand in the way of their pursuit of self-gratification.
42. Their pursuit is not one of eternal glory, but glory in time.
43. Further it fits their eschatological denial. Cf.2Pet.1:16; 3:3-4ff
44. This attack might be their greatest crime i.e., their attacks upon the glorified God-Man, namely His current and future glory (or “**glories**”).
45. These men will when they think the occasion opportune, blaspheme or defame the “**glories**” of our God and Savior **the Lord** Jesus Christ (the eternal benefits of the cross).
46. These individuals **blaspheme** with brazen **daring**.
47. Such daring is more common today than ever.
48. They attack and ridicule every established authority in the typical vein of libertines.
49. Such individuals engage in this sorry business with no **tremor** or fear, such is the hardness of their hearts.
50. The magnitude of their reckless speech is then seen in the contrast of vs.11, “**whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord**”.
51. The conjunction “**whereas**/ὅπου - hopou” is contrasting and causal.
52. The libertines and their diatribes (rants) against all that is pure and true stands in total contrast to the holy **angels**/ἄγγελος – angelos” that possess unmeasured zeal for God’s interests and +R.
53. These puny characters by contrast to the “**might and power**/ἰσχύς καί δύναμις – ischus kai dunamis” of the **angels** ought to keep their mouths shut considering who they are offending.
54. The comparative phrase “**are greater**/εἶμι μέγας – eimi megas” highlights the contrast.
55. Yet these proceed headlong to **judgment** running their mouths and following their lusts.
56. What is especially noteworthy of these superior beings is their humility **before** God.
57. This to contrast the arrogance of false teachers.
58. The **angels** when pronouncing “**judgment**/κρίσις – krisis” **against them** do not resort to insults.
59. The adjective “**reviling**/βλάσφημος - blasphemos” is designed to counter the verb used in vs.10b.
60. The argument is *a fortiori* (even more so the “**daring**” of false teachers).

THE 2ND EPISTLE OF PETER

61. The false teachers do not hesitate to bring offensive accusations against their superiors, **whereas the angels** exercise discretion when making mention of such men in the presence of **the Lord** (παρά κύριος – para kurios).
62. The negated verb “**do not bring**/φέρω – phero” means “to bear or carry”.
63. Here it has the connotation that they **do not** harbor any unrighteous malice that would occasion a form of slander (malice is evidenced by slander).
64. The verse is not saying that the **angels** do not bring up the subject of these notorious sinners, they in fact do, but they temper their speech.
65. The elect **angels** are sensitive beings whose indignation is aroused by what they see and hear.
66. Yet their emotions are under control, knowing that God is in control and that all that oppose Him will suffer shame and loss.
67. They recognize the ultimate consequences these will face and await for God to vindicate their righteousness.
68. Their subservient posture **before the Lord** recognizes His Person as the Judge of all men. Joh.5:22
69. Unlike the rebels who spew forth insults against “**glories**” without tremor or fear, the **angels** so revere **the Lord** that at all times in His presence no insulting language passes their lips, even though it would be on target.
70. These types lack even the common sense ascribed to demons regarding God. Cp.Jam.2:19
71. Righteousness and occupation with Christ instills patience.
72. If the holy **angels** absorb the slander of –V and keep their tongues bridled, so should we.

THE 2ND EPISTLE OF PETER

LIKE ANIMALS FOR SLAUGHTER THEY FACE JUDGMENT

EXEGESIS VERSES 12 – 13a:

^{GNT} 2 Peter 2:12 οἱτοὶ δὲ ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθορὰν ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρῆσονται

^{NAS} 2 Peter 2:12 **But these, like unreasoning animals, δέ (ch) οἱτοὶ οὐτος (near dem. pro./nm-p; "these"; ref. false teachers) ὡς (compar. conj.; "like/as") ἄλογα ἄλογος (a--nn-p; "unreasoning/against all logic/absurd"; used 3x; Act.25:27; Jud.10) ζῶα ζῶον (n--nn-p; "animals/creatures"; used 23x) born as creatures of instinct to be captured and killed, γεγεννημένα γεννάω (adj. ptc./PF/p/nn-p; "having been born") φυσικὰ φυσικός (a--nn-p; "of nature/that which is natural/as creatures of instinct"; used 3x; Rom.1:26,27) εἰς (pa; "to/for") ἄλωσιν ἄλωσις (n--af-s; "capture"; used 1x; in the LXX translated "seized", Jer.50:46) καὶ (cc) φθορὰν φθορά (n--af-s; lit. destruction; of animals "slaughter/killed"; same as 1:4) **reviling where they have no knowledge, βλασφημοῦντες, βλασφημέω (adj. ptc./p/a/nm-p; "reviling/blaspheming") ἐν (pI +) οἷς ὅς (rel. pro./In-p; "with reference to the things which/where") ἀγνοοῦσιν ἀγνοέω (vipa--3p; "they keep on being ignorant/unaware/have no knowledge"; used 22x) will in the destruction of those creatures also be destroyed, ἐν (pL; "in") τῇ ἢ φθορᾷ φθορά (d.a. + n-Lf-s; "the destruction/corruption") αὐτῶν αὐτός (npgm3p; "of them/of those creatures") καὶ (adjunct.; "also") φθαρῆσονται φθείρω (vi3p--3p; "will be destroyed"; used 9x)****

^{GNT} 2 Peter 2:13a ἀδικούμενοι μισθὸν ἀδικίας,

^{NAS} 2 Peter 2:13a **suffering wrong as the wages of doing wrong. ἀδικούμενοι ἀδικέω (adj. ptc./p/m/nm-p; "themselves suffering wrong/injury/hurt"; used 28x) μισθὸν μισθός (n--am-s; "as the wages of/as payment for") ἀδικίας, ἀδικία (n--gf-s; "doing wrong/disregarding what is right")**

ANALYSIS VERSES 12 – 13a:

1. Peter now takes his assault upon the libertines and kicks it up a notch.
2. He delves into the very psyche of their recalcitrant STA driven –V.
3. It is an ignorant mindset that does no more than lead to their **destruction**.
4. He does so by comparing them to dumb **animals** raised for food, “**But these, like unreasoning animals, born as creatures of instinct to be captured and killed**”.
5. The comparative phrase “**like unreasoning animals/ὡς ἄλογος ζῶον – hos alogos zoon**” parallels their refusal to possess any modicum of restraint living only for the moment.

THE 2ND EPISTLE OF PETER

6. The adjective “**unreasoning**” occurs 2 other times in the N.T. indicating thinking that is remiss of logic. Act.25:27; Jud.10.
7. As with the Jud.10 parallel, it is correctly translated here as “**unreasoning**”.
8. **These** men, like the beasts of the field, have abandoned their rationality and follow their passions.
9. They, like their counterparts in the animal kingdom, were “**born as creatures of instinct**”.
10. The perfect passive participle of “**born/γεννάω** – gennao” looks to the ultimate purpose for their existence as absolutely destined to future judgment while remaining in this condition.
11. The English phrase “**creatures of instinct**” is literally that which is “natural/φυσικός – phusikos” and also is used in Jud.10. Cp.adj. Rom.1:26,27
12. This emphasizes a life blind to the spiritual truths of life dominated by fleshly **instinct**.
13. They have abandoned rational thought and follow only an instinctive approach to living.
14. This translates into the real world as someone that follows their own passions and self-interests (full STA lock) without any serious consideration of a possible future where they might come to be held accountable by a higher power.
15. So as **animals** are to humans, so **these** are to God.
16. **Instinct** not rational thought characterizes their approach to the question of the purpose of life.
17. These types are practical atheists if not theoretical ones.
18. And so, like their counterparts in the animal kingdom, they will come to an end from which their instinctive approach to living cannot deliver them.
19. A rational animal that is fed and cared for would soon realize what’s up and try to avert their captors (go on a hunger strike, etc.).
20. **Animals** that are threatened go into hiding or attack in defense as living things have a strong in-built survival **instinct**.
21. But **animals** that are treated well are being set up for slaughter.
22. This is the mentality of libertines and scoffers.
23. Their arrogance makes them an easy catch for God’s wrath.
24. They misinterpret good times and their ability to sin with impunity.
25. So their end will be like that of **animals “to be captured and killed”** for food and clothing.
26. They go through life in total ignorance in this regards.
27. The 2 nouns (**captured/ἄλωσις** – alosis **and killed/φθορά** - phthora) follow the preposition “εἰς – eis/**into/for**” and are here translated as infinitives to bring out the idea of purpose.
28. A more literal translation is: “**born as creatures of instinct** (governed by natural instincts) **for capture and slaughter**”.
29. They live out their lives and perish like other men, at which time they fall permanently into the hands of a living God.
30. God is free at any time to make their human existence miserable, as He often does with **these** types.
31. They are to God what animals are to humans; they are at His disposal.
32. We can see men all around us that are otherwise rationale beings acting only instinctively when it comes to the most important issue of life—the eternal well being of the immortal soul.
33. This comparison is seen in Psa.49 cf.vss.12,20.
34. So men that do not act in a rational and logical manner from an intellectually honest heart when it comes to God are acting “**like unreasoning animals**”.

THE 2ND EPISTLE OF PETER

35. If men acted rationally and sought the unknown God they would find Him and they would come to a knowledge of the truth and avoid God's wrath. Cf.Heb.11:6
36. That this description is wider in scope applying to multitudes that do not know God, Peter adds the narrower description pinpointing **these** heretics, "**reviling where they have no knowledge**".
37. The word translated "**where**" is literally "*with reference to the things which*/ἐν ὅς – in hos (prep.w/rel.pro.I/nt/pl.)".
38. It has as its antecedent in thought "*the angelic majesties*" or literally "*glories* (pl.)" of vs.10.
39. **These** men are continually ridiculing and attacking the things of BD to which they have been exposed in their association with Christianity.
40. Again, these are not just your run of the mill people that are corrupt in theology.
41. These individuals are especially satanic in that they openly ridicule and attack the very foundation of sound doctrine, morality and authority.
42. They take pride in their stupidity and are yet unaware how stupid they are.
43. They pour abuse on Christian restraint in matters of love, marriage and sex.
44. The participle "**reviling**" is again the verb for "*blaspheming*/βλασφημέω - blasphemeo".
45. The phrase "**they have no knowledge**" is the present indicative verb "*ἀγνοέω* – agnoeo" meaning "they keep on being void of information/ignorant or unaware".
46. That **these** "**have no knowledge**" in the matters of "*glories*" refers to a predisposition to not investigate issues carefully before they attack Christian beliefs and practices.
47. They flog things they do not understand or of which they are ignorant.
48. They are constantly attacking 'straw men' or things as they paint them and not as they really exist.
49. They use as their standard of ridicule the banner of Christianity that is not after the standard of sound doctrine.
50. Their hypocrisy knows no bounds.
51. These teachers cast their ridicule at what they have never come to understand.
52. Their version of things is either something they picked up from other heretics or pure invention.
53. This observation ("**reviling where they have no knowledge**") has the appearance of sanctified sarcasm to their pretensions of superior *gnosis*.
54. These men are supremely guilty of the sin of intellectual dishonesty.
55. These types tend to be densely ignorant about the things at which they direct their blasphemy.
56. To assault any true doctrine ("*glories*") is to be guilty of the sin of blasphemy.
57. Peter then describes the end of **these** men, "**will in the destruction of those creatures also be destroyed, suffering wrong as the wages of doing wrong**".
58. Vs.13a should go with vs.12 (there is no comma mark at the end of vs.12 in the Greek text; not until vs.13a).
59. Their end begins with the fact that they will perish with the **animals** they imitate.
60. The phrase features the verb "*φθείρω* – phtheiro/fut.pass.ind.3.p.; be corrupt, depraved; be destroyed, perish" and its cognate noun ἡ φθορά - he phthora/d.a.+L/f/s; decay, corruption, **destruction**".
61. Peter is not speaking of their spiritual corruption since he makes a comparison with the **animals**.

THE 2ND EPISTLE OF PETER

62. Thus, the translation “**destruction**” is best suited for the noun speaking of their physical **destruction**.
63. This in lieu of the other nuance of “corruption” as is emphasized in Jud.10.
64. The translation following the Greek word order is: “**in the destruction of those creatures, they will also be destroyed**”.
65. **Animals** are no match for the higher creation Homo sapiens. Cp.Gen.1:28
66. **Animals** are used for food and clothing and there isn’t anything these unreasoning **creatures** are able to do about it.
67. This statement is saying that as the ignorant **animals** are destined to meet their demise for all intents and purposes, so are **these** men at the hand of God.
68. They are “**captured and killed like unreasoning animals**”.
69. In the end, they will all be rounded up and used as trappings for the LOF.
70. In the tribulation they will be dealt with on a massive scale along with the **animals**.
71. The last phrase of vs.13a “**suffering wrong as the wages of doing wrong**” means that the false teachers will suffer payback as the wages of their wrongdoing.
72. Corresponding with the SUD is judgment.
73. Their pay is not at all what they expect.
74. They will experience the temporal and eternal wrath of the One whom they mocked.
75. The phrase literally reads: “**suffering damage/ἀδικέω** - adikeo (be wronged, hurt, injured) **as the compensation/μισθός** - misthos (**wages**) **of wrongdoing/ἀδικία** – adikias”.
76. Peter’s expression is another way of saying that they will be paid for all their efforts.
77. But the pay is according to their deed, which in this case demands divine retribution.
78. The intent of the libertines is to get away with it.
79. Their desire to bring away the **wages** of unrighteousness will backfire in the end and all they will end up with is permanent **damage**.
80. This is typical of people that look only to the immediate and short-term gratification but not to the lasting or eternal. Cp.Heb.11:24-26
81. And so, **these** false teachers will share the fate of irrational **animals**.
82. From inferring that **these** are like spiritual homosexuals to now comparing them to **unreasoning animals**, Peter brings out the depth and base depravity of their STA psyche that governs their lives.
83. Their depravity is magnified due to their exposure to sound doctrine otherwise.

THE 2ND EPISTLE OF PETER

THEIR SHAMELESS FLAUNTING OF DECEIT

EXEGESIS VERSE 13b:

^{GNT}2Peter 2:13b ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευχόμενοι ὑμῖν,

^{NAS}2Peter 2:13b **They count it a pleasure to revel in the daytime.** ἡγούμενοι ἡγέομαι (*adj. ptc./p/d/nm-p*; "considering/regarding/they count it"; same as 1:13) ἡδονὴν ἡδονή (*n-af-s*; "a pleasure"; used 5x) τὴν ἢ τρυφήν, τρυφή (*d.a. + n-af-s*; "the luxurious life/to revel"; used 2x, Luk.7:25) ἐν (*pL of time*) ἡμέρᾳ ἡμέρα (*n-Lf-s*; "daytime") **They are stains and blemishes, reveling in their deceptions,** σπίλοι σπίλος (*n-nm-p*; "spots/stains"; used 2x, Eph.5:27) καί (*cc*) μῶμοι μῶμος (*n-nm-p*; "blemishes/defects/disgraceful"; used 1x; in the LXX used of "defects" of priests or sacrificial animals e.g., Lev.21:17,18,21; Num.19:2; Deu.15:21; etc.) ἐντρυφῶντες ἐντρυφάω (*adj. ptc./p/a/nm-p*; "openly indulging in/reveling/delighting"; used 1x; 5x in LXX) ἐν (*pL*) αὐτῶν αὐτός (*nprgm3p*; "their"; ref. false teachers) ταῖς ἢ ἀπάταις ἀπάτη (*d.a. + n-Lf-p*; "deceptions/trickery"; used 7x) **as they carouse with you,** συνευχόμενοι συνευχόμεαι (*circ. temp. ptc./p/d/nm-p*; "while feasting together"; used 2x, Jud.12) ὑμῖν, σύ (*npd-2p*; "with you"; ref. believers)

ANALYSIS VERSE 13b:

1. Just like animals without reason, so the false teachers are alike as to not having any moral compunction.
2. Their conscience is seared and finds no shame as to their STA shenanigans.
3. This is the idea of the participial phrase, **"They count it a pleasure to revel in the daytime"**.
4. The participle translated **"they count/ἡγέομαι – hegeomai"** means "to consider or regard".
5. It is the same verb Peter used of himself in formulating a doctrinal opinion as to his approach in teaching BD in 2Pet.1:13.
6. In our verse, it highlights the human viewpoint opinion of the false teachers as to their right to exercise their teaching of STA liberation (cp.vs.19a) in practice.
7. The phrase **"a pleasure to revel"** emphasizes the fleshly stimulation their debauchery is designed to evoke in tempting others.
8. The noun **"pleasure/ἡδονή - hedene"** is the word from which we get the English "hedonism" and is used 4 other times in the N.T. Luk.8:14; Tit.3:3; Jam.4:1,3
9. It is the doctrine that **pleasure** is the principal good and should be the aim of action.
10. It embraces self-gratification in pursuit of the physical things in life and is exemplified today in the life styles of the rich and famous.
11. Its sister noun **"to revel/ἡ τρυφή - he truphe"** (both nouns are in the acc. case) means "luxurious living" (cp.Luk.7:25) or "indulgence" and hence "reveling" or "partying attitude".
12. This emphasizes the promise of experiencing the "good life" by letting the STA rule.

THE 2ND EPISTLE OF PETER

13. The libertines practiced what they preached and did not try to cover their debauchery from others.
14. This accounts for the phrase “**in the daytime**/ἐν ἡμέρα – en hemera”.
15. Daylight debauchery was frowned upon even in a degenerate Roman society (cf. 1The.5:7).
16. This Roman standard also explains Peter’s words in Act.2:15, rebutting the charge of daylight drunkenness.
17. Yet the libertines have no shame and it is of no wonder they bring reproach upon the Church (2:2b).
18. While their drunken, gluttonous and sensual actions were commonplace, their real jollies were realized in putting their libertinistic teaching into practice before believers and watching them stumble.
19. The STA robs the individual of innocence.
20. This fact draws reproachful labels by Peter and further explains the remainder of vs.13, “**They are stains and blemishes, reveling in their deceptions, as they carouse with you**”.
21. The nominative nouns “**stains and blemishes**/σπίλος καί μῶμος – pilos kai momos” point to their persons as a mark of STA filth and unrighteousness respectively, marring the reputation of the Church.
22. The participle translated “**reveling**/ἐντροφάω – entrophao” means “to openly indulge in” and looks to their solicitation of others to join them.
23. The prepositional phrase “**in their deceptions**/ἐν αὐτός ἡ ἀπάτη – en autos he apate” looks to their STA vices used as the tools for solicitation.
24. On the surface, STA activity often seems to be fun, but in reality it brings destruction (vs.3b).
25. The accusation is one of gross misbehavior in which these heretics “pushed the envelope” as far as they dared.
26. The final phrase, “**as they carouse with you**/συνευωχέομαι σύ - suneuwcheomai su” is literally “*while feasting together with you*”.
27. The participle is only used here and in Jud.12.
28. A primary venue these would use to target other believers was in the fellowship meals early Christians would enjoy with one another.
29. Jud.12 as a parallel refers to these fellowship get-togethers as “...*love feasts when they feast with you*”/ταῖς ἀγάπαις σύνευωχοῦμενοι – tais agapais suveuochooumenoi”.
30. Paul had to address abuses surrounding these kinds of church community meals that led to their discontinuance when associated with the Lord’s Table. Cf. 1Cor.11:20-34
31. The gravity (depth) of the libertine’s debauchery is seen in the fact that they took delight in seeing Christians fall into sin and accepting it based on their specious arguments.
32. They dressed up their greed and lust in religious garb that is all the better to deceive the careless.
33. But “naked lust” was their driving force as will be seen in vs.14.

THE 2ND EPISTLE OF PETER

THEIR PERPETUAL VICES AND VICTIMS

EXEGESIS VERSE 14:

GNT 2 Peter 2:14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δαλεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρρας τέκνα·

NAS 2 Peter 2:14 **having eyes full of adultery and that never cease from sin**, ἔχοντες ἔχω (adj. ptc./p/a/nm-p; "having") ὀφθαλμοὺς ὀφθαλμός (n-am-p; "eyes") μεστοὺς μεστός (a--am-p; "full/filled with"; fig. "preoccupied with"; used 9x) μοιχαλίδος μοιχαλίδος (ap-gf-s; "adultery"; note the feminine gender; lit. "of an adulteress") καί (cc) ἀκαταπαύστους ἀκατάπαυστος (a--am-p; "unceasing/never cease"; characterized by a strong sensual desire never satisfied; hapax) ἀμαρτίας, ἀμαρτία (n-Ablf-s; "from sin") **enticing unstable souls**, δαλεάζοντες δαλεάζω (adj. ptc./p/a/nm-p; lit. to lure, bait, entrap; "enticing/alluring") ἀστηρίκτους, ἀστήρικτος (a--af-p; "unstable/unsettled/wishy-washy"; used 2x, 2Pet.3:16) ψυχὰς ψυχή (n-af-p; "souls") **having a heart trained in greed**, ἔχοντες, ἔχω (adj. ptc./p/a/nm-p; "having") καρδίαν καρδία (n-af-s; "a heart") γεγυμνασμένην γυμνάζω (adj. ptc./Pf/p/af-s; "having been trained/exercised"; lit. to train naked; the word for gymnastic; used 4x; 1Tim.4:7; Heb.5:14; 12:11) πλεονεξίας πλεονεξία (n-gf-s; "of greed/covetousness/avarice"; same as 2:3) **accursed children**; κατάρρας κατάρρα (n-gf-s; "accursed"; used 6x) τέκνα· τέκνον (n-nn-p; "children")

ANALYSIS VERSE 14:

1. Vs.14 continues to build on the portfolio of shameless character that pictures these libertines.
2. It draws off of “*reveling in their deceptions*” as they are in the company of believers in vs.13b.
3. These false teachers are not the kind of males husbands and fathers want around their wives and daughters, “**having eyes full of adultery and that never cease from sin**”.
4. The phrase “**eyes full/ὀφθαλμός μεστός** – ophthalmos mestos” is figurative for a mental attitude preoccupation.
5. The pronominal adjective “**of adultery/μοιχαλίδος** – moichalis” is feminine and literally is “*of an adulterous woman*”.
6. The masculine “adulterer” is “μοιχός – moichos (cp.Luk.18:11; 1Cor.6:9; Heb.13:4).
7. Peter’s expression is graphic and what he is saying is they “have **eyes full of an adulteress.**”
8. In other words, they look at every female as if she was a loose woman.
9. They lust after every female they see; they view every woman as a potential adulteress.
10. They are continually preoccupied with M/A sins in this regard.
11. This evokes the next observation “**and that never cease from sin**”.
12. Lascivious thoughts, if dwelt upon, become dominant.
13. Their **eyes never cease from sin** emphasizing the depth of their bondage to sex lust.
14. It becomes impossible for them to look upon a woman without thinking of her sexually.

THE 2ND EPISTLE OF PETER

15. “**Never cease**/ἀκατάπαυστος - akatapaustos” is a hapax and carries with it a nuance of insatiable (never satisfied).
16. The ablative feminine singular noun “**from sin**/ἁμαρτία - hamartia” parallels their preoccupation of lusting after women.
17. They are addicted to sex lust.
18. Sex lust unchecked carries its own penalty.
19. It leaves men restless, always looking for more.
20. The solution is to make the adjustments to God in accordance with 1Pet.4:1-3.
21. Jesus condemned mental attitude adultery. Cf.Mt.5:28
22. As we have seen, these types are not content to defile themselves, but they seek to subvert the innocent; hence, the next phrase “**enticing unstable souls**”.
23. The participle “enticing/δελεάζω – deleazo” is a fishing metaphor and means “to bait”.
24. James uses the verb with respect to STA sway (Jam.1:14) and Peter will use it again in 2:18.
25. Xenophon speaks of men who are “hooked” by gluttony; Demosthenes knows men who are “hooked” by idleness and “having it too good”. *Ballinger, Analysis 2Peter*
26. “**Unstable souls**/ἀστήρικτος ψυχή - asteriktos psuche” refers to believers that are easily victimized by false doctrine.
27. The “**unstable**” looks to those believers that for whatever reason are not solid in their doctrinal frame of reference (cp.2Pet.3:16).
28. Those that have not been **trained** in the word of righteousness are especially vulnerable to specious teachings. Cp.Heb.5:13,14; 2Tim.3:16
29. Peter’s next charge takes calculated aim, “**having a heart trained in greed**”.
30. They are proficient in “**greed**/πλεονεξία - pleonexia” looking to their unbridled desire for more and more things.
31. Here it emphasizes the pursuit of money and illicit sex.
32. They had, as it were, “**been trained**/γυμνάζω – gumnazo” (using word from which our word “gymnasium” is derived) **in avarice**.
33. These men in practicing unbridled STA activity schooled themselves in the desire for forbidden things.
34. The STA has intelligence (b/c) and the more you indulge it, the more you educate the flesh.
35. The reference to “**a heart**/καρδία – kardia” means these vices have been engrained in the deepest recesses of their mind.
36. No wonder Peter concludes with yet another expressive Hebraism, “**accursed children**/κατάρρα τέκνον – katara teknon”.
37. He means “God’s curse is upon them!”. Cp.Gal.3:10,13 (2x); Heb.6:8; Jam.3:10
38. There is nothing vindictive in this; it is merely descriptive.
39. These types rest under the curse of God.
40. They are not only cursed as all unbelievers are (Gal.3:10,13), they are the special targets of God’s wrath, as were the three examples in 2Pet.2:4-6 cf.10a.
41. They will join these notorious sinners in infamy.
42. Modern liberals are the heirs of these first century heretics.
43. Their goal is to subvert the morals and faith of true believers.
44. They succeed in part, but are paying an unacceptable price.
45. They will be fully exposed and condemned for their subversive ways.
46. *Review the Doctrine of Adultery.*

THE 2ND EPISTLE OF PETER

THEIR CULPABILITY AND 1ST LOVE

EXEGESIS VERSE 15:

^{GNT} 2 Peter 2:15 καταλείποντες εὐθείαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν

^{NAS} 2 Peter 2:15 **forsaking the right way they have gone astray**, καταλείποντες καταλείπω (adj. ptc./p/a/nm-p; lit. to leave behind; fig. "forsaking/departing from") εὐθείαν εὐθύς (a--af-s; "straight/right"; used 59x) ὁδὸν ὁδός (n-af-s; "way/path") ἐπλανήθησαν, πλανᾶω (via p--3p; "they have gone astray/wandered"; saw verb in 1Pet.2:25; passive recognizes volition) **having followed the way of Balaam, the son of Beor**, ἐξακολουθήσαντες ἐξακολουθέω (adj. ptc./a/a/nm-p; "having followed/imitated"; used 3x, all in 2Pet.1:16; 2:2,15) τῇ ἢ ὁδῷ ὁδός (d.a. + n-df-s; "the way") τοῦ ὁ Βαλαάμ (d.a. + n-gm-s; "of Balaam"; used 3x, Jud.11; Rev.2:14) τοῦ ὁ Βοσόρ, (d.a. + n-gm-s; "of Beor"; used 1x) **who loved the wages of unrighteousness**, ὃς (rel. pro./nm-s) ἠγάπησεν ἀγαπάω (via a--3s; "loved") μισθὸν μισθός (n-am-s; "wages/compensation"; same as 2:13a) ἀδικίας ἀδικία (n-gf-s; "unrighteousness"; same as 2:13a)

ANALYSIS VERSE 15:

1. Peter continues by explaining why these false teachers especially (cp.vs.10a) have such notoriety of being called “accursed children” (vs.14).
2. In addition to their subversive immorality, what places them in a category unique to their brand of evil is their culpability to the truth.
3. This is the emphasis of the independent clause “**forsaking the right way they have gone astray**”.
4. The participle “**forsaking**/καταλείπω – kataleipo” means “to leave behind” and assumes a previous association, whether of place, person, thing or principle. E.g., Mat.4:13 (place); 16:4; 19:5 (persons); Mar.14:52 (thing); Heb.4:1 (principle, lit. “leaving behind *a promise*”).
5. Figuratively, it means to “abandon/forsake” as in our verse with respect to “**the right way**”.
6. The adjective “**right way**/εὐθύς ὁδός – euthus hodos” means “**straight way**” and is a common idiom used metaphorically for sound wisdom and the life that abides by it. Psa.5:8; Pro.3:6; 9:15; 15:21; Mat.3:3 cp. Psa.107:7
7. In our verse it is to be compared to “*the way of the truth*” in 2Pet.2:2.
8. The “**straight way**” is the antithesis to **unrighteousness**. Cp.2Pet.2:21
9. Hinting back to the dumb animal metaphor (2Pet.2:12) these “**have gone astray**/πλανᾶω – planao” (cp. use of the verb in 1Pet.2:25 with respect to “sheep”).
10. It indicates their complete spiritual disorientation and failure to embrace the truth of BD in spite of its presence.
11. Certainly, these of the 1st century that intimated a closeness of religious and social camaraderie in the lives of Christians were exposed to the righteousness of God.

THE 2ND EPISTLE OF PETER

12. An illuminating example of the kind of recalcitrant –V we are dealing with is found in Act.13:10 where Paul rebukes Elymas that he accuses of “*not ceasing to make crooked the straight ways of the Lord*”.
13. In spite of clearly hearing the truth, certain negative types not only repudiate it, but seek to enforce their brand of error otherwise in “*suppressing the truth in **unrighteousness***”. Cp.Rom.1:18
14. Theirs is an exceptional culpability making them prime targets for God’s wrath.
15. When men reject the truth, they buy into an alternative. Cf.Rom.1:25
16. The false teachers were exposed to Biblical Christianity at some level and they rejected it opting to pursue a course of life in contradiction.
17. There are, no doubt, many examples of individuals that have been exposed to sound BD and have not only rejected the call to faith, but actually gone on to sabotage the faith of believers.
18. These are the worst wolves in sheep’s clothing Jesus warned His disciples about in Mat.7:15.
19. Further, there are notable examples of born-again believers that have apostatized, as well. Cp.Acts.20:30
20. Peter again pulls in another O.T. example, here as another insight into the STA grid of these types, “**having followed the way of Balaam, the son of Beor**”.
21. The events of **Balaam** dominate Num.22-24.
22. **Balaam** was an O.T. Gentile prophet and a believer.
23. One might ask why are unbelieving false teachers compared to **Balaam**?
24. This because of the greed that characterizes both in comparison.
25. **Balaam** “**who loved the wages of unrighteousness**” are emulated by these heretics.
26. For **Balaam the wages of unrighteousness** was money. Cp.Deu.23:4
27. This highlights the false teacher’s no.1 STA pursuit in life (cp.vs.3a).
28. While the greed of the false teachers includes sex, they recognize that money provides maximum opportunity to exploit their phallic trends. Cp.1Tim.6:10
29. To pursue their STA gratifications, they use the ministry to empower them monetarily.
30. **Balaam** was a true prophet of God that went **astray** because he allowed his STA lust grid to subvert his **love** for God.
31. The false teachers allow their “**love**/ἀγαπάω – agapao” for money to sustain their seditious attitude toward the truth perpetuating it as their god in life.
32. In both cases, **Balaam** and the libertines prostitute their office for sordid gain. Cp.1Pet.5:2
33. The “agapao” verb for **love** looks to the attribute(s) of the one expressing the **love**.
34. The singular of the phrase translated literally, “**the wage of unrighteousness**” looks to the STA monetary greed of **Balaam** shadowed by the false teachers as their 1st **love**.
35. The readings for the name of Balaam’s father vary: **Bosor** (our verse transliterated) and **Beor** (Hebrew בְּעוֹר - beor and LXX Βεωρ – beor; cp.Num.22:5).
36. It has been suggested that “**Bosor**” may be a paronomasia (a play on words/pun) with the Hebrew *basar* (“flesh”), and as such, an allusion to the STA activity that cost **Balaam** his life and reputation.
37. The parallel of Jud.11 further supports the main idea of monetary reversionism as the primary thought here ascribed to the false teachers.
38. **Balaam** is otherwise only mentioned elsewhere in the N.T. in Rev.2:14, corresponding to the era of the Church in which we see the rise of Catholicism under Constantine.
39. This collaborates with our initial assessment in 2:1 that by that time in Church history, these false teachers were starting to dominate the landscape (313-590 AD).

THE 2ND EPISTLE OF PETER

BALAAM'S REBUKE

EXEGESIS VERSE 16:

^{GNT} 2 Peter 2:16 ἔλεγχεν δὲ ἑσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγγόμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.

^{NAS} 2 Peter 2:16 **but he received a rebuke for his own transgression; δέ (cc) ἔσχεν ἔχω** (viaa--3s; "he received/had") ἔλεγχεν ἔλεγχις (n-af-s; "a rebuke"; used 1x; used 2x in LXX, "complaint"; Job 21:4; 23:2) ἰδίας ἴδιος (a--gf-s; "for his own") παρανομίας· παρανομία (n-gf-s; "transgression/evil doing/wrongdoing"; used 1x; indicates deliberate action cf. LXX, Psa.37:7) **for a dumb donkey, speaking with a voice of a man, ἄφωνον ἄφωνος (a--nn-s; "silent/mute/dumb"; used 4x, Act.8:32; 1Cor.12:2; 14:10) ὑποζύγιον (n-nn-s; lit. a beast of burden/pack animal; in the N.T. always a "donkey"; used 2x, Mat.21:5) φθεγγόμενον φθέγγομαι (adj. ptc./a/d/nn-s; "speaking/clearly articulating"; used 3x, Act.4:18; 2Pet.2:18) ἐν (pI; "with") φωνῇ φωνή (n-lf-s; "a voice") ἀνθρώπου ἄνθρωπος (n-gm-s; "a man") restrained the madness of the prophet. ἐκώλυσεν κωλύω (viaa--3s; "restrained/prevented/hindered"; used 23x) τὴν ἢ παραφρονίαν. παραφρονία (d.a. + n-af-s; "the madness/insanity"; hapax) τοῦ ὁ προφήτου προφήτης (d.a. + n-gm-s; "of the prophet")**

ANALYSIS VERSE 16:

1. Peter continues to contrast the false teachers with Balaam by way of a specific incident that occurs in the narrative of Num.22-24.
2. The incident in view centers on Balaam's initial resolve to prostitute his office as a Gentile prophet.
3. Peter summarizes the particular account recorded in Num.22:22-35, **"but he received a rebuke for his own transgression; for a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet"**.
4. The historical setting behind operation Balaam was Israel's encampment in the plains of Moab on the east side of the Jordan. Num.22:1
5. The Moabite leadership was in a near state of panic at the Israeli presence. Num.22:2-3
6. Their fear was unfounded, as Israel had no intentions to invade their territory.
7. The king of Moab, Balak, sought an alliance with Midian based on fear of Israel. Num.22:4
8. He also sought the services of the **prophet** Balaam, who had a reputation for prophetic accuracy throughout the Middle East. Num.22:5-6
9. Balaam lived in Mesopotamia (northern by the Euphrates). Num.22:5
10. Balak, a pagan unbeliever, approached Balaam with money to curse Israel, so that he could defeat Israel militarily. Num.22:7.
11. Balaam's initial response was "no" based on direct divine revelation. Num.22:8-14
12. The delegation from Balak returned home empty-handed.

THE 2ND EPISTLE OF PETER

13. Balak sent a more distinguished delegation with authority to offer Balaam anything he wanted if he would come and curse Israel. Num.22:15-18
14. This time God allows Balaam to go, but tells him that he is to speak only what is revealed to him by God. Num.22:19-21
15. What must be understood here in the narrative is that initially God had told Balaam not to go (v.12) expressing His directive will.
16. So Balaam's departure is an example of the permissive will of God. Num.22:20 cp.vs.22a
17. God was not pleased with Balaam because He knew what was in his heart.
18. Balaam was fully engaged with his STA in spite of his grandiose affirmation in Num.22:18.
19. His statement in Num.22:19 contradicts vs.18.
20. Balaam is one of those people that wants it both ways.
21. Balaam types the false teachers as both choose to operate under God's permissive will in the face of having heard His directive will otherwise.
22. On the way to do the evil deed and earn his carte blanche fee, the famous incident with his **donkey** and the Angel of the Lord was designed to reinforce God's displeasure and to give the prophet another opportunity to "pull in his horns" (i.e., overrule his STA lust grid).
23. On the journey to Moab, Balaam's donkey suddenly left the road and ran into a field. Num.22:22b-23
24. The animal's seemingly unprovoked disobedience evoked Balaam's anger and he "struck the **donkey**" to get her to return to the road.
25. God enabled the **dumb** beast to see what was hidden from the prophet and his two servants.
26. The **donkey** then saw the Angel of the Lord again blocking a narrow path and swerving aside trying to go around Yahweh pressed Balaam's foot against a wall. Num.22:24-25
27. Balaam again struck his beast of burden.
28. A third time the Angel of the Lord blocked passage with a drawn sword and with no room to swerve lay down under Balaam. Num.22:26-27 cp.vs.31
29. This of course cost the **donkey** another beating.
30. The donkey's actions in all cases would be expected from a frightened animal.
31. Balaam's responses of anger were two-fold: his blindness/ignorance to the reality and frustration of being delayed on his way to acquiring "*the wages of unrighteousness*" (cf.2Pet.2:15c).
32. Balaam's **donkey** was privy to information that signaled danger and reacted accordingly.
33. The animal was without blame, but the same cannot be said for the **prophet**.
34. A part of the miracle was the fact that the humans present could not see the "adversary" blocking the way, but the **donkey** did see the danger ahead.
35. All Balaam saw was a clear road ahead.
36. This parallels his spiritual vision that was impaired by the rulership of his STA.
37. Finally, God enabled Balaam's **donkey** to speak in words intelligible to Balaam. Num.22:28-30
38. Peter describes the donkey's words as "**a rebuke**/ἐλεγξις – elegxis **for his own transgression**/ ἴδιος παρανομία – paranomia".
39. The noun "**transgression**" looks to an act of evil that is deliberate (cf.LXX; Psa.37:7).
40. The genitive case is of reference and looks to the reason for the rebuke i.e. "**...he received a rebuke with reference to his own transgression**".
41. Vs.16a is designed to bring out that those that are culpable to the truth and repudiate it expose themselves as targets to **rebuke**/censure/reproach by God.

THE 2ND EPISTLE OF PETER

42. Peter has all rights of apostolic authority to bring charge against these false teachers, especially as they are invading his apostolic canon.
43. Peter's example serves in part to validate that right.
44. Further, the verb "**rebuke**" can be understood with the idea of "complaint" as translated in the LXX in Job 21:4; 23:2.
45. The literal Greek using this translation would read, "**but he had a complaint due to his own transgression**".
46. In this case, the emphasis is on Balaam's words over the donkey's.
47. The genitive cases of "**his own transgressions**" would in this instance be subjective indicating that Balaam's words were initiated because of greed.
48. This highlights the idea that his anger was based on frustration of being delayed from acquiring his illicit wealth.
49. So both ideas of **rebuke** via the **donkey** and Balaam's STA driven **complaint** are embedded in Peter's words.
50. As for the donkey's **rebuke**, it begins by protesting her three whippings (vs.28b).
51. Balaam responds to her question, without apparent surprise, that he did what he did because she made a fool out of him.
52. His words in Num.22:29 are ironic in that Balaam has made, for all time, a mockery out of himself due to avarice/greed.
53. He reveals the degree of his rage, or as Peter calls it, his "**madness/παραφρονία – paraphronia (insanity)**", when he tells the **donkey** that she is lucky he didn't have a sword handy or she would be dead.
54. Balaam's example here pictures the intensity of the STA driving the libertines.
55. This answers, in part, their open display of daytime debauchery (2Pet.2:13).
56. When a person is so overtaken by some STA lust, they act in extreme fashion when the object of their lust is threatened or delayed.
57. Balaam's anger was not just the normal feelings of frustration, but the rage associated with any delay with respect to the object of his lust.
58. In Num.22:30 the **donkey** restrains Balaam's temporary insanity in accordance with Peter's words in this verse.
59. Had Balaam been in his right mind, he would have avoided cruelty to his longtime loyal beast of burden.
60. So he did not exercise self-control.
61. Neither do these false teachers.
62. Peter goes no further with the story of Balaam.
63. The Angel of the Lord revealed Himself to Balaam (Num.22:31-35) and told him that he would be a dead man if it were not for his **donkey**.
64. Balaam was permitted to go on with his journey, but expressly forbidden from cursing Israel.
65. In Num.23-24 is the account of Balaam blessing Israel on three occasions, to the chagrin of Balak.
66. Balaam was not through, as he found a way to earn a fee.
67. Balaam advised the Moabites to ensnare the Israelites in sacred prostitution. Num.31:16; cp. 25:1-18
68. He knew this would bring divine wrath on the Jews and make them vulnerable to their enemies.

THE 2ND EPISTLE OF PETER

69. The Midianites were also involved in this episode, and Moses' last action as a leader was to go to war against them. Num.31
70. Balaam was with the Midianite leadership when he was slain by the victorious Israelis. Num.31:8
71. He died the SUD, as he would not rein in his lust grid.
72. Like Balaam, the false teachers are consumed with avarice, and like him, they will receive "*the wages of unrighteousness*".
73. Like Balaam, they further encourage sex vice in others.
74. The oracular speech of the disobedient **donkey** is contrasted with the **madness/insanity** of the (culpably) disobedient prophet.
75. The verb "**speaking**/φθέγγομαι - phthengomai" is a word used for both a clear articulation of subject and of portentous utterances. Cf.Acts.4:18; 2Pet.2:18.
76. This further fits in with the dual nature of this verse (**donkey** vs. Balaam speech).
77. The words "**rebuke**", "**transgression**", and "**madness**" are found nowhere else in the N.T.

THE 2ND EPISTLE OF PETER

THE LIBERTINES' UTTER SPIRITUAL IMPOTENCE

EXEGESIS VERSE 17:

^{GNT} 2 Peter 2:17 Οὗτοι εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκούτου τετήρηται.

^{NAS} 2 Peter 2:17 **These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved.** *Οὗτοι οὗτος (near dem. pro./nm-p; "These" ref. false teachers) εἰσιν εἰμί (vipa--3p) πηγαὶ πηγή (n-nf-p; "springs/well/fountains"; used 11x) ἄνυδροι ἄνυδρος (a--nf-p; "without water/waterless"; used 4x) καί (cc) ὀμίχλαι ὀμίχλη (n-nf-p; "mists/fog"; used 1x) ἐλαυνόμεναι, ἐλαύνω (adj. ptc./p/p/nf-p; "being driven/being impelled forward"; used 5x) ὑπό (pAbl; "by") λαίλαπος λαίλαψ (n-Ablf-s; "furious gusts/strong winds/storm"; used 3x) οἷς ὅς (rel. pro./dm-p; "for whom") ὁ ζόφος (d.a. + n-nm-s; "the gloomy/black"; same as 2:4) τοῦ τό σκούτου σκούτος (d.a. + n-gn-s; "darkness"; saw use in 1Pet.2:9) τετήρηται. τηρέω (viPFp--3s; "has been reserved/kept/preserved")*

ANALYSIS VERSE 17:

1. Having clearly exposed the STA malfeasance of the false teachers, Peter now turns his attention upon their utter lack of spiritual input with respect to the Christian faith.
2. While a favored viewpoint is that one can always find some good in everyone, Peter's words here contradict that human good mentality (spiritually). Cp.Psa.14:1-3; 53:1-3
3. There is no benefit whatsoever these libertines have to offer as **“These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved”**.
4. The seducers of Biblical Christianity are described with two metaphors in this verse.
5. The first is they are **“springs without water/πηγή ἄνυδρος – pege anudros”**.
6. **“Water”** (or here lack of) is figurative for BD. Cp.Eph.5:26
7. Whatever lip service the libertines may otherwise give to BD, they are still rendered as spiritual “deserts”.
8. This describes the unsatisfactory nature of their propaganda.
9. The adjective **“without water”** is used 4x and apart from its 2 uses here and the parallel of Jud.12 it is used in association with the habitat of demons in Mat.12:43; Luk.11:24.
10. This couples their message to the doctrine of demons. Cp.1Tim.4:1
11. People (believers and unbelievers) come to the false teachers as to a “spring”, naively expecting thirst-quenching refreshment, only to find no drinkable **water**.
12. Only the person who is in touch with the pure **waters** of sound doctrine finds lasting satisfaction.
13. The only satisfaction found with the Libertines is their stroking of the STA (vs.18).
14. Heterodoxy (false doctrine) is all very novel, but is otherwise totally unsatisfying.
15. Liberal teaching cannot quench the longing for righteousness. Cf.Mat.5:6
16. The second metaphor is they are also **“mists driven by a storm/ὀμίχλαι ἐλαύνω ὑπό λαίλαψ – homichlai elauno hupo lailaps”**.

THE 2ND EPISTLE OF PETER

17. Aristotle (*Meteor.*1.34b) tells us that the “**mists** (*homichlai*; 1x) is the haze that heralds dry weather and then so easily dispersed by a sharp gust of wind.
18. This metaphor contains two elements.
19. First, like the preceding metaphor, the proponents of liberalism are a source of bitter disillusionment to the parched traveler or anxious farmer.
20. Second, this metaphor speaks to the instability of the false teachers and the ephemeral (short-lived/transient) nature of their teachings.
21. Their false doctrine cannot handle the test of time and are unsubstantial and flimsy.
22. Second-hand bookstores are filled with their philosophical and psychological rubbish.
23. They cause a sensation (theological audacity) when the product of their untaught and depraved minds is paraded before the public.
24. These types come in many guises, but all fail to deliver that which brings true spirituality to the hapless listeners.
25. Their final disposition of “**gloomy darkness**/ὁ ζόφος τὸ σκότος – ho zophos to skotos” **reserved** for **these** liberal heretics is akin to the **darkness** that they cast over humanity.
26. The **darkness reserved** for them is a much thicker and eternal one.
27. This verse supports the interpretation that the primary subjects of this prophecy are unbelievers.
28. The parallel expression in Jud.13 “*for whom the black darkness has been reserved forever*” further validates this premise..
29. The statement here also parallels 2Pet.2:4 where the same noun for eternal **darkness** (zophos/**gloomy**) is applied to the angels of the Gen.6 account (cp. Jud.6).
30. So a special **darkness** is “**reserved**/τηρέω - tereo” for unbelievers.
31. The perfect tense passive voice of the verb “**reserved**” compliments the perfect passive participle of “*born*” in vs.12.
32. This states that God predetermined in eternity past the judgment of unbelievers *born* into this world not willing to come to their spiritual senses.
33. -V to the SAJG spends eternity in **darkness**, since men love **darkness** and not the light of truth. Joh.3:19
34. It is not for lack of light that these individuals end up in hell.
35. They of all people are especially culpable, having had close association with Christian teachings.
36. Darwinism was spawned as a result of these types of teachers (cp.3:5).
37. If evolution is true, then absolutes fly out the window.
38. With God out of the picture, men are free to formulate their own mores.
39. The structure of this verse is poetic and grandiose.
40. A more withering picture of evil teachers in association with the Church is hard pressed to be found.

THE 2ND EPISTLE OF PETER

THEY TARGET THE UNSUSPECTING

EXEGESIS VERSE 18:

^{GNT} 2 Peter 2:18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους,

^{NAS} 2 Peter 2:18 **For speaking out arrogant words of vanity** γὰρ (*explan. conj.; "For"*) φθεγγόμενοι φθέγγομαι (*adj. ptc./p/d/nm-p; "speaking out"; same as 2:16*) ὑπέρογκα ὑπέρογκος (*ap-an-p; lit. excessive size/overgrown/swollen; of speech "bombastic/pompous/arrogant"; used 2x, Jud.16*) ματαιότητος ματαιότης (*n-gf-s; "emptiness/nothingness/nonsense", hence "vanity/futility"; used 3x, Rom.8:20; Eph.4:17*) **they entice by fleshly desires, by sensuality,** δελεάζουσιν δελεάζω (*vira--3p; "the keep on enticing/baiting/leading astray"; same as 2:14*) ἐν (*pI; "with"*) σαρκὸς σάρξ (*n-gf-s; "of flesh/fleshly"*) ἐπιθυμίαις ἐπιθυμία (*n-If-p; "lusts/desires"*) ἀσελείαις ἀσέλγεια (*n-If-p; "by sensuality"; same as 2:2,7*) **those who barely escape from the ones who live in error,** τοὺς ὀλίγως ἀποφεύγοντας ἀποφεύγω (*d.a. + adv.; "barely/scarcely"; used 1x; + subs. ptc./p/a/am-p; "those who escaped"; same as 1:4*) τοὺς ὀ ἀναστρεφόμενους, ἀναστρέφω (*d.a. + subs. ptc./p/p/am-p; "from the ones behaving/living/ conducting themselves"; used in 1Pet.1:17 for manner of life*) ἐν (*pL*) πλάνῃ πλάνῃ (*n-Lf-s; "error/delusion/deception"; used 10x*)

ANALYSIS VERSE 18:

1. Having no real spiritual sustenance in their message (vs.17), Peter goes on to explain what they do as an alternative, **“For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality”**.
2. In plain language, their propaganda consists of mouthing pompous nothingness.
3. The adjective **“arrogant/ὑπέρογκος – huperogkos”** means of “excessive size/overgrown”.
4. Here, of speech (**words**) it means bombastic (pretentious/pompous/verbose/grandiloquent).
5. It has the same sense as in its other use in the Jud.16 parallel exemplifying their intellectual arrogance.
6. Even with all the pretense, their **words** amount to nothing of significance.
7. The descriptive genitive **“vanity/ματαιότης – mataiotes”** means “emptiness/nonsense”, likening their message to nothing but “hot air” that blows away any promise of spiritual refreshment (*mists driven by a storm, vs.17b*).
8. **“Vanity”** is anything that will not stand the test of time (or eternity).
9. It is a word in the Bible that depicts all things as fleeting and ephemeral (transient). Cp. LXX use in Ecc.1:2,14; 3:19; 12:8
10. Even heaven and earth (as we know it) will pass away, but the Word of our God abides forever. Mat.24:35 cp.1Pet.1:24-25

THE 2ND EPISTLE OF PETER

11. Ostentatious verbosity (flamboyant wordiness) is their weapon to ensnare the unwary, and “**sensuality**/ἀσέλγεια - aselgeia (same as 2:2,7)” is their bait.
12. By appealing to the lust grid of the STA (**fleshly desires**/σάρξ ἐπιθυμία – sarx epithumia), with particular emphasis on sex lust, “**they entice**/δελεάζω – deleazo (same as 2:14)” their victims.
13. The verb “**entice**” again means to bait a trap or hook.
14. It is used in this same fashion of the STA in Jam.1:14.
15. Again, speech is the hook and the promise of sexual liberation is the bait.
16. The words “**fleshly lusts**”, or “**lusts of the flesh**”, stand in apposition to “**sensuality**” with both utilizing the instrumental case.
17. The latter defines the former i.e., it is sexual vice that is one, if not the primary, subject of their grandiose sophistry.
18. This sexual liberation is exactly what many modern liberals advocate.
19. Their presentation is sometimes couched in high-sounding academic jargon with the usual statistical appeal.
20. Others simply ridicule the “puritan ethic” in a frontal assault.
21. The practitioners of sexual liberation come in all shape and size (Hugh Hefner/Dr. Ruth/Madonna/Lady Ga Ga, etc., et. al., ad nauseam).
22. The young and hormone-driven in the cosmos are especially susceptible to this ideology.
23. Here, Peter draws our attention to a particular category that is especially vulnerable in the Church described as “**those who barely escape from the ones who live in error**”.
24. The substantival phrase “**the ones who live in error**/ὁ ἀναστρέφω ἐν πλάνῃ – ho anastrepho en plane” refers to unbelievers, or in Peter’s day, pagans. Cp.Eph.2:3 with the vb., *lived*).
25. This in contrast to emphasis on the false teachers as some commentaries suggest.
26. “**Those who barely escape**” is the substantival participle “ὁ ἀποφεύγω – ho apopheugo” meaning “to **escape**” associated with the adverb “**just barely**/ὀλίγως – oligos”.
27. This points to +V as either new converts or believers that are otherwise immature as to the WOG.
28. These words hint back to the likes of Lot that **barely** escaped God’s wrath on an otherwise unbelieving society.
29. In spite of the overwhelming evil and distortion of BD, +V is still taken care of.
30. However, those that are weak in doctrine are prime targets for these libertines (as was Lot).
31. The gross effect of the false teachers was to corrupt new/immature converts, and we know what Jesus said about causing such ones to stumble. Cp.Mat.18:6
32. The new or untrained converts are the unstable of vs. 14 (“*enticing unstable souls*”).
33. All sorts of vice is sanctioned in the name of Deity.
34. Certain Gnostic teachers sanctioned sexual vice in a sort of spirit over matter.
35. They contended that all that mattered was the salvation of the immortal soul that was secured through knowledge that they imparted, and the body mattered little, as it was temporal.
36. Others taught that the deeply spiritual should express their religion sexually, which was what paganism taught.
37. Paul countered this propaganda of licentiousness by asserting that the body is indeed important to God, for it is the temple of God the HS and those that defile the temple through vice will have their temple destroyed (SUD). Cp.1Cor.6:15-20
38. This consideration must always set boundaries to the Christian’s exercise of his liberty in Christ.

THE 2ND EPISTLE OF PETER

THEIR PROMISE

EXEGESIS VERSE 19:

^{GNT} 2 Peter 2:19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἤττηται, τούτῳ δεδούλωται.

^{NAS} 2 Peter 2:19 **promising them freedom while they themselves are slaves of corruption;** ἐπαγγελλόμενοι, ἐπαγγέλλομαι (*adj. ptc./p/d/nm-p; "promising"*) αὐτοῖς αὐτός (*npdm3p; "them"; ref. those that barely escape vs.18*) ἐλευθερίαν ἐλευθερία (*n-af-s; "freedom/liberty"; used 11x*) αὐτοὶ αὐτός (*emphatic; nprnm3p; "they themselves"*) ὑπάρχοντες ὑπάρχω (*circ. temp. ptc./p/a/nm-p; "existing as/being found at the present as"; same as 1:8*) δοῦλοι δοῦλος (*n-nm-p; "slaves"*) τῆς ἢ φθορᾶς· φθορά (*d.a. + n-gf-s; "of corruption/destruction"; same as 1:4; 2:12*) **for by what a man is overcome, by this he is enslaved.** γάρ (*expan. conj.*) ᾧ ὅς (*rel. pro./In-s; "that which/by what"*) τις (*indef. pro./nm-s; "anyone/a man"*) ἤττηται, ἡσσάομαι (*viPFp--3s; "has been made inferior/worsened/overcome"; used 3x, 2Cor.12:13; 2Pet.2:10*) τούτῳ οὗτος (*near dem. pro./In-s; "by this"*) δεδούλωται. δουλόω (*viPFp--3s; "he has been enslaved/under bondage"; used 8x*)

ANALYSIS VERSE 19:

1. The psychological aspect of this verse is profound.
2. It highlights the depth of hypocrisy religious reversionists go to in spite of their rhetoric.
3. The false teachers were “**promising them freedom**” – the very thing **they themselves** did not possess, “**while they themselves are slaves of corruption**”.
4. In the quest for self-expression, the false teachers have enslaved **themselves** to the ISTA.
5. To the new/immature converts that through faith in Christ have begun to taste the paradox of **freedom** from the “**corruption/ἢ φθορά** - he phthora” of their pre-salvation experience through voluntary bondage to Christ, the heretics propose a new paradox: **freedom** from the rules imposed by their new Master – only to plunge them back into the bondage in which they themselves lived.
6. The heretics would have us go back to the very things that are supposed to be in large measure in the rear view mirror of our Ph₁ adjustment. Cp. 1Pet.4:3; Eph.2:2,3
7. We as believers are no longer to live like unbelievers – for the lusts of the flesh.
8. The vaunted liberty (so-called) of the liberals constitutes license, and generates a new kind of bondage – bondage to the lusts of the flesh.
9. Jude defines their approach as a rhetoric of distorted grace. Jud.4
10. On the other hand, bondage to the “perfect law of liberty” (Jam.1:25) that is reviled by the liberals, leads in fact to a liberation/emancipation that transcends anything the heretics could imagine (“*the truth shall set you free*”; Joh.8:32).
11. Peter has already declared, in 2Pet.1:3,4, that true liberty (escape from the relentless grip of STA **corruption**), comes through the *epignosis* (true/full knowledge) of Jesus Christ (BD).

THE 2ND EPISTLE OF PETER

12. *Epignosis* demands a continuous and regimented pursuit of BD under MPR.
13. To the degree MPR and application wanes, to that degree true liberty is oppressed.
14. Theological liberals champion grace and love over law, but this leads only to license.
Cp.1Pet.2:16
15. The two spheres (grace and law) are not combatants, but correlatives.
16. Law (God's +R contained in moral precepts) is the hedge encompassing God's garden of grace.
17. Scripture suggests that there is a corrupted articulation of grace, in such verses as Col.1:6 and 1Pet.5:12.
18. Notice the subtlety of the two present participles in this verse (**promising**/ἐπαγγέλλομαι – epangellomai and what **“they are at the present**/ὑπάρχω – huparcho”).
19. They keep on chattering about **freedom** while all the while they keep on being **“slaves**/δοῦλος – doulos” to STA lust.
20. Jesus told the Jews that prided themselves on their liberty essentially the same thing: that they were actually slaves to their sinful natures. Cp.Joh.8:33 cf.vs.44
21. Personal sin of any kind places us in a state of slavery. Cp.Joh.8:34
22. The second half of the verse contains an axiomatic statement applicable to all, **“for by what a man is overcome, by this he is enslaved”**.
23. The indefinite pronoun **“a man**/τις – tis (**anyone**) makes the truism universal.
24. It involves a warning against lapsing into the kind of STA activity that is advocated by the heretics.
25. The axiom applies to both the false teachers and their victims, mentioned in vs.18.
26. Their victims include gullible, unwary believers.
27. The affirmation is a truism morally and ideologically.
28. The STA and human viewpoint of life are super-glued together.
29. Any STA vice that enslaves the “real you” (the soul) makes you its slave.
30. The resulting bondage produces loss, death, and misery.
31. The alternative is to be **“enslaved**/δουλόω – douloo” to God and righteousness.
Cf.Rom.6:18-22
32. Rebound and a determination to resist temptation is the way out of this jungle.
33. *Review the Doctrine of Freedom.*

THE 2ND EPISTLE OF PETER

THE DIRE EFFECTS ON THEIR VICTIMS VSS.20 – 22

THE EFFECT OF CULPABILITY AND REPUDIATION

EXEGESIS VERSE 20:

^{GNT} 2 Peter 2:20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν] καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

^{NAS} 2 Peter 2:20 **For if after they have escaped the defilements of the world** γάρ (*explan. conj.*) εἰ (*part. intro. 1st class cond.*) ἀποφυγόντες ἀποφεύγω (*circ. ptc./a/a/nm-p*; "after having escaped"; used 3x; same as 1:4; 2:18; antecedent are believers of vs.18) τὰ τὸ μιάσματα μίαισμα (*d.a. + n-an-p*; "the defilements/moral corruptions/corrupting influences"; used 1x; used in LXX to define that offensive to God; Lev.7:18; Jer.32:34) τοῦ ὁ κόσμου κόσμος (*d.a. + n-gm-s*; "of the world") **by the knowledge of the Lord and Savior Jesus Christ,** ἐν (*pI*; "by") ἐπιγνώσει ἐπίγνωσις (*n-If-s*; "full and accurate knowledge") [ἡμῶν] ἐγὼ (*npg-1p*; "our"; not translated in NAS; textual variance is whether it follows "Lord" or "Savior" in Grk. text; issue is moot) τοῦ ὁ κυρίου κύριος (*d.a. + n-gm-s*) καί (*cc*) σωτῆρος σωτήρ (*n-gm-s*; "Savior") Ἰησοῦ Ἰησοῦς (*n-gm-s*) Χριστοῦ, Χριστός (*n-gm-s*) **they are again entangled in them and are overcome,** δέ (*ch*; "then" [emphasizes contrasting affect of the apodosis]; translated as the following "and" in the NAS) πάλιν (*adv.*; "again") ἐμπλακέντες ἐμπλέκω (*circ. ptc./a/p/nm-p*; "having been entangled/involved in"; used 2x, 2Tim.2:4) τούτοις οὗτος (*near dem. pro./Ln-p*; "in these things/in them") ἠττῶνται, ἡσάομαι (*viip-3p*; "they are being overcome/conquered/made inferior"; same as vs.19) **the last state has become worse for them than the first.** τὰ τὸ ἔσχατα ἔσχατος (*d.a. + ap-nn-p*; "the last things/last state") γέγονεν γίνομαι (*viPFa--3s*; "has become") χεῖρονα χείρων (*compar. adj./nn-p*; "worse") αὐτοῖς αὐτός (*nrdm3p*; "for them") τῶν τὸ πρώτων. πρώτος (*d.a. + ord. adj./gn-p*; "than the first")

ANALYSIS VERSE 20:

1. Vss.20-22 stand as a stark warning to naive believers thinking of aligning with false teachers.
2. The consequences are stated with 2 explanatory clauses (vss.20,21) ending with a proverbial assessment (vs.22).
3. The explanatory nature of vss.20-21 highlights the culpability and reversionistic impact upon believers respectively.
4. Vs.22 then vividly visualizes their reversionism proverbially in a repulsive way.
5. The fine point of Peter's warning centers on the psyche of a believer that degenerates into reversionism through repudiation of sound BD after having embraced it previously.

THE 2ND EPISTLE OF PETER

6. Believers that fall for the propaganda of these false teachers in affect emulate their unbelieving counterparts described in vs.19.
7. As believers, they return to an STA enslavement of corruption while intellectually in denial of such bondage.
8. By embracing the Gnostic approach of spirituality via **knowledge**, they have abandoned the necessity of Christ's work on the cross and the issue of the STA in the Christian life.
9. To align themselves with the libertines who even "deny the Master" (2:1) is a path of reversionism that if left unabated would eventually lead the believer into the "no 2nd chance" category of reversionism as addressed in Heb.6:4-6.
10. This is the idea that underwrites the verses at hand.
11. Peter begins with the protasis of a 1st class condition, "**For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ**".
12. Commentaries are split as to the subjects of those that "**have escaped the defilements of the world**" referring to the false teachers or believers.
13. The respective interpretations generally follow how they also interpreted vs.18b: "*the ones who live in error*" as false teachers or the unbelieving pagan world.
14. Those that make the libertines the subject interpret our verse as stating that they "reigned in their STA morally" to some degree while in their association with these churches.
15. They then reverted back to their old unbridled STA lifestyle.
16. However, this violates the Greek language Peter has used to previously describe the heretics to include participles and present tense verbs depicting their undeterred STA pursuits:
 - A. "Reveling" (ptc., vs.13).
 - B. "Having" (ptc., vs.14a).
 - C. The phrase "*never cease from sin*" (vs.14a).
 - D. "Having" and "trained" (ptc.'s, vs.14b).
 - E. "Forsaking" and "having followed" (ptc.'s, vs.15).
 - F. "These are" (present tense, "*these keep on being*"; vs.17).
 - G. "Speaking out" (ptc., vs.18a).
 - H. "They entice" (pres. act. ind.; vs.18b).
 - I. "Promising while they themselves are" (ptc.'s, vs.19).
17. Another problem with this view is that the language of vss.20-21 would make the false teachers believers in contradiction to their final judgment (vs.17; "*for whom the black darkness has been reserved*").
18. Either that or the phrase "**after they have escaped the defilements of the world**" is less than actual conversion.
19. The participle "**after they have escaped**/ἀποφεύγω – apopheugo" is used only 3x; here and in 2Pet.1:4 and 2:18.
20. As with the previous two uses it refers to passing from the realm of spiritual death and defilement to spiritual life and cleansing and hence, believers.
21. It is incongruous to now force a change of meaning without an obvious disclaimer.
22. The noun "**the defilements**/τὸ μίαισμα – to miasma" is only used here in the N.T. and refers to the contamination associated with unchecked STA activity in an unsaved state.
23. It is used in the LXX of that which is reprehensible before God. Lev.7:18 (*offensive*); Jer.32:34 (*detestable*)
24. The phrase "**of the world**/ὁ κόσμος – ho kosmos" harks back to the unbelieving **world** controlled by lust in 1:4 (also in correlation with the ptc. "**escaped**").

THE 2ND EPISTLE OF PETER

25. All unsaved experience constant defilement living a life under the absolute tyranny of the ISTA.
26. That tyranny is interrupted beginning with the SAJG and through spiritual advance via the R_B and MAJG.
27. Peter describes the believers escape facilitated “**by the *epignosis*/ἐπίγνωσις of the Lord and Savior Jesus Christ**”.
28. This instrumental phrase of means further indicates believers are in view.
29. *Epignosis* refers to the accurate and complete knowledge of BD here and throughout the N.T.
30. Peter has used this word 3x already in 1:2,3,8.
31. All these verses use the term for spiritual information that enables believers to inherit blessing and be productive.
32. It is a term for BD that makes spirituality and advancement in the POG possible.
33. Thus, the escape is made possible by information inherent in the gospel and basic doctrine.
34. The good news of salvation and basic doctrine enables believers to break the grip of unrelenting STA lusts with the accompanying defilement.
35. The defilement refers to moral filth, as well as error in belief (false cosmogony, religion, etc).
36. *Epignosis* lifts the individual out of this sewer of satanic deception and danger.
37. The term points to the culpability of the believers in view.
38. It assumes those in view have embraced *epignosis*.
39. These are not believers introduced to Christianity with a skewered understanding of salvation and Ph₂ doctrine, but have been weaned under a sound Apostolic ministry.
40. They are on the right track doctrinally and now are in danger of opting for this libertine brand of lies.
41. When *epignosis* doctrine is rejected for distorted alien teachings, as in the instance of liberalism, **then “they are again entangled in them and are overcome”**.
42. The adverb “**again**/παλιν - palin” looks backward to their pre-salvation condition.
43. The aorist passive participle “**entangled**/ἐμπλέκω - empleko” is used 2x and means “preoccupied with/fettered/inordinately involved”.
44. The passive tense indicates allowing the STA to call the shots philosophically and morally as the ruler in life represented by the locative demonstrative pronoun “**in them**/οὗτος – houtos (nt./pl.)”.
45. The other use of the verb is used of the P-T not allowing himself to become inordinately distracted from his pastoral duties. 2Tim.2:4
46. The Greek also has the conjunction “δέ - de” that would be translated “**now/then**”, to indicate the further development of the apodosis.
47. The literal rendering is: “**now/then they have again become entangled in these things...**”
48. The present passive verb “**are overcome**/ἡσσάομαι - hessaomai” means “to be made worse off/to be made inferior”; hence, “**to be overcome/be conquered**”.
49. Believers in sound ministries that choose to otherwise apostatize are spiritually defeated (willing POWs) through entanglement with the vice that is in the **world** through lust.
50. This verb was used in vs.19 in connection with the axiom, “**for by what a man is overcome, by this he is enslaved**”.
51. This verse is without doubt dealing with reversionism.
52. A believer who has had some exposure to BD ends up living like an unbeliever caught up in false teaching and living according to the ISTA.

THE 2ND EPISTLE OF PETER

53. Peter then assesses the dire condition brought upon the believer for their repudiation of sound teaching as “**the last state has become worse for them than the first**”.
54. The phrase “**last state**/τό ἔσχατος – to eschatos” is easy enough to identify; it is reversionism.
55. In this case, reversionism that is full-blown, accompanied with the embracing of false doctrine with attendant STA lusts.
56. This **state**, he asserts, “**has become worse for them than the first state**”.
57. The “**first state**/τό πρῶτος – to protos” can only be their pre-salvation life.
58. This begs the question, “How is the **last state** (believer in reversionism) **worse than the first** (unbeliever)?”
59. In both states the individual is enslaved to the STA with its lusts, but being a believer in **Jesus Christ** is infinitely superior to the alternative.
60. The answer lies within the principle of the psychology of reversionism as we so stated at the beginning of the analysis.
61. When individuals are unsaved, yet positive, their chances of finding the truth are guaranteed, but when they allow brainwashing by liberal propaganda after the fact of receiving sound doctrine, their chances of recovery and further expression of +V are minimal if not void.
62. The casualties of this chapter are believers who abandoned orthodoxy for heterodoxy.
63. These have developed a mindset to embrace false doctrine over *epignosis*.
64. The mindset is one of determination to repudiate core doctrine with complete abandon.
65. This is brought out by the perfect tense of the verb “**has become**/γίνομαι – ginomai” that indicates past action with ongoing results.
66. We are not simply dealing with believers who got caught up in sensational sins of the flesh.
67. Recovery from carnality, even gross carnality, is common enough, but recovery where there is a volitional repudiation of the fundamentals is minimal, if not nil.
68. Again, Peter is dealing with the type of reversionism that can ultimately lead to no second-chance category of Heb.6.
69. Apostasy, where there is intellectual repudiation of the faith on the part of a believer, is worse only in the limited sense that there is little or no chance that they will recover.
70. Its one thing to be ignorant of the truth and ultimately willing to embrace it when it is heard; totally another thing to have once embraced it and determined to repudiate it opting for false doctrine destroying the very basics of the gospel both Ph₁ and 2.
71. Peter’s observation is to be taken within this narrow parameter.
72. It presents both irony and a paradoxical situation.

THE 2ND EPISTLE OF PETER

THE PARADOX DEFINED

EXEGESIS VERSE 21:

GNT 2 Peter 2:21 κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.

NAS 2 Peter 2:21 **For it would be better for them not to have known the way of righteousness,** γάρ (*explan. conj.*) ἦν εἰμί (*viIPFa--3s*; "it was/it would be") κρείττων κρείττων (*compara. adj./nn-s*; "better/good/superior"; saw use in 1Pet.3:17; the past tense of "it was/would be" with the comparative sets up a contrasting apodosis of 2nd class [contrary to fact] to the 1st class protasis of vs.20; it indicates possibility) αὐτοῖς αὐτός (*npdm3p*; ref. defected believers) μὴ (*neg. +*) ἐπεγνωκέναι ἐπιγνώσκω (*misc. inf./PFa*; functions as the subject; "not to have known/not to have complete and accurate knowledge") τὴν ἢ ὁδὸν ὁδός (*d.a. + n-af-s*; "the way") τῆς ἢ δικαιοσύνης δικαιοσύνη (*d.a. + n-gf-s*; "of righteousness"; same as 1:1; 2:5) **than having known it,** ἢ (*conj. with a compara.*; "rather than") ἐπιγνοῦσιν ἐπιγνώσκω (*d.a. + adj. ptc./a/a/dm-p*; "having a true and accurate knowlege/having known it") **to turn away from the holy commandment delivered to them.** ὑποστρέψαι ὑποστρέψω (*inf. purp./aa*; "to turn away") ἐκ (*pAbl*) ἀγίας ἅγιος (*a--Ablf-s* "holy") ἐντολῆς. ἐντολή (*n-Ablf-s*; "commandment") τῆς ἢ παραδοθείσης παραδίδωμι (*d.a. [governs the nouns also] + adj. ptc./p/a/Ablf-s*; "entrusted to/delivered/committed"; same as 2:4) αὐτοῖς αὐτός (*npdm3p*; ref. reversionists)

ANALYSIS VERSE 21:

1. In vs.21, Peter delves into further explanation as to the remarkable nature of reality behind the kind of reversionism in view (repudiation of BD opting for a religion refusing the necessity of Christ for spirituality).
2. It further defines why their state of reversionism is worse than even their unsaved state ending vs.20.
3. It pursues the ongoing paradox (a statement that seems contradictory or absurd, but may be true in fact) attached to volition so inclined to abandon *epignosis* pursuing **righteousness** for a faith promoting STA filth/liberalism.
4. Peter begins the verse with the paradox itself, **“For it would be better for them not to have known the way of righteousness, than having known it”**.
5. He then ends the verse defining the volitional propensity of the reversionist, **“to turn away from the holy commandment delivered to them”**.
6. The paradox is designed to draw attention to the awful consequences of becoming like the unbelievers who despise the distinctives of a Bible-based faith.

THE 2ND EPISTLE OF PETER

7. Intellectual repudiation carries with it the severest of penalties in terms of any prospect of Ph₂ adjustment to God.
8. The irony can't be missed of the believer that begins +V to BD ending up in reversionism to such a degree there is minimal or no potential for recovery.
9. It highlights searing the "good conscience" with a callous so thick it is immune to repentance. Cf. 1Tim.4:2
10. This based on the believer's own "will/volition".
11. That Ph₂ emphasis is at hand is brought out by the terms of knowledge used 2 times both referring to *epignosis* (ἐπιγινώσκω – epiginosko).
12. The contradictory nature of the paradox is set up with the comparative adjective "**better**/κρείττον – kreitton coupled with the conjunction "**rather than**/ἢ - e".
13. A 2nd class condition is now assumed in contrast to the 1st class of vs.20.
14. This is brought out by the imperfect past tense of "**it would be**/εἶμι - eimi" omitting the particle "ἄν – an", while rare in the NT, not absent (Kaufman, *An Introductory Grammar of the New Testament Greek*).
15. The 2nd class indicates that which is contrary to fact (untrue or unreal) and here indicates a slim possibility as if in a wish.
16. The idea is that "**it would be almost better...**".
17. A.T. Robertson discusses the "potential" use of the imperfect tense and illustrates it this way: "An example is found in Rom.9:3, where Paul almost expresses a moral wrong. He holds himself back from the abyss by the tense".
18. Just as Peter was not saying that the believer was better off as an unbeliever in vs.20, neither is he now saying that knowing *epignosis* is better than never **having known it** as a matter of practical reality.
19. The paradox is a way to exaggerate the consequences of +V not fulfilling their complete role as prize winners falling into a spiritual collapse otherwise possibly irreversible.
20. In contrast, it points to a kind of reversionism that is not exaggerated within the scope of depth and degree of repudiation of sound BD and alternate adherence to false doctrine.
21. Reversionists of this ilk are worse off "volitionally" **than** when they were ignorant of BD.
22. They choose to greatly, if not permanently, nix any further expression of +V.
23. The words "**the way of righteousness**/ἡ ὁδὸς ἡ δικαιοσύνη – he hodos he dikaiosune" are synonymous with the "**the way of truth**" in 2Pet.2:2.
24. Both expressions refer to the realm of Bible doctrine, including the Person and work of Christ.
25. The worst heretics of this chapter are unbelievers that deny the reality of Christ. Cp. 2Pet.2:1
26. The final part of the verse defines the singular factor behind the reversionism, "**to turn away from the holy commandment delivered to them**".
27. The infinitive "**to turn away**/ὑποστρέφω - hupostrepho" refers to reversionism and a kind of reversionism that is the most deadly in terms of any future repentance/recovery.
28. It is an infinitive of purpose and points to their self-determining will to leave *epignosis* for the liberal brand of Gnosticism (they purpose/resolve **to turn away**).
29. These have chosen a course of –V that despises the truth intellectually to such degree they have adopted religious thinking that attacks the very core of Christianity as an alternative.
30. Again, we are dealing with the same type of reversionism found in Heb.6 (where more mature believers are in view).

THE 2ND EPISTLE OF PETER

31. In this chapter, “unstable” or weaker/immature believers are those targeted by the false teachers to drag them down early on in life (cf. vss.14,18).
32. Wherever there is a wholesale repudiation of orthodoxy, there is little or no chance that the individual will make a full recovery.
33. So Peter is inspired to warn believers of the devastating nature of this category of reversionism.
34. The next difficulty presented by this verse is the identification of what Peter labels “**the holy commandment**”/ἅγιος ἐντολή - hagios entole”.
35. This exact expression occurs nowhere else in the N.T.
36. Through a process of elimination its meaning becomes clear.
37. Among those that regard the final verses (20-22) as referring to believers, the phrases “**the way of righteousness**” and “**the holy commandment**” is, for them, simply a reference to moral depravity apart from actual apostasy.
38. In other words, reversionism of a lascivious nature is what Peter is going to extremes to warn believers against.
39. If that be the case, is there any evidence that carnality involving immorality and dissipation is any more deadly than, say, legalistic reversionism?
40. According to what we observe in Scripture, the former is not viewed as holding its victims more so than some other brand of reversionism (a legalism or monetary grid).
41. In fact, the Heb.6 account is warning for believers not to re-engage into the legalistic Judaism of the time or face the consequences.
42. The Bible presents a variety of examples of those who fell into lasciviousness and dissipation and who came out of it (Corinthians, prodigal son, etc.).
43. Many a prodigal does not repudiate intellectually the faith of his salvation.
44. His understanding grows dim and is fogged, but he doesn’t necessarily embrace a belief system that assaults the Christian Faith.
45. It is not uncommon even today to witness those that have recovered from gross immorality.
46. During the time of carnal reversionism, these types of reversionist retain in their souls a remembrance of the things that can snatch them out of the fire (e.g., the prodigal son).
47. To leave the way of experiential holiness and return to the former (pre-salvation) path of carnality, while risky, is not even in the same league with the scenario of this chapter.
48. David didn’t repudiate the realm of doctrine in “Operation Bathsheba”.
49. The typical fundy read on this is that a believer swamped by carnality is much more miserable than he/she was as an unbeliever doing the same things.
50. This may only be the case where the believer is constantly assaulted from his/her conscience with the doctrine of SG3 (loss of the crown, which isn’t an issue for the lukewarm).
51. Back to the question as to the identity of the “**holy commandment**”.
52. There are many imperatives/commandments prescribed for believers living in the CA and they are all “**holy**”.
53. The salvation adjustment involves a **holy commandment**.
54. The “**holy commandment**” is found in 1Tim.6:13,14 and 1Joh.3:23 where each reference sums up the Christian experience in terms of Ph₁ and 2.
55. Peter will again allude to this comprehensive meaning in 2Pet.3:2.
56. It has to do with intake and application of BD until the end of Ph₂.
57. Peter summarizes Christianity as “**the sacred commandment**”.

THE 2ND EPISTLE OF PETER

58. The participle “**delivered** (*handed down*)/ἡ παραδίδομι - paradidomi” refers to both the oral (face-to-face teaching) and written (canon of Scripture) heritage of those that have heard and believed.
59. This expression is paralleled in Jud.3 as “*the faith which was once for all delivered to the saints*”.
60. And as such, it refers to Christian doctrine, with all its moral implications, that has been handed down to us via apostolic authority.
61. Believers that fall into this ilk of reversionism abandon much if not all opportunity to ever return to +V and enjoy a successful Ph₂.

THE 2ND EPISTLE OF PETER

THEIR PROVERBIAL PARALLEL

EXEGESIS VERSE 22:

^{GNT} 2 Peter 2:22 συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί, Ὑς λουσαμένη εἰς κυλισμὸν βορβόρου.

^{NAS} 2 Peter 2:22 **It has happened to them according to the true proverb, συμβέβηκεν συμβαίνω** (viPFa--3s; "It has happened/come about"; same as 1Pet.4:12) **αὐτοῖς αὐτός** (npdm3p; ref. victims of the false teachers) **τό** (d.a./nns; used absolutely; "the thing/the matter"; translated "according to" +) **τῆς ἡ ἀληθοῦς ἀληθῆς** (d.a. + a--gf-s; "the true") **παροιμίας, παροιμία** (n-gf-s; "proverb/figure of speech"; used 5x; all other uses in Joh.10:6; 16:25 [2x],29) **"A dog returns to its own vomit,"** **Κύων** (n-nm-s; "A dog"; used 5x, Mat.7:6; Luk.16:21; Phi.3:2; Rev.22:15) **ἐπιστρέψας ἐπιστρέφω** (adj. ptc./a/a/nm-s; "returns"; saw in 1Pet.2:25) **ἐπί** (pa; "to") **τὸ ἴδιον ἴδιος** (d.a. + a--an-s; "its own") **ἐξέραμα**, (n-an-s; "vomit"; hapax) **and, "A sow, after washing, returns to wallowing in the mire."** **καί,** (cc) **Ὑς ὕς** (n-nf-s; "A sow/female pig"; used 1x NT; 6x in LXX) **λουσαμένη λούω** (adj. ptc./a/m/nf-s; "after washing itself/cleansing itself"; used 5x; fig. of both Ph1 and Ph2 faith; Joh.13:10 cp.Heb.10:22) **"returns" supplied εἰς** (pa; "to") **κυλισμὸν κυλισμός** (n-am-s; "wallowing/rolling about"; hapax) **βορβόρου. βόρβορος** (n-gm-s; "in mud/mire/slime"; used 1x; used 2x in LXX Jer.45:6)

ANALYSIS VERSE 22:

1. Peter ends this section and chapter with a proverbial assessment as to the victims of the libertines, **"It has happened to them according to the true proverb, 'A dog returns to its own vomit,' and, 'A sow, after washing, returns to wallowing in the mire'".**
2. The first thing to jump out at the exegete is the fact that there are 2 proverbs, but yet Peter presents both as one **"according to the true proverb/τό ἡ ἀληθῆς παροιμία** – to he alethes paroimia (all are singular number).
3. Obviously, Peter considers both as referring to the same idea.
4. That is, both together singularly represent the status quo (condition) of believers that apostatize as being reversionists (-V).
5. Yet, individually the proverbs retain independent perspectives.
6. The perfect tense of **"It has happened/συμβαίνω – sumbaino"** relates their reversionism to the unrecoverable (no 2nd chance) type emphasized in vss.20-21.
7. It is a state of no probable return looking to the worst of no recovery at all.
8. The two similes are particularly apt as they recall the animal comparisons of the false teachers in vs.12.
9. Those that align themselves to their heresies have too lost all rational of reasoning choosing to live life only for the flesh and become targets of God's judgment.
10. The 1st **proverb** is Biblical, **"A dog returns to its own vomit"**. Cf.Pro.26:11

THE 2ND EPISTLE OF PETER

11. A **dog** will **vomit** up that which makes him sick only later to be found sniffing the very thing that made him sick.
12. This disgusting habit depicts the believer that repudiates the grossness of his former human viewpoint returning (ἐπιστρέφω – epistrepho) to a repackaged version (religious liberalism).
13. Those things that come out of the mouth reflect the thoughts of the heart and defile men. Mat.12:34; 15:18; Jam.3:10 cf.2Cor.6:11
14. The noun “**dog**/κύων – kuon” is only used figuratively of antagonistic –V and unbelievers in the N.T. Mat.7:6; Phi.3:2; Rev.22:15
15. This identifies the reversionist with the –V unbelieving counterpart false teachers.
16. The 2nd **parable** is not otherwise found in the Bible, but appears in the Syrian *Akihar* story: “My son, you have been to me like the swine that had been to the bath, and when it saw a muddy ditch, went down and washed in it, and cried to its companions, ‘Come and Bathe’”.
17. The “**sow**/ῥῆς – hus” that has been bathed (**after washing**/λούω – louo) represents Ph₁ cleansing from sins, only to go back to “**wallowing**/κυλισμός – kulismos” in the “**mire**/βόρβορος – borboros” of STA filth.
18. This **proverb** points to the reversionists in view as believers.
19. The mud the pigs roll around in often includes the filth of their waste.
20. This identifies the reversionist with the degenerate STA depravity of their counterparts.
21. Peter has spent considerable effort to inform and warn believers concerning lust masquerading as religion.
22. Modern liberalism is often dressed in religious clothing, but it is nothing better than ancient paganism repackaged.
23. *Review the Doctrine of Volition.*