

Warning Against False Teachers

- 2 Peter 1:21 speaks of God's true prophets of old among Israel. They spoke the words of the Holy Spirit.
- The apostles, prophets and others, such as Mark and Luke, were also inspired by the Holy Spirit.
- These men prophesied (taught) the will of God - nothing more or less.
- Chapter 2 speaks of false prophets or teachers who were determined to destroy God's people.

2PE 2:1 But false [sham, counterfeit] prophets also [in those days] arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies [opinions, doctrines, sects], even denying the Master who bought them, bringing swift destruction upon themselves.

1. False teachers abounded in Old Testament times. (Mic. 3:11; Isa. 28:7; Jere. 6:13; 23:14; Deut. 13:1-5; 18:20; Isa. 8:19; 28:7; Jere. 5:31; 23:21,22; 27:9, 10; 28:9; Exek. 13:3).
2. Many N.T. passages warn against false teachers. (Matt. 7:15; 24:4; 1 Jn. 4:1; Acts 20:28-30; 2 Cor. 11:13; 1 Tim. 4:1-3; 2 Tim. 3:1).

Future Tense

3. Peter uses the future tense and predicts the coming of "false teachers" - "there will also be false teachers among you."
 - a. The context seems to suggest the false teachers were already present. (2 Pet. 2:10-14).
 - b. Peter may be suggesting that the false teachers would grow worse or he sees that they will soon infiltrate the fellowship of his readers.
 - c. By the time the book of Jude was written the work of these false teachers was rampant.
4. The Greek has "haireisis" [hi' re sis] (heresies) and in the N.T. it usually means a sect or party. (Acts 5:17; 15:5; 24:5, 14; 26:5).
 - a. See also 1 Corinthians 11:19 where it means a "schism" or "faction" or "division."
 - b. Gal. 5:20 "party spirit" - RSV
 - c. It usually refers to a smaller and dissenting party of a large group.
 - d. Marshall has "opinions of destruction." See also McCord "destructive opinions"
 - 1) The word can mean "an opinion" which leads to division and to the formation of sects. Vine.
 - 2) It comes from the verb "haireomai" [hi re' o mi] meaning, "to choose; then that which is chosen. Hence an opinion."

5. These false teachers were “denying the Master who bought them.”

- The word “deny” comes from the Greek “arneomai” [ar ne’ o mi].
- The word “bought” comes from the Greek “agorazo” [a go ra’ zo] meaning to “buy, purchase.”
- The Greek “despotes” [des pot’ ace] means “lord, master.” The NIV has “sovereign Lord.”

a. It is not known how they were denying Jesus.	e. Some could have been saying the resurrection is past. (2 Tim. 2:18).
b. They may have denied Jesus coming in flesh. (1 Jn. 4:2).	f. It might have been by their wicked lives. They refused to live pure lives.
c. They may have denied the Deity and Lordship of Jesus.	g. It likely referred to all or most of the above especially 5.f
d. Some denied the atonement Jesus made.	

6. “Bought” refers to the ransom Christ paid on the cross. (1 Pet. 1:18,19). See 1 Cor. 6:20; Acts 20:28.

7. “Destruction” (Gr. “apoleia”) [a po’ lay a] means banishment from the presence of the Lord. (2 Thess. 1:9).

8. The “destruction” or “ruin” would be sudden and swift at the time of the Lord’s coming. (2 Thess. 3:7; 1 Thess. 5:2,3).

2PE 2:2 And many will follow their sensuality [licentiousness, uncontrolled lust, shameful, immoral ways], and because of them the way of the truth [uprightness, Christianity] will be maligned [blasphemed];

1. **“And many will follow their sensuality”**

- a. False teachers are very dangerous, and must not be ignored.
- b. “Licentiousness (aselgeia) [a sel’ gay a] denotes sensuality (debauchery, licentiousness).

2. **“and because of them the way of the truth [uprightness, Christianity] will be maligned;”**

a. “Way” - (Acts 9:2 19:9, 23, 22:4; 24:14).	d. Peter speaks of “the right way” (Acts 2:15).
b. “The way of salvation” (Acts 16:17)	e. “The way of righteousness” (2 Pet. 2:21).
c. “The way of the Lord” (Acts 18:25).	f. “the way of the truth” (2 Pet. 2:2).

Greed Motivated False Teachers

2PE 2:3 and in {their} greed [lust, covetousness] they will exploit [take advantage of] you with false [cunning, deceptive] words; their judgment [condemnation] from long ago is not idle, and their destruction [eternal misery] is not asleep [certain to come].

1. These false teachers are motivated by “greed.”

- a. He uses the Greek word “pleonexia” [ple o nek si’ a] for “covetousness.” (Lk.12:15; Mk. 7:21,22; Rom. 1:29;

Col. 3:5).

b. Religion was a racket with them.

c. **Many today make religion a racket.**

1) Some will teach anything for money.	3) Some pretend to heal for money and power
2) Some will give people permission to sin (indulgences) for money.	4) Some make religion a means of satisfying sexual desires or gaining power and fame.

2. **“They will exploit you with false words”** - The false teachers would say anything for money.

3. The destruction of these false teachers is certain.

a. “their judgment from long ago is not idle” - It has been impending a long time, but it will come.

b. God will punish them.

Note: “Destruction” (apoleia, a po’ lay a) has been used 3 times. (2 Pet. 2:1, 3).

Historical Cases Of Judgment Against Sinners

2:4-8

Sinful Angels

First Illustration Of The Swift Judgment Of God

2PE 2:4 For if [since] God did not [even] spare angels when they sinned, but cast them into hell [Tartarus] and committed them to pits of darkness, reserved for judgment;

- “siros” - pits — “zophos” - gloom - NIV “putting them to gloomy drugeons”
- Angels are created beings. (Psa. 148:2, 5). See Job. 38:7; Heb. 1:6, 7.
- Lit. “having consigned to Tartarus” is from the Greek participle “tartarosas” Verb “tartaro’o”
- The Greeks used the word “Tartarus” to refer to the lower realm of Hades where evil departed spirits were. Some think Tartarus is a special area in Hades for the angels. “deepest abyss of Hades”
- This place is not the same as “geh’enna” (hell).
- It is the place where the wicked suffer prior to their final sentencing and condemnation.

1. The sin of the angels is not revealed.

a. It is not stated when they sinned.

1) Some state this sin occurred in Genesis 6:1-3.

GEN 6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them,
GEN 6:2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

GEN 6:3 Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."

2) There is no evidence that "the sons of God" referred to angels in Genesis 6.

- "sons of God" can refer to angels. (Job 1:6, 2:1).
- It can also refer to God's children. (Gal. 3:26, 27).

3) The idea that angels had sexual intercourse with women is a Jewish myth without biblical support. See Matt. 22:30.

4) The "sons of God" are the sons of righteous men who married the daughters of wicked men, and their offspring were wicked - the Nephilim (fallen ones.).

b. It is not stated that the sin or sins of the angels all occurred at the same time.

c. It is possible they all sinned at the same time, but this is an assumption.

JUD 6 And angels who did not keep their own domain (principality), but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

- "domain" is rendered "principality" in the ASV and YLT.
- Gr. is "arche." [ar khay']- "beginning, rule, principality, abode, principality of spiritual existence."
- Lit. "having deserted their own habitation."
- ESV has "stay with their own position of authority."

2. The wicked angels were cast into hell (Gr. Tartarus).

a. Wicked angels have no hope. (Heb. 2:16).

HEB 2:16 For assuredly He does not give help to angels, but He gives help to the descendant of Abraham.

b. We should be thankful that Jesus died for us. He did not die for the angels or for the lower creation.

3. The word "Tartarus" denotes a place of punishment for the wicked angels.

a. It seems to be the equivalent of "hades" (Lk. 16:23, 24).

LUK 16:23 "And in Hades he lifted up his eyes, being in torment, and *saw Abraham far away, and Lazarus in his bosom. 24 "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.'

b. The rich man was in "hades" (torment) before the final judgment.

Noah And Ancient World Second Illustration Of The Swift Judgment Of God

2PE 2:5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly [people]; See 1 Pet. 3:20 - “eight persons”

1. Noah was “a preacher of righteousness.”
 - a. The Old Testament speaks of his outstanding character. (Gen. 6:8).
 - b. The Genesis record does not mention he was a preacher, but Peter knew this by oral tradition and revelation.
 - c. Noah would not have been a righteous man if he had not warned the people of God’s wrath.
2. The world of his day was very corrupt.

GEN 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. 6 And the Lord was sorry that He had made man on the earth, and He was grieved in His heart.

3. The “ancient world” was destroyed with a flood. (2 Pet. 2:5; Gen. 6-8).
4. Only eight persons were saved. (2 Pet. 2:5).

GEN 7:7 Then Noah and his sons and his wife and his sons' wives with him entered the ark because of the water of the flood.

1 PE 3:20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through {the} water.

- a. Those who spurned God’s word perished being drowned by the flood. (2 Pet. 3:6).
- b. The wicked received their just reward and the just were saved.

Sodom And Gomorrah **Third Illustration Of The Swift Judgment Of God**

2PE 2:6 and {if} [since] He [God] condemned the cities of Sodom and Gomorrah to destruction by reducing [burning] {them} to ashes, having made them an example to those who would live ungodly thereafter; See Gen. 19:24; Lk. 17:29.

1. The story of these wicked cities is found in Genesis 18 and 19. (50, 45, 40, 30, 20, 10).
2. Abraham pleaded for the people of Sodom. (Gen. 18:23-32).
3. The cities were completely destroyed. (Gen. 19:24; Lk. 17:29).

GEN 19:24 Then the Lord rained on Sodom and Gomorrah brimstone and fire from the Lord out of heaven,

LUK 17:29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all.

“Righteous Lot” **Lot Was Delivered Because He Was Righteous**

2PE 2:7 and {if} He rescued [saved, spared] righteous Lot, oppressed [and stressed, tormented] by the sensual [filthy] conduct of unprincipled [lawless] men

- “a’thesmos” - lawless, unprincipled
1. Lot, the nephew of Abraham, was spared because he was “righteous.” (2 Pet. 2:7, 8).
- Lot was the son of Haran and nephew of Abraham. (Gen. 11:27-32).
 - After the death of his father Haran (Gen. 11:28), Lot was left in the charge of his grandfather Terah, with whom he migrated to Haran . (Gen. 11:31).
 - Following the death of Terah, Lot accompanied Abraham [the son of Terah] to Canaan (Gen. 12:4-5) thence to Egypt, and back again to Canaan (Gen. 12:10; 13:1).
3. Lot was spared. (Gen. 19:16, 29).

GEN 19:16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the Lord was upon him; and they brought him out, and put him outside the city.

GEN 19:29 Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot lived.

Note: Lot was “greatly stressed” by the sinful conduct of Sodom and Gomorrah. RSV See Acts 7:24.

2PE 2:8 (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) [which he saw and heard],

- “basanizo” [ba sa nee’ zo] indicates “torture.” (Matt. 8:6; Mk. 5:7), and rendered “tormented” here.
1. Sin is very distressing to those who love righteousness.
 2. Christians should seek to convert all men, but will always be surrounded by evil.
 3. We must not let sin discourage or overcome us.
 4. The battle between good and evil is perpetual, and as good soldiers we must fight evil.

**Conclusion From This Old Testament History
“Keep The Unrighteous Under Punishment”**

Verse 9a is the conclusion to the condition of the “if clause” begun in verse 4. “For if God did not spare the angels..”

2PE 2:9 {then} the Lord knows how to rescue the godly from temptation [and trials], and to keep the unrighteous under punishment [being punished] for the day of judgment [and doom], Lk. 16:19-31.

1. **“the Lord knows how to rescue the godly from temptation [and trials]”** - 1 Cor. 10:13; Psa. 46:1; Jas. 4:7, 8.
 - a. “peirasmos” [pay ra smos’]
 - b. God can strengthen us when trials and temptations come, and rescue us.

2. **“and to keep the unrighteous under punishment [Hades in Tartarus] for the day [the final] of judgment,”**
NASB. Lk. 16:19-31.
 - a. “and to hold the unrighteous for the day of judgment, while continuing their punishment. {Or <unrighteous for punishment until the day of judgment>}” NIV
 - b. The Greek has “kolazomenous” [ko la zo men’ ous] meaning “being punished.” The Greek verb is “kolazo” [ko la’ zo]- I punish
 - c. **Literally the Greek reads**, “God knows how to keep the unrighteous until the day of judgment being punished.”
3. The idea of the passage is that the wicked are punished even before the judgment.
 - a. God can do this because He knows everything about the person.
 - b. The final judgment is not to determine guilt or innocence, for God already knows this.
 - c. He knows everything. (Prov. 15:3; Heb. 4:12; Rom. 2:16).
4. This is one of the key verses used to teach the wicked dead are consciously punished. See also Luke 16:23-25.
5. At the judgment the wicked will be cast into hell (geh’enna) - the place of eternal punishment.

2PE 2:10a and especially [without exception, above all] those who indulge the flesh in {its} corrupt desires and despise [scorn] authority.

1. The Greek is “malista” [mal’ is ta] - “most of all, above all, especially, particularly, chiefly.”
2. God will keep all those indulging in the work of the flesh under punishment.
3. Those who indulge the flesh will without exception be condemned, but they are not the only ones to be condemned. (Gal. 5:19-21; Rom. 1:18-31; 1 Tim. 1:8-11).

Picture Of False Teachers

2 PE 2:10b Daring, self-willed, they do not tremble when they revile angelic majesties,

1. **“those who indulge the flesh in {its} corrupt desires and despise [any type of] authority”** (2 Pet. 2:10a).

a. God and Christ	c. Parents
b. Church Leaders	d. Government

- Many in our age reject and spurn all authority.
- They suggest that are few, if any, commandments.
- They exclaim “We are free to do as we please.”
- They most often mock commandment keeping.

2. **“Daring [bold, unashamed], self-willed [only caring for own desires), they do not tremble when they revile angelic majesties [glories],”**

- NIV “celestial beings” Marshall “they do not tremble [at] blaspheming glories.”
- The Greek “doxa” is plural literally meaning “glories.”
- The word “angels” is an interpretation of “glories.”
 - a. The false teachers were “daring” (bold) in their evils manifesting no shame.
 - b. They were “self-willed” caring only for their own desires and will. They had total disregard for God’s will and the good of others.
 - c. They railed “angels” or perhaps “church authorities” or any authority that seeks to restrain those who would live after the flesh. McCord “they tremble before no rulers.”
 - 1) The Greek has “doxa” [dox’ a] meaning “glory.” Lit. “they tremble not when they blasphemy glories.”
 - 2) The reciprocal action of 2 Peter 2:11 has led many to believe that “doxa” refers to “angels.”
 - 3) This is very possible, but it is also possible that Peter is contrasting the attitude and actions of angels with these false teachers.
 - 4) The angels do not revile them before the Lord.

Note:

1. It is not obvious why the false teachers would rail angels who exercised no authority over them.
2. The passage might have some reference to 1 Corinthians 11:10 - “because of the angels.” They view human behavior and rejoice or become upset with our behavior. (Lk. 15:10).
3. It is more likely means they despised authority of apostles, elders, and other leaders.

Humility Of Angels

Who Are Greater In Might And Power

2PE 2:11 whereas [even] angels who are greater in might and power do not bring a reviling [slandorous] judgment [accusation] against them [the false, corrupt teachers] before the Lord.

1. The Greek has “an’gelos” in this verse rather than “dox’a” of the preceding verse.
2. The “angels” do not speak evil of the false teachers as they (the false teachers) did of the angels or church authorities or both.

Michael

JUD 1:9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did

not dare pronounce against him a railing judgment, but said, "The Lord rebuke you." Dan. 10:13, 21; 12:1.

DAN 10:13 "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, **one of the chief princes**, came to help me, for I had been left there with the kings of Persia.

DAN 10:21 "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except **Michael your prince**.

DAN 12:1 "Now at that time Michael, **the great prince** who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.

1. The death of Moses is recorded in Deuteronomy. (Deut. 34:5,6).
2. It does not record this argument over the body of Moses.
3. It is very unclear why they disputed about the body of Moses.

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