

Exegetical Notes for 2 Peter 2:1-22

KEY

ACCS = Ancient Christian Commentary on Scripture: New Testament XI (Gerald Bray, Ed.)

ADAMS = An Exposition of 2 Peter (Thomas Adams)

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

BAW = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

BKBC = Bible Knowledge Background Commentary: John, Hebrews - Revelation (Craig A. Evans, Gen. Ed.).

Brown = Parting Counsels: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter with Four Additional Discourses. Edinburgh: William Oliphant and Sons. 1861 (John Brown).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

Cedar = The Preacher's Commentary: James, 1 & 2 Peter, Jude (Paul A. Cedar).

Clark = Clark's Commentary (Adam Clark).

CNTOT = Commentary on the New Testament Use of the Old Testament (Beale and Carson, Eds.)

Comfort = New Testament Text and Translation Commentary (Philip W. Comfort).

Davids = The Letters of 2 Peter and Jude: The Pillar New Testament Commentary (Peter H. Davids).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Gill = Gill's Commentary on the Bible (John Gill).

Gene Green = Jude and 2 Peter: Baker Exegetical Commentary on the New Testament (Gene Green)

Grudem = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Helm = 1 & 2 Peter and Jude (David R. Helm).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Kelly = A Commentary on the Epistles of Peter and Jude (J.N.D. Kelly).

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

Lenski = The Interpretation of I and II Epistles of Peter, the three Epistles of John, and the Epistle of Jude (R.C. Lenski).

Luther = Commentary on Peter and Jude (Martin Luther).

Lloyd-Jones = Expository Sermons on 2 Peter (D.M. Lloyd Jones).

MacArthur = MacArthur New Testament Commentary: 2 Peter (John MacArthur).

Maclaren = Expositions of Holy Scripture: 2 Peter (Alexander Maclaren).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michael Green = Tyndale New Testament Commentaries: 2 Peter and Jude (Michael Green).

NLK = New Linguistic and Exegetical Key to the Greek New Testament..

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Thomas = 1 & 2 Peter: The Crossway Classic Commentaries (Griffith Thomas).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wallace = Greek Grammar Beyond the Basics (Daniel B. Wallace).

Three Steps of Exegesis

- ① Translate the text:** Do an initial translation of the passage.
 - ② Exegete the text:** Detailed exegesis of the passage by way of a "shot-gun" approach, using various exegetical tools.
 - ✓ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - ✓ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.
 - ③ Finalize a translation of the text:** Render a final translation after the exegesis and analysis of the grammar is complete.
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Parsing Verbs and Declining Nouns

Verbs: μ (ποιμαινω = to tend, shepherd || Verb: Aorist Imperative Active, Second Person Plural).
 ἀ (ἀποκαλύπτω = to reveal, disclose || Verb: Infinitive, Present Passive).

Nouns: μ , (μ = suffering || Noun: Neuter Genitive Plural).

Participles: μ (μελλω = to be about to || Participle: Feminine Genitive Singular, Present Active).

Adjectives: (ἐπιεικης = gentle, kind || Adjective: Masculine Dative Plural).

Pronouns: (ἐγω = I || First Person Independent Personal Pronoun: Nominative Singular).

ἥμιν (ἐγω = I || First Person Independent Personal Pronoun: Dative Plural).

ὑμ (συ = you || Second Person Independent Personal Pronoun: Dative Plural).

(αὐτος = He, Him || Third Person Independent Personal Pronoun: Masculine Nominative Singular).

Diagram

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

1 Εγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν
ἔσονται ψευδοδιδάσκαλοι οἵτινες παρεισάξουσιν αἱρέσεις
ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι.
ἐπάγοντες ἔαυτοῖς ταχινὴν ἀπώλειαν, 2 καὶ πολλοὶ
ἔξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις δί' οὓς ἢ ὁδὸς τῆς
ἀληθείας βλασφημηθήσεται, 3 καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις
ὑμᾶς ἐμπορεύσονται, οἵς τὸ κρίμα ἐκ παλαιοῦ οὐκ ἀργεῖ καὶ ἡ
ἀπώλεια αὐτῶν οὐ νυστάζει.

4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ
σειρᾶς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν
τηρουμένους 5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὅγδοον
Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ
ἀσεβῶν ἐπάξας 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας
[καταστροφῇ] κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν
τεθεικώς. 7 καὶ δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς τῶν
ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο. 8 βλέμματι γὰρ
καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας
ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν. 9 οἶδεν κύριος
εὔσεβεῖς ἐκ πειρασμοῦ ρύεσθαι ἀδίκους δὲ εἰς ἡμέραν
κρίσεως κολαζομένους τηρεῖν 10 μάλιστα δὲ τοὺς ὄπίσω
σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους καὶ κυριότητος
καταφρονοῦντας τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσιν
βλασφημοῦντες. 11 ὅπου ἄγγελοι ἰσχύῃ καὶ δυνάμει μείζονες
ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίου βλάσφημον κρίσιν.
12 Οὗτοι δὲ ὡς ἄλογα ζῷα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ
φθορὰν ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ ἀύτῶν
καὶ φθαρήσονται 13 ἀδικούμενοι μισθὸν ἀδικίας, ἥδονὴν
ἥγούμενοι τὴν ἐν ἡμέρᾳ τρυφῆν, σπίλοι καὶ μῶμοι ἐντρυφῶντες
ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν, 14 ὀφθαλμοὺς
ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας,
δελεάζοντες ψυχὰς ἀστηρίκτους καρδίαν γεγυμνασμένην
πλεονεξίας ἔχοντες, κατάρας τέκνα· 15 καταλείποντες εὐθεῖαν

όδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τὴν ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἡγάπησεν **16** ἔλεγξιν δὲ ἔσχεν ἴδιας παρανομίας ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.

17 οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὄμιχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἵς ὁ ζόφος τοῦ σκότους τετήρηται. **18** ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄλιγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφομένους, **19** ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς ὥστε γάρ τις ἥττηται, τούτῳ δεδούλωται. **20** εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἡμῶν] καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἥττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. **21** κρείττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. **22** συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας:

κύων ἐπιστρέψας ἐπὶ τὸ ἕδιον ἐξέραμα,
καί· ὃς λουσαμένη εἰς κυλισμὸν βορβόρου.

ENGLISH TRANSLATION:

1 But false prophets also arose among the people, just as also there will be false teachers among you who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. **2** And many will follow their sensuality, and because of them the way of truth will be blasphemed; **3** and in their greed they will exploit you with false words; their judgment from long ago is not idle and their destruction is not asleep.

4 For if God did not spare angels when they sinned, but cast them into Tartarus and delivered them to chains of darkness, reserved for judgment; **5** and did not spare the ancient world but protected Noah, the eighth person, a preacher of righteousness, when He brought a flood upon the ungodly world; **6** and if by reducing the cities of Sodom and Gomorrah to ashes He condemned them to ruin, making them an example of what will happen to the ungodly; **7** and if He rescued righteous Lot, oppressed by the sensual conduct of lawless men **8** (for by what that righteous man saw and heard while living among, his righteous soul was tormented day after day with their lawless deeds), **9** then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment:

10 And especially those who indulge the flesh in its corrupt desires and despise authority. Bold [and] arrogant, they do not tremble when they speak out against the glorious ones. **11** Whereas angels who are greater in might and power do not bring a slanderous judgment against them before the Lord. **12**

But these, like unreasoning animals, born as creatures of instinct to be captured and destroyed, reviling in their ignorance, will also be destroyed in their corruption. **13** suffering wrong as the wages of wickedness, they consider it a pleasure to indulge [themselves] in the daytime. They are stains and blemishes, reveling in their deceptions as they feast with you. **14** having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed. Accursed children! **15** Forsaking the right way they have gone astray, having followed the way of Balaam, the [son] of Basor, who loved the wages of unrighteousness. **16** But he was rebuked for his own lawlessness: a dumb donkey, speaking with the voice of a man, restrained the insanity of the prophet.

17 These are springs without water and mists driven by a storm, for whom the deep gloom of darkness has been reserved. **18** For by speaking arrogant, empty [words] they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error; **19** They promise them freedom while they themselves are slaves of corruption. For whatever overcomes a person, to this he is enslaved. **20** For if after they have escaped the defilements of the world by the knowledge of our Lord and Savior Jesus Christ, they are again entangled and overcome by them, the last state has become worse for them than the first. **21** For it would be better for them not to have known the way of righteousness than having known it, to turn away from the holy commandment delivered to them. **22** 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 mud.*

PASSAGE OUTLINE:

- I. Their Commencement (1-3)
- II. Their Condemnation (4-10a)
- III. Their Character (10b-17)

SERMON OUTLINE:

- I. The Commencement of False Teachers (1-3a)
 - A. Be Aware: False teachers in the church parallel the false prophets of Israel (1a)
 - B. Be Alert: False teachers in the church operate covertly (1b)
 - C. Be Separate: False teachers in the church deny Christ (1c)
 - D. Be Patient: False teachers in the church are being judged (1d)
 - E. Be Diligent: False teachers in the church will have a following (2a)
 - F. Be Grieved: False teachers in the church dishonor Christ (2b)
 - G. Be Discerning: False teachers in the church are identifiable (3)
 - 1. Three basic traits
 - a. They are greedy (3a)
 - b. They are shrewd / opportunistic (3b)
 - c. They are misleading (3c)
- II. The Condemnation of False Teachers (3b-10)
 - A. Their Judgment Declared (3b)
 - B. Their Judgment Described (3b-9)
 - 1. Described in Terms of the Past
 - a. Three Examples of God's Certain Judgment of the Unrighteous:

- 1) The Fallen Angels of Genesis 6
- 2) The Great Flood of Genesis 7
- 3) The Destruction of Sodom and Gomorrah in Genesis 19
- b. Two Examples of God's Gracious Preservation of the Righteous
 - 1) Noah
 - 2) Lot
 - c. The Elect in Christ will be Protected (9a)
- 2. Described in Terms of the Future (9b)
 - a. The False Teachers will be Condemned

III. The Character of False Teachers (10-22)

- A. They drink deeply at the well of sin (10a)
- B. They despise authority (10b)
- C. They are both bold and arrogant (10c-11)
 - 1. Evidenced in their speaking out against fallen angels
- D. They are like unreasoning animals in their ignorance (12)
- E. They sin in broad daylight (13a)
- F. They are con-men in the fellowship of the saints (13b)
- G. They are driven by unlawful desires (14a)
- H. They are greedy (14b-16)
 - 1. Stated (14b)
 - 2. Illustrated (15-16)
- I. They are filled with empty boasting (17-18)
- J. They promise freedom while they are slaves of corruption (19)
- K. They evidence their apostasy by returning to their former ways (20-22)
 - 1. As such they face a horrible judgment

PASSAGE SUBJECT/THEME (what is the passage talking about): The rise of false teachers in the church.

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): is expected, like the false prophets in Israel, and their doom is sure.

PASSAGE MAIN IDEA (central proposition of the text): The rise and fall of heretics in the church is certain.

CENTRAL PROPOSITION OF THE SERMON: Like taxes false teachers will afflict the church; like death they will come to an end.

SERMONIC IDEA/TITLE: Terrorists in the Church: The Description, Danger and Doom of False Teachers

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

After setting the stage in chapter 1, Peter now turns his attention to the apostates in chapter 2. The passage can be broken down into three sections (see outline). Note also the strong parallels to Jude.

Parallels between Jude and 2 Peter 2	
Jude	2 Peter 2
<u>Verse 4</u> For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ	<u>Verse 1</u> BUT false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.
<u>Verse 6</u> And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.	<u>Verse 4</u> For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;
<u>Verse 7</u> 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.	<u>Verse 6</u> and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter;
<u>Verse 8</u> Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties	<u>Verse 10</u> and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,
<u>Verse 9</u> 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.”	<u>Verse 11</u> whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.
<u>Verse 10</u> But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.	<u>Verse 12</u> But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,
<u>Verse 12</u> These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;	<u>Verse 13</u> suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,
<u>Verse 13</u> wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.	<u>Verse 17</u> These are springs without water, and mists driven by a storm, for whom the black darkness has been reserved.

The Use of Jude.

"It is argued that an apostle would not have made use of a writing by a non-apostolic person, and this writer's use of Jude thus rules out the possibility of Peter's being the author. But there are two assumptions here. The first is that Jude's the source of the corresponding passages in 2 Peter. This is not impossible, but not certain, and some have felt that the dependence was the other way (see discussion below in "Relation of 2 Peter to Jude"). The second assumption is that an apostle would not use a non-apostolic writing. But we are in no position to say what writings an apostle would or would not use. There is no reason for holding that Peter would not incorporate any useful words, no matter where he found them." [Carson and Moo]

Some scholars have proposed that Jude wrote both letters, the letter of Jude under his own direction and 2 Peter under Peter's direction.

As far as Jude is concerned, Carson and Moo write:

"Most of Jude is included in 2 Peter, no less than nineteen of his twenty-five being represented in the longer writing. It is difficult to hold accordingly that there is no relationship, although exactly what is the relationship is not easy to determine. While the subject matter of Jude is almost all to be found in Peter the wording is rarely identical. Guthrie has done some word counts and observes that the passages containing matter common to the two letters run into 297 words in 2 Peter and into 256 words in Jude but that only 78 were common to the two accounts. Thus if 2 Peter was the borrower, he has changed 70 percent of Jude's words and added some of his own, while if Jude took over a section of 2 Peter, he has changed a somewhat higher percentage and has reduced the length of the excerpt. Guthrie says that of twelve parallel sections, Jude is longer than Peter on five occasions, which means that neither writer is consistently more concise than the other. Whichever writer borrowed from the other, there was no slavish copying; the borrower shaped what he borrowed to make it fit his purpose.

Most writers hold that 2 Peter used Jude, largely on the grounds that it is difficult to imagine that a writer who on this hypothesis had so little to say as Jude would take an extract from the longer writing and do no more than simply add a few words. But such a procedure cannot be ruled out as impossible. Jude tells us that he wrote in a hurry (v. 3), and it may have suited him to make use of whatever material he happened to have by him." [437-38]

First Section: Verses 1-3a - I. The Commencement of False Teachers

Chiastic structure ==>

A NT Apostles (1:16-18)
B OT Prophets (1:19-21)
B OT False Prophets (2:1a)
A NT False Teachers (2:1b)

Second Section: Verses 3b - 9 - The Condemnation of False Teachers

Verses 4-9 constitute the second section of the chapter. Verse 4 begins a protasis that does not have an apodosis until verse 9.

Three examples of God's judgment: 1) The angels of Genesis 6:1-4; 2) Noah and the great flood; 3) Sodom and Gomorrah. These judgments point to God's final judgment. God's preservation of the righteous is a theme that runs parallel to these examples. There are three examples of judgment and two examples of God's preservation of the righteous. The three examples all have as their baseline the idolatry of sexual sin.

Cf. the parallel to Jude 5-7, noting the similarities and differences.

The *Commentary on NT use of the OT* paints this argument:

If God judged the angels (v. 4)

and if he judged the flood generation (v. 5) while at the same time sparing Noah (v. 5)
and if he judged Sodom and Gomorrah (v. 6), while at the same time preserving Lot (vv.7-8)

Then it follows that the Lord will preserve the godly in the midst of their trials (drawing this conclusion from the examples of Noah and Lot)

And it also follows that the Lord will punish the ungodly on the day of judgment (drawing this conclusion from the three examples of the angels, the flood, and Sodom and Gomorrah). [1048-49]

Third Section: Verses 10-22 - III. The Character of False Teachers

Focusing on the antinomian nature of the false teachers. Verse 10 is a hinge transitioning from the judgment in vv. 4-9 to the reasons for the judgment in vv. 10-22. Three reasons can be unpacked: 1) Arrogance; Sensuality; Greed.

Certain words frequent this section, making for several word plays that are difficult to bring out in English. Variants on the word βλασφεμεω (vv. 10,11,12) and φθορα (vv. 12-13). In v. 13 there's a play on words: αδικουμενοι μισθον αδικιας ("they were paid back with harm for the harm they have done"). In v. 15 Balaam is called the son of "Basor" making for a word play with the Hebrew בָּסָר.

Verses 17-22 turn to the effect the false teachers have on others. They were deceptive, promising much but delivering nothing (empty springs). They speak with assertion and confidence about matters they know nothing about (cf. 1 Tim. 1:7). They championed a licentiousness that put no restraints on the flesh, even sexually, but all claims to "freedom" were negated by the fact that they were slaves to their sin. In the end, they are apostates who are likened to pigs returning to the mud or a dog to his vomit. Their last state is worse than their first, a terrifying portrayal of hopelessness.

2 Peter 2:10-11
Interpretive Options and Difficulties

10 And especially those who indulge the flesh in its corrupt desires and despise authority. Bold [and] arrogant, they do not tremble when they slander the glorious ones. **11** Whereas angels who are greater in might and power do not bring a slanderous judgment against them before the Lord.

<i>What is the authority that the false teachers despise?¹</i>			<i>Who are the glorious ones?</i>		<i>Who is the "them" in v. 11?</i>		
God / Christ	Church leaders	Angelic authorities (ranks of angels)	Satan and /or evil angels	Holy angels	Holy angels	Fallen angels	The false teachers
<i>Strengths and Weaknesses</i>	<i>Strengths and Weaknesses</i>	<i>Strengths and Weaknesses</i>	<i>Strengths and Weaknesses</i>	<i>Strengths and Weaknesses</i>	<i>Strengths and Weaknesses</i>	<i>Strengths and Weaknesses</i>	<i>Strengths and Weaknesses</i>
<u>Strengths</u> The context (vv. 1, 4).	<u>Strengths</u> Church leaders were no doubt being scorned including Peter.	<u>Strengths</u> The context of the angelic beings.	<u>Strengths</u> The context. Parallel in Jude 9 (Michael/Devil).	<u>Strengths</u> Use of δόξας Parallel in Jude 8-9.	<u>Strengths</u>	<u>Strengths</u> Fits Jude 9.	<u>Strengths</u> Angels would not venture into the arena of judging men.
<u>Weaknesses</u>	<u>Weaknesses</u> Doesn't fit as well with the reviling of the 'glorious ones.' who seem to be angelic beings, not men.	<u>Weaknesses</u>	<u>Weaknesses</u> Evil angels called δόξας.	<u>Weaknesses</u> The parallel to Jude 9. Perhaps 1 Enoch 9.	<u>Weaknesses</u> Jude 9 (Michael did not pronounce judgment against Satan).	<u>Weaknesses</u>	<u>Weaknesses</u> Obvious that angels are greater in might than the human false teachers.

¹ I've omitted the view that this refers to governmental authorities and magistrates, a view common among the reformers and the post-reformation community (i.e. Calvin, Luther, Gill) as this view is generally seen as lacking by more recent scholars.

2:1 EXEGESIS

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν
ἔσονται ψευδοδιδάσκαλοι οἵτινες παρεισάξουσιν αἵρεσεις
ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι.
ἐπάγοντες ἔαυτοῖς ταχινὴν ἀπώλειαν,

Ἐγένοντο δὲ (γινομαι || Verb: Aorist Indicative Active, Third Person Plural).

καὶ ψευδοπροφῆται (ψευδοπροφῆτης, ὁ || Noun: Masculine Nominative Plural). False in the sense of a sham, or counterfeit. The καὶ suggests a connection to the preceding context, particularly verse 21. Men will speak from God, but keep in mind that false teachers also will speak lies.

ἐν τῷ λαῷ, (λαος || Noun: Masculine Dative Singular).

ώς καὶ ἐν ὑμῖν (συ = you || Second Person Independent Personal Pronoun: Dative Plural).

ἔσονται (εἰμι || Verb: Future Indicative Active, Third Person Plural).

ψευδοδιδάσκαλοι (ψευδοδιδάσκαλος, ὁ || Noun: Masculine Nominative Plural). "They are the antitheses of the apostles, teaching a false message of human invention rather than the apostolic message based on the divine words." [Bauckham]

οἵτινες (οἵστις = who || Relative Pronoun: Nominative Masculine Plural).

παρεισάξουσιν (παρεισάγω = to bring in secretly || Verb: Future Indicative Active, Third Person Plural). Smuggle, creep in under cover. Idea may be to introduce false ideas alongside of true ones (Expositors).

αἵρεσεις (αἵρεσις = opinion, dissension, heresy || Noun: Feminine Accusative Plural).

ἀπωλείας (ἀπωλεία, Ᾰ = destruction || Noun: Feminine Genitive Singular). Descriptive Genitive.

καὶ τὸν ἀγοράσαντα (ἀγοράζω = to buy, purchase || Participle: Accusative Masculine Singular, Aorist Active). God redeemed Israel out of Egypt (2 Sam. 7:23).

αὐτοὺς (αὐτος || Third Person Independent Personal Pronoun: Masculine Accusative Plural).

δεσπότην (δεσπότης, ὁ = Owner, master, lord, despot || Noun: Masculine Accusative Singular).

Cf. Jude 4 (Christ); Acts 4:24 (the Father)

ἀρνούμενοι (ἀρνεομαι = deny || Participle: Nominative Masculine Plural, Present Middle/Passive).

ἐπάγοντες (ἐπάγω = to bring on || Participle: Nominative Masculine Plural, Present Active).

ἔαυτοῖς (ἔαυτου || Third Person Reflexive Pronoun: Masculine Dative Plural).

ταχινὴν (ταχινος = swift, imminent || Adjective: Feminine Accusative Singular).

απωλειαν (απωλεια = destruction || Noun: Feminine Accusative Plural).

ENGLISH TRANSLATION:

But false prophets also arose among the people, just as also there will be false teachers among you who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But false prophets also arose among the people, (Εγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ,)

"But" stands in contrast to the previous paragraph.

Εγένοντο δὲ (γινομαι || Verb: Third Person Plural, Aorist Indicative Active).

καὶ ψευδοπροφῆται (ψευδοπροφῆτης, ὁ || Noun: Masculine Nominative Plural). Only here in the NT. False in the sense of a sham, or counterfeit. The καὶ suggests a connection to the preceding context, particularly verse 21. Men will speak from God, but keep in mind that false teachers also will speak lies.

ἐν τῷ λαῷ, (λαός || Noun: Masculine Dative Singular). Here referring to Israel (cf. Peter's illustrations in this chapter alone from the OT - Noah, v. 5; Sodom, v. 6; Lot, v. 7; Balaam, v. 15).

See passages such as Jer. 6:1ff., 28:9; Ezek. 13:9. (Dt. 13:1-5; 1 Kings 22:5ff; Jer. 5:31; Micah 3:5-12).

Contrast to "then" and "now". False teaching(ers) is/are nothing new. People who ask me about all the different religions and views, etc. Always been that way. Even while Jesus walked the earth there were false teachers / prophets (Matt. 7:15-20).

Nature of false prophets in the OT / Parallel to today's market-driven church. Rob Bell; Joel Osteen. 1) they lack divine authority; 2) they promise peace when God threatens judgment; 3) they will be judged by God.

just as also there will be false teachers among you who will secretly introduce destructive heresies, (ώς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας)

Justin Martyr alludes to this statement by Peter:

"For the prophetic gifts remain with us [i.e. Christians] even to the present time. And hence you [Jews] ought to understand that [the gifts] formerly among your nation have been transferred to us. And just as there were false prophets contemporaneous with your holy prophets, so are there now many false teachers amongst us, of whom our Lord forewarned us to beware." (Dial. 82:1).

Note they are "among you" - From within. Cf. the church at Ephesus that Paul warned in Acts 17 (cf. 1 Timothy). True as it relates to denominations; theological schools (RC's ?); local churches.

It was necessary expressly to shew this, because many imagined that the Church would enjoy tranquillity under the reign of Christ; for as the prophets had promised that at his coming there would be real peace, the highest degree of heavenly wisdom, and the full restoration of all things, they thought that the Church would be no more exposed to any contests. Let us then

remember that the Spirit of God hath once for all declared, that the Church shall never be free from this intestine evil; and let this likeness be always borne in mind, that the trial of our faith is to be similar to that of the fathers, and for the same reason — that in this way it may be made evident, whether we really love God, as we find it written in Deuteronomy 13:3. But it is not necessary here to refer to every example of this kind; it is enough, in short, to know that, like the fathers, we must contend against false doctrines, that our faith ought by no means to be shaken on account of discords and sects, because the truth of God shall remain unshaken notwithstanding the violent agitations by which Satan strives often to upset all things. [Calvin, 2 Peter]

παρεισάξουσιν (**παρεισάγω** = to bring in secretly || Verb: Third Person Plural, Future Indicative Active). Only here in the NT. Compound of **παρα** with **εἰσαγω** (to bring in). To bring in on the side, undercover. To bring something in that's outside. Smuggle, creep in under cover. Idea may be to introduce false ideas alongside of true ones (Expositors). Cf. related **παρεισακτος** in Gal. 2:4 (also a similar idea in Jude 4, "smuggled").

Fly in under the radar / stealth fighters.

Note the future here, as well as the present (v. 17) and past (v. 15). Literary device for effect. Perhaps also an allusion to Jesus' prophetic words in Matthew 24.

αἵρεσεις (**αἵρεσις** = opinion, dissension, heresy || Noun: Feminine Accusative Plural). Debate as to whether this is an anachronism to translate the word as "heresy" (as does the NIV / NASB, etc.).

The world changed over time. In the early to mid-first century the idea was sectarianism (sometimes that which was contrary or hostile to the church / orthodoxy).

Word is used 6 x in Acts (trans. "sect")

5:17 But the high priest rose up, along with all his associates (that is the sect of the Sadducees), and they were filled with jealousy;
15:5 But certain ones of the sect of the Pharisees who had believed, stood up, saying, "It is necessary to circumcise them, and to direct them to observe the Law of Moses."
24:5 "For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.
24:14 "But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law, and that is written in the Prophets;
26:5 since they have known about me for a long time previously, if they are willing to testify, that I lived {as} a Pharisee according to the strictest sect of our religion.
28:22 "But we desire to hear from you what your views are; for concerning this sect, it is known to us that it is spoken against everywhere." \

1 x each in 1 Cor. (factions) / Gal. (factions) / 2 Peter (heresies):

1CO 11:19 For there must also be factions among you, in order that those who are approved may have become evident among you.

GAL 5:20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

2PE 2:1 But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

By the start of the 2d century the word was being used in the sense of false teaching (Ignatius, Eph. 6:2).

ἀπωλείας (ἀπωλεία, ἡ = destruction || Noun: Feminine Genitive Singular). Descriptive Genitive. "Damnable" A.V. Because those who hold to them and promote them are destined for hell. Same word is used in Matthew 7:13.

Nature of these heresies? Early form of Gnosticism. They denied the future coming of Christ in judgement (3:3-4); they denied OT / Apostolic doctrine (1:16-21); they rejected Christ's Lordship over their lives (2:1,10) and were licentious (2:2,10, 13-20).

ECFs saw the application to the Nicolaitans (cf. Rev. 2). The Nicolaitans are considered a sub-set of early Gnosticism / licentious Gnostics. ==>

All the Gnostic heretics agree in disparaging the divinely created body, and over-rating the intellect. Beyond this, we perceive among them two opposite tendencies: a gloomy asceticism, and a frivolous antinomianism; both grounded in the dualistic principle, which falsely ascribes evil to matter, and traces nature to the devil. The two extremes frequently met, and the Nicolaitan maxim in regard to the abuse of the flesh was made to serve asceticism first, and then libertinism.

The ascetic Gnostics, like Marcion, Saturninus, Tatian, and the Manichaeans were pessimists. They felt uncomfortable in the sensuous and perishing world, ruled by the Demiurge, and by Satan; they abhorred the body as formed from Matter, and forbade the use of certain kinds of food and all nuptial intercourse, as an adulteration of themselves with sinful Matter; like the Essenes and the errorists noticed by Paul in the Colossians and Pastoral Epistles. They thus confounded sin with matter, and vainly imagined that, matter being dropped, sin, its accident, would fall with it. Instead of hating sin only, which God has not made, they hated the world, which he has made.

The licentious Gnostics, as the Nicolaitans, the Ophites, the Carpocratians, and the Antitactes, in a proud conceit of the exaltation of the spirit above matter, or even on the diabolical principle, that sensuality must be overcome by indulging it, bade defiance to all moral laws, and gave themselves up to the most shameless licentiousness. It is no great thing, said they, according to Clement of Alexandria, to restrain lust; but it is surely a great thing not to be conquered by lust, when one indulges in it. According to Epiphanius there were Gnostic sects in Egypt, which, starting from a filthy, materialistic pantheism and identifying Christ with the generative powers of nature, practised debauchery as a mode of worship, and after having, as

they thought, offered and collected all their strength, blasphemously exclaimed: “I am Christ.” From these pools of sensuality and Satanic pride arose the malaria of a vast literature, of which, however, fortunately, nothing more than a few names has come down to us. [Schaff, P., & Schaff, D. S. (1997). History of the Christian church. Oak Harbor, WA: Logos Research Systems, Inc.]

NICOLAUS, NICOLAITANS. Nicolaus of Antioch (Acts 6:5) is supposed to have given his name to a group in the early church who sought to work out a compromise with paganism, to enable Christians to take part without embarrassment in some of the social and religious activities of the close-knit society in which they found themselves. It is possible that the term Nicolaitan is a Graecized form of Heb. Balaam, and therefore allegorical, the policy of the sect being likened to that of the OT corrupter of Israel (Nu. 22). In that case the Nicolaitans are to be identified with groups attacked by Peter (2 Pet. 2:15), Jude (11) and John (Rev. 2:6, 15 and possibly 2:20–23), for their advocacy within the church of pagan sexual laxity. References in Irenaeus, Clement and Tertullian suggest that the group hardened into a Gnostic sect. E. M. BLAIKLOCK. [Wood, D. R. W., & Marshall, I. H. (1996). New Bible dictionary (3rd ed.) (823). Leicester, England; Downers Grove, Ill.: InterVarsity Press.]

NICOLAITANS [nik'ə lātənz] (Gk. *Nikolaïtes*). A party or sect present in the churches of Ephesus and Pergamum (Rev. 2:6, 15). Little is known about this group aside from the biblical references. Some scholars suggest that the Nicolaitans and the followers of Balaam (v. 14) were one and the same, a theory based largely on the similar etymology “to conquer the people” ascribed to both names (Gk. *niká* *laón*, Heb. *bala?* *?am*); the LXX, however, never uses Gk. *nikáo* to translate Heb. *bala?* Others speculate that the Nicolaitans were followers of Nicolaus (Nikolaos) of Antioch, one of the seven original elders (Acts 6:5), but again there is no evidence other than a similarity of names (cf. Irenaeus *Adv. haer.* i.26.3; iii:11.1), 1). The Nicolaitans may have practiced idolatry (especially eating meat offered to idols) and immorality (Tertullian *Adv. Marc.* i.29; *De praesc. her.* 33; *De pubic.* 19; Clement of Alexandria *Strom.* ii:20; iii:24), like other sects mentioned by name such as the followers of Balaam (Rev. 2:14) and Jezebel (vv. 20–24). Accordingly, some scholars have sought to establish a connection between this sect and the later Gnostics (cf. Hippolytus *Ref.* vii:36; Eusebius (HE iii:29). [Myers, A. C. (1987). The Eerdmans Bible dictionary (762–763). Grand Rapids, Mich.: Eerdmans.]

Nicolaitans (ni-koh-lay'i-tahns), a religious sect in Ephesus and Pergamum whose members were denounced in Rev. 2:6, 15 for eating food sacrificed to idols and for sexual license. The church fathers considered them followers of Nicolaus of Antioch mentioned in Acts 6:5 and founders of libertine Gnosticism, which remained active beyond the second century. Though this suggestion is possible, not many scholars would regard it as historically reliable. See also *Revelation to John, The; Ephesus; Pergamum.* [Achtemeier, P. J., Harper & Row, P., & Society of Biblical Literature. (1985). Harper's Bible dictionary (1st ed.) (704). San Francisco: Harper & Row.]

NICOLAITANS [nick oh LAY ih tuns] — an early Christian heretical sect made up of followers of Nicolas, who was possibly the deacon of Acts 6:5. The group is mentioned explicitly only in Rev. 2:6, 14–15, where it is equated with a group holding “the doctrine of

Balaam,” who taught Israel “to eat things sacrificed to idols, and to commit sexual immorality.” Balaam probably was responsible for the cohabitation of the men of Israel with the women of Moab (Num. 25:1–2; 31:16). Therefore, the error of this group was moral rather than doctrinal. If the “Jezebel” of Revelation 2:20–23 was a teacher of this sect, as many believe, their sexual laxity was indeed strong. Most likely, they were a group of anti-law practitioners who supported a freedom that became self-indulgence. It may have been the same heresy condemned in 2 Peter 2:15 and Jude 11. Some early church leaders believed the Nicolaitans later became a Gnostic sect. [Youngblood, R. F., Bruce, F. F., Harrison, R. K., & Thomas Nelson Publishers. (1995). Nelson's new illustrated Bible dictionary. Nashville: T. Nelson.]

"Therefore, since you have God's Word, you should take heed to yourselves that you do not have in addition also false teachers. This is sufficient admonition, and it cannot fail—where the Word of God is preached in its purity—that close upon it false teachers also should arise. The reason is that not everyone lays hold of the Word and believes it, although it is preached to all. They who believe it follow it and hold fast to it, but the greater part—they who do not believe—receive a false understanding of it. Therefore they become false teachers. . . . Therefore it concerns everyone's own soul's salvation to know what God's Word is and what false doctrines are." [Martin Luther, 2 Peter, 252-53]

Cf. Luther who saw so much application to Rome and the priesthood / indulgences, etc.

1JO 4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.

1JO 2:26 These things I have written to you concerning those who are trying to deceive you.

1JO 2:18 Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.

1CO 11:19 For there must also be factions among you, in order that those who are approved may have become evident among you.

2CO 11:13-15 13 For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. 14 And no wonder, for even Satan disguises himself as an angel of light. 15 Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.

ACT 20:28-30 28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 "I know that after my departure savage wolves will come in among you, not sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them.

even denying the Master who bought them, (καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι.)

"Even" (cf. Phil. "even" death on a cross – emphasis). Even here = ultimate in arrogance/hubris.

Introduces us to 2 related issues that arise out of this verse. Can genuine believers commit apostasy. What does this say, if anything, as to the extent of the atonement?

καὶ τὸν ἀγοράσαντα (ἀγοράζω = to buy, purchase || Aorist Active Participle: Accusative Masculine Singular). God redeemed Israel out of Egypt (2 Sam. 7:23). Common word used in 30 vv. in the NT (most in the Gospels). To "buy" as to purchase an item. Cf. Luke 17:28.

Jude's parallel in Jude 4 - "Jude never sees those who whom he opposes as belonging to the Lord, so they are said to deny 'our Lord and Master.'" [Davids, 221]

Redemption of creation?

δεσπότην (δεσπότης, ὁ = Owner, master, lord, despot || Noun: Masculine Accusative Singular). Cf. Jude 4 (Christ); Acts 4:24 (the Father). The ownership of t/one is emphasized / legal authority. Used of the authority of master's over their slaves. Here it seems to be related to creation.

Used 9 other times in the NT ==>

LUK 2:29 [of God the Father] "Now Lord, Thou dost let Thy bond-servant depart In peace, according to Thy word;"

ACT 4:24 [of God the Father] And when they heard {this,} they lifted their voices to God with one accord and said, "O Lord, it is Thou who \didst make the heaven and the earth and the sea, and all that is in them\,"

1TI 6:1 [of God the Father] Let all who are under the yoke as slaves regard their own masters as worthy of all honor so that the name of God and {our} doctrine may not be spoken against.

1TI 6:2 [of slave owners] And let those who have believers as their masters not be disrespectful to them because they are brethren, but let them serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these {principles.}

2TI 2:21 [of God the Father] Therefore, if a man cleanses himself from these {things}, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

TIT 2:9 [of slave owners] {Urge} bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative,

1PE 2:18 [of slave owners] Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable.

JUD 1:4 [of Christ] For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

* Textual issue. The KJV follows the TR which has added θεου (with δεσποτες modifying it). Thus the KJV makes this verse read that the Father is the δεσποτης, not the Son. This has influenced man, such as Gill, to assume that nowhere is δεσποτης used of Christ, therefore it is not used of him in 2 Peter 2:1.

REV 6:10 [of God the Father?] and they cried out with a loud voice, saying, "How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?"

This some of the uses can be debated (i.e. Rev. 6:10): δεσποτης is used 3x of human "masters;" 5x of God the Father; and 1x of Jesus Christ.

That the parallel in Jude is used of Christ doesn't necessitate that Peter means Christ here, but it's a strong witness in favor of it.

ἀρνούμενοι (ἀρνεομαι = deny || Present Middle/Passive Participle: Nominative Masculine Plural).

Theological issue: "How can someone perish whom Christ has redeemed? How were they redeemed if they could perish?"

Different views: 1) Loss of salvation; 2) unlimited redemption (cf. unlimited atonement, limited redemption); 3) universalist view (loss of reward); 4) judgement of themselves; 5) phenomenological (Peter describes them according to their profession, not according to reality); 6) Exodus / Deut. 32 (creational redemption).

Part of the problem is that we can't read "tone" or even at times sarcasm in printed words. Peter could be speaking sarcastically.

We know that Christ bought salvation for his church and only his church. He purchased it with his own blood (Acts 20:28). he loved the church and gave himself for it (Eph. 5:25). He will save his people from their sin (Matt. 1:21). He gives his life for the sheep (John 6). those who went out from us were not of us (1 John 2:19). Also Peter in 1 Peter 1:5. Cf. Romans 8:28-39; John 6.

He does not pray for the world (John 17:9). The two parts of his offices/priesthood are not disjoined. he does not sacrifice for those he doesn't intercede for.

Demonstrates that these were men that were in the church and identified themselves as Christians, at least at one point. Note that they once "knew" the way of righteousness (v.).

As to the extent of the atonement . . .

=> When Peter speaks of false teachers who bring in destructive heresies, "even denying the Master who bought them" (2 Peter 2:1), it is unclear whether the word "Master" (Gk. despotes) refers to Christ (as in Jude 4) or to God the Father (as in Luke 2:29; Acts 4:24; Rev. 6:10). In either case, the Old Testament illusion is probably to Deuteronomy 32:6, where Moses says to the rebellious people who have turned away from God, "Is not he your Father who has bought you" (author's translation).⁴⁰ Peter is drawing an analogy between the past false prophets who arose among the Jews and those who will be false teachers within the churches to which he writes: "But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them" (2 Peter 2:1). In line with this clear reference to false prophets in the Old Testament, Peter also alludes to the fact that the rebellious Jews turned away from God who "bought" them out of Egypt in the exodus. From the time of the exodus onward,

any Jewish person would have considered himself or herself one who was "bought" by God in the exodus and therefore a person of God's own possession. In this sense, the false teachers arising among the people were denying God their Father, to whom they rightfully belonged.⁴¹

So the text means not that Christ had redeemed these false prophets, but simply that they were rebellious Jewish people (or church attenders in the same position as the rebellious Jews) who were rightly owned by God because they had been brought out of the land of Egypt (or their forefathers had), but they were ungrateful to him. Christ's specific redemptive work on the cross is not in view in this verse.⁴² [Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan Publishing House, 1994), 600]

Footnotes:

40 Though the Septuagint does not use Peter's term *agorazo* but rather *kataomai*, the words are synonymous in many cases, and both can mean "buy, purchase"; the Hebrew term in Deut. 32:6 is *qanah*, which frequently means "purchase, buy" in the Old Testament.

41 The Greek word *despotes*, "Master," is elsewhere used of God in contexts that emphasize his role as Creator and Ruler of the world (Acts 4:24; Rev. 6:10).

42 This is the view taken by John Gill, *The Cause of God and Truth* (Grand Rapids: Baker, 1980; repr. of 1855 ed.; first published 1735), p. 61. Gill discusses other possible interpretations of the passage, but this seems most persuasive. We should realize that in both of his epistles, Peter very frequently portrays the churches to which he is writing in terms of the rich imagery of the people of God in the Old Testament; see W. Grudem, *The First Epistle of Peter*, p. 113.

Deuteronomy 32:6 "Do you thus repay the LORD, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you.

=> When these persons are said to be bought the meaning is, not that they were redeemed by the blood of Christ, for, as is before observed, Christ is not intended. Besides, whenever redemption by Christ is spoken of, the price is usually mentioned, or some circumstance or another which fully determines the sense of it; see Acts xx. 28; 1 Cor. vi. 20; Eph. 1. 7; 1 Pet. i. 18—19; Rev. v. 9, and xiv. 3—4, whereas here is not the least hint of anything of this kind. Add to this, that such who are redeemed by Christ are never left to deny him, so as to perish eternally; for could such be lost, or bring on themselves swift destruction, Christ's purchase would be in vain, and the ransom-price be paid for nought. But, the word buying regards temporal deliverance, and particularly the redemption of the people of Israel out of Egypt; who are therefore called "the people the Lord had purchased." The phrase is borrowed from Dent. xxxii. 6 . . . Nor is this the only place the apostle Peter refers to in this chapter; see ver. 12, 13, compared with Deut. xxxii. 5.

Nothing can be concluded from this passage in favor of Christ's dying for them that perish; since neither Christ, nor the death of Christ, nor redemption by his blood, are here once mentioned, nor the least intended. Nor can these words be thought to be a proof and instance of the final and total apostasy of real saints, since there is not anything said of these false teachers, which gives any reason to believe that they were true believers in Christ, or ever had

the grace of the Spirit wrought in their souls. [John Gill, The Cause of God and Truth, Section LIV (page 61)]

- => It is alleged by Arminians that Peter, speaking of "false teachers" who "deny the sovereign Lord [δεσποτην, *despoten*] who bought [ἀγορασαντα, *agorasanta*] them, bringing swift destruction upon themselves," clearly teaches that those who have been redeemed by Christ can finally perish, the implication being that Christ's death does not infallibly procure or guarantee the salvation of those for whom he died and hence it has no intrinsic saving efficacy. But Gary D. Long observes with respect to the verb root of the participle *ἀγορασαντα*, *agorasanta*, that

of its thirty occurrences in the New Testament, *ἀγοράζω* [*agorazo*] is never used in a soteriological context (unless II Peter 2:1 is the exception) without the technical term "price" (τιμης, [times] – a technical term for the blood of Christ) or its equivalent being stated or made explicit in the context (see I Cor 6:20; 7:23; Rev. 5:9; 14:3,4). . . . When it is translated with a meaning "to buy," whether in a soteriological or non-soteriological context, a payment price is always stated or made explicit by the context . . . in contexts where no payment price is stated or implied, *ἀγοράζω* [*agorazo*] may often be better translated as "acquire" or "obtain."

He concludes from an analysis of the two Greek words, taken together, against the background of their usage in the LXX and the New Testament, that what Peter actually intends to say in 2 Peter 2:1, alluding as he does to Deuteronomy 32:6 (in 2:13 he loosely alludes to Deuteronomy 32:5), is that

Christ, the sovereign Lord, acquired [or "obtained"] the false teachers (spots and blemishes, II Pet. 2:13) in order to make them a part of the covenant nation of God in the flesh because he had created them, within the mystery of his providence, for the purpose of bringing glory to himself through their foreordination unto condemnation (see II Pet. 2:12; Jude 4).

If Long is right, then what Arminian Christians allege to be a statement with grave soteriological implications for the particularist turns out in the end not to be a soteriological statement at all! Instead of portraying Christ in his role as Savior, Peter, referring to Christ in his role as their Sovereign Creator, states that these false teachers were denying that Christ was their Creator and Sovereign who owned them. [Robert Reymond, Systematic Theology, 700-01]

- => In 2 Pet. 2:1 ("denying the Lord that ought them"), the "false teachers" are described according to their own profession, not as they are in the eye of God. They claim to have been bought by the blood of Christ, and yet by their damnable heresies nullify the atonement. Turretin explains the "purchase" in this case, as redemption from the errors of paganism. See verse 20: "Escaped the pollutions of the world." Only the outward call is meant. Turretin defends this by the use in the passage of *despotes* instead of *sotera* and *agorazein* instead of *lytrousthai*. [Shedd, 749]

=> The phrase **who bought them** fits Peter's analogy perfectly. He is alluding to the master of a house who would purchase slaves and put them in charge of various household tasks. Because they were now regarded as the master's personal property they owed their complete allegiance to him. While false teachers maintain that they are part of Christ's household, they deny such professions through their actions— refusing to become servants under His authority. Bought (*agorazo*) means "to purchase," or "to redeem out of the marketplace," and in this context is parallel to Deuteronomy 32:5-6 (cf. Zeph. 1:4-6). The false teachers of Peter's day claimed Christ as their Redeemer, yet they refused to accept His sovereign lordship, thus revealing their true character as unregenerate enemies of biblical truth.

Many take this statement "the Master who bought them" to mean that Christ actually has purchased redemption in full for all people, even for false teachers. It is commonly thought that Christ died to pay in full the penalty for everyone's sins, whether they ever believe or not. The popular notion is that God loves everyone, wants everyone saved, so Christ died for everyone.

This means His death was a potential sacrifice or atonement that becomes an actual atonement when a sinner repents and believes the gospel. Evangelism, according to this view, is convincing sinners to receive what has already been done for them. All can believe and be saved if they will, since no one is excluded in the atonement.

This viewpoint, if taken to its logical conclusion, has hell full of people whose salvation was purchased by Christ on the cross. Therefore, the lake of fire is filled with those damned people whose sin Christ fully atoned for by bearing their punishment under God's wrath.

Heaven will be populated by people who had the same atonement provided for them, but they are there because they received it. Christ, in this view, died on the cross for the damned in hell the same as He did for the redeemed in heaven. The only difference between the redeemed's fate and that of the damned is the sinner's choice.

This perspective says that the Lord Jesus Christ died to make salvation possible, not actual. He did not absolutely purchase salvation for anyone. He only removed a barrier for everyone, which merely makes salvation potential. The sinner ultimately determines the nature of the atonement and its application by what he does. According to this perspective, when Jesus cried, "It is finished," it really should be rendered, "It is stated."

Of course, the preceding interpretational difficulties and fallacies arising from this view stem from the misunderstanding of two very important biblical teachings: the doctrine of absolute inability (often called total depravity) and the doctrine of the atonement itself.

Rightly understood, the doctrine of absolute inability says that all people are dead in trespasses and sins (Eph. 2:1), alienated from the life of God (Rom. 1:21-22), doing only evil from terminally deceitful hearts (cf. Jer. 17:9), incapable of understanding the things of God (1 Cor. 2:14), blinded by love of sin, further blinded by Satan (2 Cor. 4:4), desiring only the will of their father the devil, unable to seek God, and unwilling to repent (cf. Rom. 3:10-23). So how is the sinner going to make the right choice to activate the atonement on his behalf?

Clearly salvation is solely from God (cf. Ps. 3:8; Jonah 2:9)—He must give light, life, sight, understanding, repentance, and faith (John 1:12-13; 1 Cor. 1:30; Eph. 2:8-9). Salvation comes to the sinner from God, by His will and power. Since that is true, and based on the doctrine of sovereign election (1 Peter 1:1-3; 2 Peter 1:3; cf. Rom. 8:26-30; 9:14-22; Eph. 1:3-6), God determined the extent of the atonement.

For whom did Christ die? He died for all who would believe because they were chosen, called, justified, and granted repentance and faith by the Father. The atonement is limited to those who believe, who are the elect of God. Any believer who does not believe in universal salvation knows Christ's atonement is limited (cf. Matt. 7:13; 8:12; 10:28; 22:13; 25:46; Mark 9:43,49; John 3:17-18; 8:24; 2 Thess. 1:7-9). Anyone who rejects the notion that the whole human race will be saved believes necessarily in a limited atonement—either limited by the sinner who is sovereign, or by God who is sovereign.

One should forget the idea of an unlimited atonement. If he asserts that sinners have the power to limit its application, then the atonement by its nature is limited in actual power and effectiveness. With that understanding, it is less than a real atonement and is, in fact, merely potential and restricted by the volitions of fallen human beings. But in truth, only God can set the atonement's limits, which extend to every believing sinner without distinction.

Adherents to the unlimited view must affirm that Christ actually atoned for no one in particular but potentially for everyone without exception. Whatever He did on the cross was not a full and complete payment for sin, because sinners for whom He died are still damned. Hell is full of people whose sins were paid for by Christ—sin paid for, yet punished forever.

Of course, such thinking is completely unacceptable. God limits the atonement to the elect, for whom it was not a potential but an actual and real satisfaction for sin. God provided the sacrifice in His Son, which actually paid for the sins of all who would ever believe, the ones chosen by Him for salvation (cf. Matt. 1:21; John 10:11,27-28; Eph.5:25-26).

Charles Spurgeon once gave a pointedly accurate and convincing perspective on the argument about the extent of the atonement:

We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it; we do not. The Arminians say Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say "No, certainly not." We ask them the next question—Did Christ die so as to secure the salvation of any man in particular? They answer, "No." They are obliged to admit this, if they are consistent. They say "No, Christ has died that any man may be saved if"—and then follow certain conditions of salvation. Now, who is it that limits the death of Christ? Why you. You say that Christ did not die so as infallibly to secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say "No, my dear sir, it is you that do it." We say that Christ so died that he infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved and

cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.
(Cited by J. I. Packer, "Introductory Essay" in John Owen, *The Death of Death in the Death of Christ* [n.p., n.d.; reprint, London: Banner of Truth, 1959], 14.)

Contemporary writer David Clotfelter adds these observations:

. . . Arminianism tells us that Jesus died for multitudes that will never be saved, including millions who never so much as heard of Him. It tells us that in the case of those who are lost, the death of Jesus, represented in Scripture as an act whereby He took upon Himself the punishment that should have been ours (Isa. 53:5), was ineffective. Christ has suffered once for their sins, but they will now have to suffer for those same sins in hell.

The Arminian atonement has the initial appearance of being very generous, but the more closely we look at it, the less we are impressed. Does it guarantee the salvation of any person? No. Does it guarantee that those for whom Christ died will have the opportunity to hear of Him and respond to Him? No. Does it in any way remove or even lessen the sufferings of the lost? No. In reality, the Arminian atonement does not atone. It merely clears the way for God to accept those who are able to lift themselves by their own bootstraps. The Calvinist does not believe that any fallen person has such power, and so he views the Arminian atonement as unsuited to the salvation of sinners and insulting to Christ. (David Clotfelter, *Sinners in the Hands of a Good God* [Chicago: Moody, 2004] ,165)

Therefore, the false teacher's sins were not paid for in the atonement of Christ. [John MacArthur, 73-76]

John Gill ==>

. . . and even denying the Lord that bought them; not the Lord Jesus Christ, but God the Father; for the word κυριος is not here used, which always is where Christ is spoken of as the Lord, but δεσποτης; and which is expressive of the power which masters have over their servants, and which God has over all mankind; and wherever this word is elsewhere used, it is spoken of God the Father, whenever applied to a divine person, as in (Luke 2:29; Acts 4:24; 2 Timothy 2:21; Revelation 6:10) and especially this appears to be the sense, from the parallel text in Jude 1:4 where the Lord God denied by those men is manifestly distinguished from our Lord Jesus Christ, and by whom these persons are said to be bought: the meaning is not that they were redeemed by the blood of Christ, for Christ is not intended; and besides, whenever redemption by Christ is spoken of, the price is usually mentioned, or some circumstance or another which fully determines the sense; see (Acts 20:28; 1 Corinthians 6:20 7:23; Ephesians 1:7; 1 Peter 1:18,19; Revelation 5:9) whereas here is not the least hint of anything of this kind:
add to this, that such who are redeemed by Christ are the elect of God only, the people of Christ, his sheep and friends, and church, and who are never left to deny him so as to perish eternally; for could such be lost, or deceive, or be deceived finally and totally by damnable heresies, and bring on themselves swift destruction, Christ's purchase would be in vain, and

the ransom price be paid for nought; but the word "bought" regards temporal mercies and deliverance, which these men enjoyed, and is used as an aggravation of their sin in denying the Lord; both by words, delivering out such tenets as are derogatory to the glory of the divine perfections, and which deny one or other of them, and of his purposes, providence, promises, and truths; and by works, turning the doctrine of the grace of God into lasciviousness, being disobedient and reprobate to every good work; that they should act this part against the Lord who had made them, and upheld them in their beings and took care of them in his providence, and had followed them with goodness and mercy all the days of their lives; just as Moses aggravates the ingratitude of the Jews in (Deuteronomy 32:6) from whence this phrase is borrowed, and to which it manifestly refers: "do ye thus requite the Lord, O foolish people and unwise! is not he thy Father that hath bought thee? hath he not made thee, and established thee?" nor is this the only place the apostle refers to in this chapter, (see 2 Peter 2:12,13) compared with (Deuteronomy 32:5) . . . [Gill, 2 Peter]

Interestingly (and without basis) Lenski (a Lutheran) writes:

Here we have an adequate answer to Calvin's limited atonement: the sovereign Christ, bought with his blood, not only the elect, but also those who go to perdition. Calvin does not accept his epistle as canonical; in his extensive commentary on the New Testament it is not treated. May this clause, perhaps, have been a reason for the omission? [Lenski, 305]

See my sermon notes for a systematic treatment of this verse as it relates to the atonement.

Keep in mind that the word used here isn't the same word that's generally translated "redemption" or "to redeem." But the idea of a purchase is inherent in this word.

Different senses in the way that purchase / buy / redeem are used. 1) Fallen Sinners / Salvific: a) As to justification; b), As to Glorification; 2) Creation -

Idea of God redeeming creation. Cf. Romans 8.

Redeemed sinners: Titus 2:14; Galatians 4:5; Eph. 1:7.

Romans 8:23 - Redemption in the final / future sense. Also Eph. 1:14, 4:30. Cf. Peter's emphasis on the renewal of creation in chapter 3.

Atonement must be distinguished from redemption. The latter term includes the application of the atonement. It is the term redemption, not atonement, that is found in those statements that speak of the work of Christ as limited by the decree of election. In Westminster Confession 8.8 it is said that "to all those for whom Christ has purchased redemption, he does certainly and effectually apply and communicate the same." . . . Accordingly the Scriptures limit redemption, as contradistinguished from atonement, to the church. Christ "makes reconciliation for the sins of his people" (Heb. 2:17). His work is called "the redemption of the purchased possession" (Eph. 1:14). He is "the mediator of the New Testament, that by means of his death they which are called might receive an eternal inheritance" (Heb. 9:15). He "has

visited and redeemed his people" (Luke 1:68). David, addressing Jehovah, says, "Remember your congregation which you have purchased of old, the rod of your inheritance which you have redeemed" (Ps. 74:2). The elders of Ephesus are commanded to "feed the church of God which he has purchased with his own blood" 'Acts 20:28). "He sent redemption unto his people" (Ps. 3:9). "O Israel, Fear not; for I have redeemed you" (Isa. 43:1). "He shall save his people from their sins" (Matt. 1:21). Christ is "the Savior of his body the church" Eph. 5:23). "He said, surely they are my people: so he was their Savior" (Isa. 63:8). "I will save my people from the east country and from the west country" (Zech. 8:7). . . . Since redemption implies the application of Christ's atonement, universal or unlimited redemption cannot logically be affirmed by any who hold that faith is wholly the gift of God and that saving grace is bestowed solely by election." [Shedd, Dogmatic Theology]

Application to Lordless Salvation?

bringing swift destruction upon themselves. (ἐπάγοντες ἐαυτοῖς ταχινὴν ἀπώλειαν,)

ἐπάγοντες (ἐπάγω = to bring on || Present Active Participle: Nominative Masculine Plural). Present tense indicating that it's in process.

ταχινὴν (ταχινός = swift, imminent || Adjective: Feminine Accusative Singular). According to Schreiner, could be translated "sudden."

ἀπώλειαν (ἀπωλεία = destruction || Noun: Feminine Accusative Plural).

Cf. v. 3 (also vv. 9,12,17; 1 Peter 2:8b).

Peter uses a touch of irony here. They denied judgement and any sense of imminency (chapter 3). In what sense is the judgement swift? Not to be measured in our modern, western terms of right away. They were sowing seeds of destruction and were already reaping the beginning of their harvest. Much like false teachers today; they may appear to prosper in that they have followers, they are living a life of ease, etc. But they are sowing seeds that sprout poisonous plants with deadly results.

We will return to the theme of "destruction" (judgement / condemnation) in verses 3-10.

Interpretational Options in 2 Peter 2:1
even denying the Master who bought them

The Apostates were once Genuine Christians*	The Apostates were never Genuine Christians				
<i>They were atoned for and redeemed by Christ.</i>	<i>This was their own confession</i>	<i>This was the charitable observation of others in the church</i>	<i>They were truly redeemed but not justified</i>	<i>They were atoned for but not redeemed</i>	<i>God purchased them (owned them) as He did Israel (cf. Gen. 32:6; 2 Sam. 7:23)</i>
They forfeited their salvation by means of their apostasy.	This was their claim even though it wasn't grounded in reality.	This was how others in the church viewed them. Love demands that we give others the "benefit of the doubt" when it comes to their salvation.	They were redeemed in the sense that Christ died for them, purchasing them out of the slave market of sin. However, they never appropriated the gift by faith and were saved.	There are general benefits of Christ's death that all men receive while the specific benefit of redemption is limited to the elect.	Just as Israel was bought by God, the false teachers, who paralleled the false prophets of Israel, were His to do with as He wills. They were in rebellion against the Creator who owned them. Cf. 1 Peter 2:8.
The problem with this view is that it reads too much into the meaning of "bought" and violates the clear biblical teaching of other passages such as 1 Peter 1:1-9.	This view seems strained.	This view doesn't fit the context or the rest of Scripture. Apostates are not viewed as Christians, even in the judgement of charity. Cf. 1 John 2:19.	The problem with this view is that redemption in this sense is limited to the elect. Cf. Titus 2:14; Galatians 4:5; Eph. 1:7,14.	This view is a possibility. However, the concept of atonement (and the distinction between atonement and redemption) still has to be read into the text.	This view is consistent with Peter's use of OT imagery (he alludes to Gen. 32:6 here and in 2:13 he alludes to Gen. 32:5). This view is also consistent with the use of the word "despotes" (Master) and the fact that whenever redemption is used in the NT <i>salvifically</i> , there is a corresponding price stated such as the blood of Christ.

* Another view (that isn't worth defending) is that the apostates were and are genuine believers who won't forfeit salvation but who will forfeit reward.

2:2 EXEGESIS

GREEK TEXT:

καὶ πολλοὶ ἔξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις δί' οὓς ἡ ὄδὸς τῆς ἀληθείας βλασφημηθήσεται,

καὶ πολλοὶ (πολλοὶ || Adjective: Masculine Nominative Plural).

ἔξακολουθήσουσιν (ἔξακολουθεῖω = to follow, pursue || Verb: Future Indicative Active, Third Person Singular).

αὐτῶν (αυτοὶ || Third Person Independent Personal Pronoun: Masculine Genitive Plural).

ταῖς ἀσελγείαις (ἀσελγεία, η = licentiousness, debauchery, sensuality || Noun: Feminine Dative Plural).

δί' οὓς (ός = who, whom, what, which || Relative Pronoun: Masculine Accusative Plural).

ἡ ὄδὸς (όδὸς, η || Noun: Feminine Nominative Singular).

τῆς ἀληθείας (ἀληθεία, ας, η || Noun: Feminine Genitive Singular).

βλασφημηθήσεται (βλασφημεῖω = blaspheme || Verb: Future Indicative Passive, Third Person Singular).

ENGLISH TRANSLATION:

And many will follow their sensuality, and because of them the way of truth will be blasphemed;

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And many will follow their sensuality, (καὶ πολλοὶ ἔξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις)

See the parallel in Jude 4,7. Sensuous. Sexual lewdness. This is pervasive in our time. There is something about certain brands of false doctrine that attracts sexual perversion. Doctrinal perversion and sensuality so often go hand in hand. From pedophile priests to word of faith heretics who are known for their womanizing. Read in the news about some televangelist wannabe pastor who is under indictment for homosexuality or for soliciting prostitutes. Cf. Jimmy Swaggert;

ἔξακολουθήσουσιν (ἔξακολουθεῖω = to follow, pursue || Verb: Third Person Singular Future Indicative Active).

ταῖς ἀσελγείαις (ἀσελγεία, η = licentiousness, debauchery, sensuality || Noun: Feminine Dative Plural).

Never have false teachers lacked a following.

. . . hardly one in ten of those who have once made a profession of Christ, retains the purity of faith to the end. Almost all turn aside into corruptions, and being deluded by the teachers of licentiousness, they become profane. Lest this should make our faith to falter, Peter comes to our help, and in due time foretells that this very thing would be, that is, that false teachers would draw many to perdition. [Calvin, 2 Peter]

Libertinism. Lowering the bar of the standards for Xnity. Always an attractive "bait."

1JO 2:19 They went out from us, but they were not {really} of us; for if they had been of us, they would have remained with us; but {they went out,} in order that it might be shown that they all are not of us.

Arthur Pink says

"False prophets are to be found in the circles of the most orthodox, and they pretend to have a fervent love for souls, yet they fatally delude multitudes concerning the way of salvation. The pulpit, platform, and pamphlet hucksters have wantonly lowered the standard of divine holiness and so adulterated the Gospel in order to make it palatable to the carnal mind."

What about mishandling the Bible? Note the training of pastors and the equipping of the saints as essential in that regard. False teachers of chapter 2.

Cf. a 17th c. statement on the qualifications of ministerial candidates (Westminster Book of Church Order):

"He shall be examined touching his skill in the original tongues, in his trial to be made by reading the Hebrew and Greek testaments and rendering some portion of them into Latin. And if he be defective in them, inquiry shall be made more strictly after his other learning and whether he have skill and logic and philosophy."

and because of them the way of truth will be blasphemed; (δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται,)

On "the way" or "the way of truth" (cf. Acts 9:2; 19:9; 23; 24:14,22; 18:25,26; John 14:6).

βλασφημηθήσεται (βλασφημηθήσεται = blaspheme || Verb: Third Person Singular Future Indicative Passive).

Examples of this throughout history and today are legion. Licentious Christianity is as bad as hateful Christianity. Doesn't matter of you're Westboro Baptist (God Hates Fags) or Word of Faith heretics. In the eyes of the world it amounts to one big joke and thus blasphemous the One whom these false teachers claim to represent. Bad doctrine leads to bad living. So much could be said here even as it relates to "carnal churches" who teach a watered down Gospel message. Hypocrisy.

People notice two things: Hate and Hypocrisy. Hate / Love ; Hypocrisy /

True Christianity is blasphemed, reviled, cursed, condemned by outsiders who see professed Christians running to all manner of excesses. "If that is Christianity," they will say, "curse it!" When many follow such excesses, outsiders are unable to distinguish and so blaspheme the whole "way." These false exponents seem true products of the way to them. [R.C.H. Lenski. The Interpretation of the Epistles of St Peter St. John, and St. Jude (reprint, Minneapolis: Augsburg, 1966), 307]

MacArthur: "To counter these relentless, satanic efforts, the church must be doctrinally pure, and Christians must live the kind of righteous lives that make the transforming power of Christ believable. With this in mind, the apostle Paul exhorted the Philippians, "Prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked world" (Phil. 2:15). [MacArthur, 78]

JER 6:16 Thus says the \Lord\, # "Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you shall find rest for your souls. But they said, 'We will not walk {in it}.'

MAT 7:14 "For the gate is small, and the way is narrow that leads to life, and few are those who find it.

ROM 2:24 For "\the name of God is blasphemed among the Gentiles because of you," just as it is written.

TIT 2:5 {to be} sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

TIT 2:8 sound {in} speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

1PE 2:12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe {them}, glorify God in the day of visitation.

2:3 EXEGESIS

GREEK TEXT:

καὶ ἐν πλεονεξίᾳ πλαστοὶς λόγοις ὑμᾶς ἐμπορεύσονται, οἵς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

καὶ ἐν πλεονεξίᾳ (πλεονεξία, η = covetousness, greediness || Noun: Feminine Dative Singular). πλαστοὶς (πλαστος = made up, fabricated, false || Adjective: Masculine Dative Plural). Cf.

"plastic." From πλαστω - "to mold" as in clay or wax. Plastic theology.

λόγοις (|| Noun: Masculine Dative Plural).

ὑμᾶς (συ || Second Person Independent Personal Pronoun: Accusative Plural).

ἐμπορεύσονται (ἐμπορεύομαι = trade in, exploit, buy and sell || Verb: Future Indicative Middle, Third Person Plural).

οἵς (ός = who, whom, what, which || Relative Pronoun: Masculine Dative Plural).

τὸ κρίμα (κριμα || Noun: Neuter Nominative Singular).

ἔκπαλαι (ἔκπαλαι = for a long time, long ago || Adverb).

οὐκ ἀργεῖ (ἀργεω = to be idle, grow weary || Verb: Present Indicative Active, Third Person Singular). Descriptive Present. It is not asleep; it's awake, alive, pending. "It isn't napping."

These were the same one's who denied the delay in Christ's coming in chapter 3.

καὶ ἡ ἀπώλεια (ἀπώλεια = destruction, ruin || Noun: Feminine Nominative Singular).

αὐτῶν αὐτῶν (αυτος || Third Person Independent Personal Pronoun: Masculine Genitive Plural).

οὐ νυστάζει (νυσταζω = to slumber, sleep || Verb: Present Indicative Active, Third Person Singular).

ENGLISH TRANSLATION:

and in their greed they will exploit you with false words; their judgment from long ago is not idle and their destruction is not asleep.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and in their greed they will exploit you with false words; (καὶ ἐν πλεονεξίᾳ πλαστοὶς λόγοις ὑμᾶς ἐμπορεύσονται,)

καὶ ἐν πλεονεξίᾳ (πλεονεξία, η = covetousness, greediness || Noun: Feminine Dative Singular).

First mention of "greed" (see "trained in greed" in verse 14 and the example of Balaam in v. 15).

Modern day televangelists. Benny Hinn – Gold dust on his face? His prophetess gold and silver falling from her hair (just glitter). All that glitters is not gold.

ROM 16:18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.

1TH 2:5 For we never came with flattering speech, as you know, nor with a pretext for greed-- God is witness--

2CO 2:17 For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God.

This was always a concern in the early church. 1 Tim. 3:3; Titus 1:7; 1 Peter 5:2; 1 Thess. 2:5. Cf. Didache 11:12.

πλαστοὶς (πλαστος = made up, fabricated, false || Adjective: Masculine Dative Plural). Cf. "plastic." From πλασσω - "to mold" as in clay or wax. Plastic theology.

ἐμπορεύσονται (ἐμπορεύομαι = trade in, exploit, buy and sell || Verb: Third Person Plural Future Indicative Middle. The word originally meant "to travel on a business trip." (cf. James 4:13). Then came to mean "to trade in" or "to cheat." Lenski: "they will trade you in."

". . . make merchandise of you; deal with the souls of men, as merchants do with their goods, carry them to market and sell them; so false teachers deal with the souls of their followers, draw them, and sell them to Satan, and they themselves pay for it; (see Zechariah 11:5; Revelation 18:13) but in the issue, and that in a short time, they will be no gainers by such practices." [Gill]

Cf. Beckwith.

Later in this chapter, 2:14, Peter uses πλεονεξία to explains that these men have hearts trained in greed. Peter had encountered somewhat of a similar heart attitude in Simon Magus in (Acts 8:18-20).

Now when Simon saw that the Spirit was bestowed through the laying on of the apostles' hands, he offered them money, saying, "Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit." But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money!

Paul: "We never came with flattering speech, as you know, nor with a pretext for greed --God is witness" (1Th 2:5); "We covet no one's silver or gold or clothes." (Acts 20:33).

Illustration of greed ==> is shown by a trick natives use to catch monkeys -- first the natives hollow out a coconut with an opening just large enough for the monkey's paw. Then they fill the coconut with some appetizing bait like fruit or nuts and tie it to a tree. At night the monkey reaches into the coconut for the bait, only to find he cannot pull his paw out the opening because his fist is filled with delectable goodies. Of course, he could let go and escape quite easily—but he doesn't want to forfeit the prize and so in the end he is captured because of his greed. In the same way a covetous person is never satisfied with what he has, and he is usually envious of what other people have. This is idolatry,

for covetousness puts things in the place of God. Thou shalt not covet is the last of the Ten Commandments (Ex 20:17). Yet this sin can make us break all of the other nine! A covetous person will dishonor God, take God's name in vain, lie, steal, and commit every other sin in order to satisfy his sinful desires. And such is the heart of these evil false teachers.

their judgment from long ago is not idle and their destruction is not asleep. (οἵς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.)

DEU 32:35 'Vengeance is Mine, and retribution, In due time their foot will slip; For the day of their calamity is near, And the impending things are hastening upon them.'

Cf. 1 Peter parallel.

There are hucksters and there are sincere false teachers who are deluded. Just because someone seems "sincere" doesn't mean what they believe or teach is okay, or isn't damning. This is hard for us to grasp as we are so high on sincerity (doesn't matter what you believe as long as you are sincere / love Jesus). Cf. Luther p. 255.

Much like dominoes, a string of which ending at their destruction. The first has been "tipped" by God and it's only a matter of time.

2:4 EXEGESIS

GREEK TEXT:

Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο ἀλλὰ σειρᾶς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους

Εἰ γὰρ ὁ θεὸς (|| Noun: Masculine Nominative Singular). Subject Nominative. Note the first class condition. Cf. Romans 11:21.

ἀγγέλων (|| Noun: Masculine Genitive Plural).

ἀμαρτησάντων (ἀμαρτανω = to sin || Participle: Masculine Genitive Plural, Aorist Active).

οὐκ ἐφείσατο (φειδομαι = to spare || Verb: Aorist Indicative Middle, Third Person Plural). "Ind. is used in a 1st class cond. cl. which assumes the reality of the cond." [NLK]

ἀλλὰ σειρᾶς (σειρα = a chain, rope || Noun: Feminine Dative Plural). A well-attested variant reading is σιροις (a pit, cave). Metzger gives the current reading a "C" and cites that it is found in the oldest (P72) and most widespread mss (almost all minuscules). "The variant σιρος is properly a pit for the storage of grain, but was used for a large bin that held edible roots or for a pit made for trapping a wolf." [NLK] Cf. Jude 6.

ζόφου (ζόφος = darkness, deep || Noun: Masculine Genitive Singular).

ταρταρώσας (ταρταρω = to cast into Tartarus || Participle: Masculine Nominative Singular, Aorist Active). Used only here in the NT (cf. LXX in Job 40:20, 41:23; Prov. 30:16).

"Tartarus was the name in classical mythology for the subterranean abyss in which rebellious gods and other such beings, like the Titans, were punished. The word, however, was taken over into Hellenistic Judaism and used in the book of Enoch (1 Enoch 20:2) in connection w. fallen angels; it is the angel Uriel who rules Tartarus (Kelly; Mayor; Bigg; KP, 5:530-31; NW, 2, ii:1399-1403; DLNT, 459-62; GELTS, 469)." [NLK] A place of detention until judgment. The Jews thought it a place for the punishment of fallen angels (1 Enoch 20:2) while Gehenna was the place of punishment for apostate Jews.

παρέδωκεν (παραδιδωμι = to deliver || Verb: Aorist Indicative Active, Third Person Plural).

εἰς κρίσιν (κρισις = judgment || Noun: Feminine Accusative Singular).

τηρουμένους (ταρεω = to reserve, to hold || Participle: Masculine Accusative Plural, Present Passive). Cf. use in 1 Peter 1:4.

ENGLISH TRANSLATION:

For if God did not spare angels when they sinned, but cast them into Tartarus and delivered them to chains of darkness, reserved for judgment;

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For if God did not spare angels when they sinned, (Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ)

Εἰ γὰρ ὁ θεὸς (|| Noun: Masculine Nominative Singular). Subject Nominative. Note the first class condition. Cf. Romans 11:21. Here is the protasis for which the apodosis doesn't come until v. 9.

ἀγγέλων (|| Noun: Masculine Genitive Plural).

ἀμαρτησάντων (ἀμαρτανω = to sin || Participle: Masculine Genitive Plural, Aorist Active).

οὐκ ἐφείσατο (φειδομαι = to spare || Verb: Aorist Indicative Middle, Third Person Plural). "Ind. is used in a 1st class cond. cl. which assumes the reality of the cond." [NLK]

The sin of the angels

The sin here is the same as what we saw in 1 Peter 3:20 and Jude 5. Cf. my notes on 1 Peter 3:20. Regardless of one's view of Peter's dependence of Jude's letter, they apparently both drew from a common tradition. The view that angels cohabited with human women resulting in a mongrel race and the judgment of the flood is widespread in Jewish tradition.

"Nowadays the majority of interpreters from across the theological spectrum accept the angel interpretation (the list of supporters is very long, but see esp. the discussion in Dexinger 1966; see also Wenham 1987: 138-41). This interpretation is assumed by the LXX and is supported by early Jewish exegesis, though not quite all (see below), as well as by all the earliest church fathers and some later ones (including Justin Martyr, Clement of Alexandria, Tertullian, Cyprian, Ambrose, and Lactantius), but not by some later fathers (Chrysostom, Augustine, Theodoret). "Sons of God" (in the plural) refers elsewhere in the OT to angels—certainly so in Job 1:6; 2:1; 7, and probably so in Ps. 29:1; 89:7; Dan. 3:25 *bar- elahin* underlies the traditional rendering "mighty ones" or the like found in most English versions). Yet the interpretation does not easily fit the context of the flood, since that judgment pronounced against humanity (cf Gen. 6:3-5; "flesh" in 6:3 [NIV: "mortal"]). According to Jesus, angels do not marry (Matt. 22:36; Mark 12:25), and although excellent efforts have been undertaken to avoid this and other objections to the angel interpretation (e.g., Brown 2002: 52-71; vanGemeren 1981), the niggles make it less than a sure thing. . . . A few scholars have suggested the possibility that the first and second interpretations might be combined; that is, human rulers (the second interpretation) who claimed some sort of divine status might still fit the requirement of some kind of "angelic" encroachment (the first interpretation) if they were viewed as somehow demon possessed (so Clines 1979; Waltke 2001: 115-17; Gispen 1974:221). [Comm. on the NT Use of the OT, 1049]

The Comm. on the NT Use of the OT also notes that a later minority rabbinic tradition pronounced a curse on those who take the "angel view" (*Gen. Rab.* 26:5; cf. R. Simeon b. Yohai) but that this cannot be dated to any earlier than the mid second c. AD.

Apocrypha:

Sirach 16:7-10 7 He did not forgive those ancient giants who rebelled against him, confident of their own strength.8 He detested the arrogance of the people among whom Lot lived, and he did not spare them.9 He showed no mercy on that nation which he doomed to destruction for its sins,10 nor on those 600,000 people on the march through the wilderness who gathered together in stubborn rebellion.

Wisdom 14:6 This was how it was in ancient times, when a proud race of giants was dying away. The hope of the world escaped on such a boat under your guidance and left the world a new generation to carry on the human race.

O.T. Pseudepigrapha ==>

3 Maccabees 2:2 -5 2 "Lord, Lord, king of the heavens, and sovereign of all creation, holy among the holy ones, the only ruler, almighty, give attention to us who are suffering grievously from an impious and profane man, puffed up in his audacity and power. 3 For you, the creator of all things and the governor of all, are a just Ruler, and you judge those who have done anything in insolence and arrogance. 4 You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing upon them a boundless flood. 5 You consumed with fire and sulphur the men of Sodom who acted arrogantly, who were notorious for their vices; and you made them an example to those who should come afterward.

The Testament of Naphtali (a book in the Apocryphal work, "The Twelve Patriarchs") chapter 3 Be ye not therefore eager to corrupt your doings through excess, or with empty words to deceive your souls; because if ye keep silence in purity of heart, ye shall be able to hold fast the will of God, and to cast away the will of the devil. Sun and moon and stars change not their order; so also ye shall not change the law of God in the disorderliness of your doings. Nations went astray, and forsook the Lord, and changed their order, and followed stones and stocks, following after spirits of error. But ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made them all, that ye become not as Sodom, which changed the order of its nature, in like manner also the Watchers changed the order of their nature, whom also the Lord cursed at the flood, and for their sakes made desolate the earth, that it should be uninhabited and fruitless

Jubilees 20:4-6 4 And if any woman or maid commit fornication amongst you, burn her with fire, and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land. 5. And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication. 6. "And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

The Mishnah states that there is no portion in the world to come for the flood generation, Sodom, and the wilderness generation (*m. Sanh.* 10:3).

Here I have copied Schreiner's comment, sans footnotes, on Jude 6 from his commentary (pages 448-51):

"Before providing more detail on Jewish tradition, it would be helpful to explain what Jude said in v. 6. He charged the angels with not keeping 'their positions of authority.' The Greek word here is *arch n*, signifying the domain or rule or sphere of influence given to the angels. The angels abandoned 'their own home' (*to idion oik t rion*) and transgressed proper bounds. The language is rather vague. What Jude meant, however, was that they left their proper sphere, came to the earth, became males, and had sexual relations with women. Jude used the language of retaliation here. Since the angels 'did not keep' (*m ter santas*) their proper sphere, God 'has kept' (*tet r ken*) them 'in darkness.' Abandoning what is right has consequences because God is still Lord of the world. These angels experience punishment even now in that they are 'bound with everlasting chains.' We are not intended to imagine a literal dungeon in which fallen angels are fettered. Rather, Jude was vividly depicting the misery of their conditions. Free spirits and celestial powers, as once they were, are now shackled and impotent. Shining ones, once enjoying the marvelous light of God's glorious presence, are now plunged in profound darkness. Their current imprisonment, however, is not their final punishment. They are being preserved even now for the judgment on the day of the Lord. Now they are imprisoned, but they still await their final and definitive judgment on the day. The main point is that those who transgress and sin will experience judgment. The angels did not escape; unscathed when they violated what was fitting. Neither will the opponents sin with impunity, and hence Jude encouraged the church to resist their teaching.

At this juncture I want to sketch in briefly the Jewish tradition, so that we sense how pervasive it was. In *Testament of Naphtali* 3:4-5 the angels of Gen 6:1-4 are designated as 'Watchers,' and they are said to have 'departed from nature's order' and hence are cursed with the flood. According to *T. Reu.* 5:6-7 women charmed the Watchers with their beauty, so that the Watchers lusted after them. They transformed themselves into males and gave birth to giants (cf. IQapGen 2:1). *Jubilees* also teaches that the Watchers sinned with the daughters of men by mingling with them sexually (*Jub.* 4:22). The angels of the Lord saw the beauty of the daughters, took them to be their wives, the offspring were giants, and because of such wickedness the Lord brought the flood (*Jub.* 5:1- 11). The Damascus Document is quite brief in its rendition of the story. The Watchers fell because they did not keep God's commands. The tradition of giants as offspring is preserved since their sons are said to be like cedar trees and their bodies are comparable to mountains (CD 2:17-19). God sent the flood is a result of such sin.

The tradition, as we said, is most extensive in 1 Enoch. The angels desired the daughters of men (6:1-2) and took them as wives, who in turn gave birth to giants (7:1-2; 9:7-9; 106:14-15,17). As a result of their sin, when the author said they 'fornicated' with women (10:11). Some of the language used bears remarkable parallels to Jude. The angel Raphael is ordered to 'Bind Azaz'el hand and foot (and) throw him into the darkness!' And he made a hole in the desert which was in Duda'el and cast him there; he threw on top of him rugged and sharp

rocks. And he covered his face in order that he may not see light; and in order that he may be sent into the fire on the great day of judgment' (10:4-6). Jude also taught that the angels who sinned were bound in darkness and await the day of judgment. That those who sinned will experience a temporary judgment before the final judgment is clearly communicated in *1 Enoch* 10:12-13: 'Bind them for seventy generations underneath the rocks of the ground until the day of their judgment and of their consummation, until the eternal judgment is concluded. In those days they will lead them into the bottom of the fire—and in torment—in the prison (where) they will be locked up forever' (cf. 13:2). Similarly, the Watchers are told, 'You will not be able to ascend into heaven unto all eternity, but you shall remain inside the earth, imprisoned all the days of eternity' (14:5; cf. 21:1-4,10; 88:1,3). The idea that the Watchers abandoned their proper sphere, emphasized in Jude, is communicated in *1 Enoch* as well (along with a concise summary of the event): 'For what reason have you abandoned the high, holy, and eternal heaven; and slept with women and defiled yourselves with the daughters of the people, taking wives, acting like the children of the earth, and begetting giant sons?' (15:3). Jude followed the tradition in pronouncing judgment on angels who violated their proper sphere.

We must be careful, however, to avoid saying that Jude necessarily agreed with everything found in *1 Enoch* or Jewish tradition in general. His own reference to the tradition is terse and avoids the kind of speculation we find in *1 Enoch* 6-8. Nor did Jude display any interest in the specific names of angels. A general appropriation of a tradition is not the same thing as accepting every detail of the tradition. We must remember that *1 Enoch* is the most detailed account, and elsewhere in Jewish tradition the story is communicated with brevity. We must beware of reading more into Jude than is warranted. Still, I think it is clear that Jude believed angels had sexual relations with women and that God judged the angels for violating their ordained sphere.

The story is certainly bizarre to modern readers, stemming from Gen 6:1-4. Unfortunately, this passage is the subject of considerable debate, and no consensus has been realized about its meaning. Many interpreters are convinced that the 'sons of god' were not angels but divine beings or humans. This is not the place to conduct an exegesis of this disputed text. I would only like to register my opinion that Jude interpreted Gen 6:1-4 correctly. In my judgment the 'sons of god' (*bene elohim*) of Gen 6:1-4 are most plausibly identified as angels. The 'sons of God' are clearly angels in Job (1:6; 2:11; 38:7). One of the Qumran manuscripts of Deut 32:8, following the Septuagint, also reads 'sons of god' (*bene elohim*), which the Septuagint renders *angel n theou* ('angels of God'). It is possible, of course, that Jude alluded to a traditional story without believing it was historical. But this is problematic since the judgment of Israel in the wilderness and Sodom and Gomorrah are considered to be historical events. We must beware of a rationalistic worldview that dismisses such strange events as impossible. The objection most raised is that angels are asexual (Matt 22:30). Actually, Matthew did not say angels do not have sexuality, but they neither marry nor are given in marriage. There is no evidence, however, that angels reproduce or engage in sexual intercourse. But when angels come to earth, they often come as human beings; and presumably the human form is genuine, not a charade, so that the sexuality of angels when they appear on earth is genuine. Nor is it plausible that Jude derived the account from the Hesiod's account of the Titans in his *Theogony* (713-35), especially since it is clear that he was familiar with the book of *1 Enoch*.

and Jewish tradition. It is instructive, however, that many cultures have the story of the sexual union of angels and human beings. I would suggest that such accounts are distortions of an event that once occurred, an event that is accurately recorded in Gen 6:1-4. Nevertheless, the presence of such a story in so many cultures functions as evidence of a historical event that occurred. Do sexual unions between angels and human beings still happen today? I think the point of the imprisonment of angels and the flood narrative is that God now hinders any such unions from taking place."

SPECIAL TOPIC: "the sons of God" in Genesis 6

- A. There is great controversy over the identification of the phrase "the sons of God." There have been three major interpretations
 - 1. the phrase refers to the godly line of Seth (cf. Gen 5)
 - 2. the phrase refers to a group of angelic beings
 - 3. the phrase refers to the kings or tyrants of Cain's line (cf. Gen. 4)
- B. Evidence for the phrase referring to Seth's line
 - 1. the immediate literary context of Gen. 4 and 5 shows the development of the rebellious line of Cain and the godly line of Seth. Therefore, contextual evidence seems to favor the godly line of Seth
 - 2. the rabbis have been divided over their understanding of this passage. Some assert that it refers to Seth (but most to angels).
 - 3. the phrase "the sons of God," though most often used for angelic beings, rarely refers to human beings (Deut. 32:5; Psalm 73:15, 82:1-4; Hosea 1:10)
- C. Evidence for the phrase referring to angelic beings
 - 1. this has been the most common traditional understanding of the passage. The larger context of Genesis could support this view as another example of supernatural evil trying to thwart God's will for mankind (the rabbis say out of jealousy)
 - 2. the phrase is used overwhelmingly for angels (Job 1:6, 2:1, 38:7; Daniel 3:25; Psalm 29:91, 89:6, 7)
 - 3. the intertestamental book of I Enoch, which was very popular among believers in the NT period, along with the Genesis Apocryphon from the Dead Sea Scrolls and Jubilees 5:1, interprets these as rebellious angels (I Enoch 12:4; 19:1; 21:1-10)
 - 4. the immediate context of Genesis 6 seems to imply that "the mighty men who were of old, men of renown" came from this improper mixing of the orders of creation
 - 5. I Enoch even asserts that Noah's Flood came to destroy this angelic/human union which was hostile towards YHWH and His plan for creation (cf. I Enoch 7:1ff; 15:1ff; 86:1ff)
- D. Evidence for the phrase referring to kings or tyrants
 - 1. there are several ancient translations that support this view

- a. Targum or Onkelos (second century A.D.) translates “sons of God” as “Sons of nobles”
 - b. Symmachus (second century A.D.) Greek translation of the OT, translated “sons of God” as “the sons of the kings”
 - c. the term elohim is sometimes used of Israelite leaders (cf. Ex. 21:6; 22:8; Ps. 82:1, 6)
 - d. Nephilim is linked to Gibborim in Gen 6:4. Gibborim is plural of Gibbor meaning “a mighty man of valor; strength; wealth or power”
2. this interpretation and its evidence is taken from Hard Sayings of the Bible, pp. 106–108.

E. Historical evidence of the advocates of both usages

- 1. the phrase refers to Sethites (Cyril of Alexander; Theodoret; Augustine; Jerome; Calvin; Kyle)
- 2. the phrase refers to angelic beings (writers of the Septuagint; Philo; Josephus [Antiquities 1.3.1]; Justin Martyr; Clement of Alexandria; Tertullian; Luther; Ewald; Deilitzsch; Hengstenberg; Olford)

F. How are the “Nephilim” of Gen. 6:4 related to the “sons of God” and “the daughters of men” of Gen. 6:1–2?

- 1. They are the giants that resulted from the union between angels and human women (cf. Num. 13:33).
- 2. They do not relate at all. They are simply mentioned as being on the earth in the days of the events of Gen. 6:1–2 and also afterwards.

G. It is only fair to disclose my own understanding of this controversial text. First, let me remind all of us that the text in Genesis is brief and ambiguous. Moses’ first hearers must have had additional historical insight or Moses used oral or written tradition from the Patriarchal period that he himself did not fully understand. This issue is not a crucial theological subject. We are often curious about things the Scriptures only hint at. It would be very unfortunate to build an elaborate theology out of this and similar fragments of biblical information. If we needed this information God would have provided it in a more clear and complete form. I personally believe it was angels and humans because:

- 1. the phrase “sons of God” is used consistently, if not exclusively, for angels in the OT
- 2. the Septuagint (Alexandrian) translates (late first century B.C.) “sons of God” as “angels of God”
- 3. the pseudepigraphical apocalyptic book of I Enoch (possibly written about 200 B.C.) is very specific that it refers to angels (cf. chapters 6–7)
- 4. II Pet. 2 and Jude speak of angels who sinned and did not keep their proper abode

I know that to some this seems to contradict Matt. 22:30, but these specific angels are neither in heaven nor earth, but in a special prison (Tartarus).

I think that one reason many of the events of Gen. 1–11 are found in other cultures (i.e. similar creation accounts, similar flood accounts, similar accounts of angels taking women) is because all humans were together and had some knowledge of YHWH during this period, but after the tower of Babel's dispersion this knowledge became corrupted and adapted to a polytheistic model.

A good example of this is Greek mythology where the half human/half superhuman giants called Titans are imprisoned in Tartarus, this very name used only once in the Bible (II Pet. 2) for the holding place of the angels that kept not their proper abode. In rabbinical theology Hades was divided into a section for the righteous (paradise) and a section for the wicked (Tartarus). [Utley, R. J. D. (2004). Vol. Volume 3A: The Gospel According to Luke. Study Guide Commentary Series (Lk 20:36). Marshall, Texas: Bible Lessons International.]

Excellent journal article addressing the issue: Grace Theological Journal [GTJ 05:1 (Spring 1984)]
The Ancient Exegesis of Genesis 6:2,4 by Robert C. Newman.

but cast them into Tartarus and delivered them to chains of darkness, reserved for judgment;
(ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους)

ἀλλὰ σειραῖς (σειρα = a chain, rope || Noun: Feminine Dative Plural). A well-attested variant reading is σιροις (a pit, cave). Metzger gives the current reading a "C" and cites that it is found in the oldest (P72) and most widespread mss (almost all minuscules). "The variant σιρος is properly a pit for the storage of grain, but was used for a large bin that held edible roots or for a pit made for trapping a wolf." [NLK] Cf. Jude 6.

Isaiah 24:21–22 21 So it will happen in that day, That the LORD will punish the host of heaven, on high, And the kings of the earth, on earth.22 And they will be gathered together Like prisoners in the dungeon, And will be confined in prison; And after many days they will be punished.

ταρταρώσας (ταρταρω = to cast into Tartarus || Aorist Active Participle: Masculine Nominative Singular). Used only here in the NT (cf. LXX in Job 40:20, 41:23; Prov. 30:16). "Tartarus was the name in classical mythology for the subterranean abyss in which rebellious gods and other such beings, like the Titans, were punished. The word, however, was taken over into Hellenistic Judaism and used in the book of Enoch (1 Enoch 20:2) in connection w. fallen angels; it is the angel Uriel who rules Tartarus (Kelly; Mayor; Bigg; KP, 5:530-31; NW, 2, ii:1399-1403; DLNT, 459-62; GELTS, 469)." [NLK] A place of detention until judgment.

1.25 ταρταρος . . . 'Tartarus, hell,' as a place of torture or torment, not occurring in the NT to cast into or to cause to remain in Tartarus—'to hold in Tartarus, to cast into hell.' αλλα σειραις ζοφου ταρταρωσας 'but held them in Tartarus by means of chains of darkness' or 'cast them into hell where they are kept chained in darkness' 2 Pe 2:4. In many cases it is confusing to add still another term for a designation of hell by transliterating the Greek ταρταρος, and so most translators have preferred to render ταρταρω as either 'to cast into hell' or 'to keep in hell,' thus using for 'hell' the same term as is employed for a rendering of the Greek term γεεννα (1.21). [Louw, J. P., & Nida, E. A. (1996). Vol. 1: Greek-English

lexicon of the New Testament : Based on semantic domains (electronic ed. of the 2nd edition.) (6). New York: United Bible societies.]

The only other appearance of English “hell” in the RSV is in 2 Pet. 2:4 where the Greek text uses a verb form of the classical name Tartarus meaning “consigning to Tartarus.” In classical thought Tartarus was the lowest part of the underworld and a place of punishment over against Elysium, the place of the blessed. Thus it was distinct from Hades, the general abode of the dead, although in popular usage the two terms may have been interchangeable. In 2 Peter the name is used of the infernal region to which the rebellious angels were consigned, and hence here signifies a place of punishment of the wicked. [Myers, A. C. (1987). The Eerdmans Bible dictionary (479). Grand Rapids, Mich.: Eerdmans.]

In 2 Pet. 2:4 the Greek verb *tartaroo* (“confine to Tartarus”), usually translated “sent to hell,” reflects Greek mythology, in which Tartarus was a place of divine punishment below Hades. [Karleen, P. S. (1987). The handbook to Bible study : With a guide to the Scofield study system (362). New York: Oxford University Press.]

It's not necessary that Peter knew the Titans myth, although he may have. There were Jewish writers who compared the myth of the Titans to the story of the fallen angels (Josephus, Ant. 1.73: "these men did what resembled the acts of those whom the Greeks call giants"). Tartarus was used in the LXX in places like Job 41:24.

Tartarus referred to the underworld in Greek literature. Peter perhaps was using a known idiom of his readers. A translation of "hell" is misleading since hell assumes final judgment, which has not happened to these angels.

The Jews thought it a place for the punishment of fallen angels (1 Enoch 20:2) while Gehenna was the place of punishment for apostate Jews.

There is a dual aspect to their punishment (true of men who die outside of Christ as well). They are kept in a place of torment (cf. The Rich Man in Luke) and will one day be finally judged and cast into hell. Cf. Rev. So when someone dies in their sin they are not in hell, but in hades. This would be akin to a criminal being held in a jail for a time before his final sentence when he is placed in a prison.

ζόφου (*ζόφος* = darkness, deep || Noun: Masculine Genitive Singular).

παρέδωκεν (*παραδιδωμι* = to deliver || Verb: Aorist Indicative Active, Third Person Plural).

εἰς κρίσιν (*κρισις* = judgment || Noun: Feminine Accusative Singular).

τηρουμένους (*ταρεω* = to reserve, to hold || Present Passive Participle: Masculine Accusative Plural). Cf. use in 1 Peter 1:4.

Isaiah 24:21–22 21 So it will happen in that day, That the LORD will punish the host of heaven, on high, And the kings of the earth, on earth.22 And they will be gathered together

Like prisoners in the dungeon, And will be confined in prison; And after many days they will be punished.

While Dabney appears to disagree with this position, he writes of the Jews:

"The Jewish doctrine seems to have been, that the souls of departed men do not pass at once into their ultimate abode; but into the invisible world, Hades / Sheol where they await their final doom, until the final consummation, in a state of partial and negative blessedness or misery, respectively. This Hades has two departments, that of the blessed, Paradise, or the Bosom of Abraham, and that of the lost, Tartarus. But this Paradise is far short of the heavens proper in blessedness, as well as different in locality, and this Tartarus far less intolerable than Gehenna, or hell proper." [Dabney, R. L. (1996). Systematic Theology (electronic ed. based on the Banner of Truth 1985 ed.) (704). Simpsonville SC: Christian Classics Foundation]

The "Hades" of the pagan Greeks was the invisible land, the realm of shadow, where all Greeks went, the virtuous, to that part called Elysium, the wicked, to the other part called Tartarus. The difference between the pagan and Biblical conceptions of Hades is that the former conceives of Hades as the final abode of the dead, whereas the latter teaches that it is the temporary place of confinement until the Great White Throne Judgment in the case of the wicked dead, and until the resurrection of Christ, in the case of the righteous dead, the latter since that event going at once to heaven at death (Phil. 1:23). As the pagan conception of Hades included two parts, so the Biblical idea divided it into two parts, the one called paradise (Luke 23:43, but not II Cor. 12:4, and Rev. 2:7), or Abraham's bosom (Luke 16:22), for the righteous dead, and the other part for the wicked dead having no specific designation except the general word "Hades" (Luke 16:23). This Greek word is found in the following passages, to be translated and interpreted generally as "Hades," the place of the departed dead, and for the reason that the translators of the Septuagint use this word to express in the Greek language what is meant in the Hebrew by the word "Sheol," the place of the departed dead. [Wuest, K. S. (1997). Wuest's word studies from the Greek New Testament : For the English reader. Grand Rapids: Eerdmans.]

4. Without this "angel hypothesis" there is no satisfactory explanation as to why some of the evil angels are bound and others are not. "God spared not the sinning angels (or "angels when they sinned"), but consigning (them) to Tartarus, committed (them) to pits of gloom—being kept unto judgment" (2 Pet 2:4). "And angels, not having kept the rule of themselves (or "their beginning estate") but having deserted their own habitation, He has kept for the judgment of the great day in everlasting bonds under gloom" (Jude 6).
5. The sin of these bound angels seems to be identified as an unusual kind of fornication. After mentioning the bound angels Jude adds: "Just as Sodom and Gomorrah and the cities around them, in like manner to these committing fornication and going away after different flesh, are set forth (as) an example undergoing (the) justice of eternal fire" (Jude 7). According to A. T. Robertson, the phrase "in like manner to these" means "like the fallen angels." Wuest argues that the phrase cannot mean that the surrounding cities sinned "in like manner" to Sodom and Gomorrah.³⁶ Indeed if that were the case, the phrase would serve no purpose and the sense

would be much clearer if it were omitted. Also in 2 Peter 2:4 (and perhaps 1 Pet 3:19, 20) the sin of those bound angels seems to be closely associated with the great flood of Genesis 6:9.

6. The “angel view” was the common interpretation in the time of the Apostles. It was presented fully in the apocryphal Book of Enoch. The so-called “Minor Genesis,” the majority of the rabbinic writers, Philo, Josephus, and apparently all of the early Church Fathers accepted it (including Justin, Clement of Alexandria, Tertullian, Cyprian, Ambrose, and Lactantius). Though it was rejected by some of the later Church Fathers (Chrysostom, Augustine, Theodoret) and by many modern theologians (Hengstenberg Keil, Lange, Jamieson, Fausset, Brown, Matthew Henry, John Dick, C. I. Scofield), it has been endorsed by many conservative theologians (Luther, Meyer, Delitzsch, J. B. Mayor, Plummer, Alford, W. Kelley, Pember, A. C. Gaebelein, James Gray, Larkin, Ryrie, Wuest, Unger, and others). The least that can be said of the statements of Peter and Jude is that their comments certainly harmonize with the then popular interpretation and in no way present any objection to the view. [Vol. 10: Grace Journal Volume 10. 1969 (2) (30–31). Winona, IN: Grace Seminary]

2:5 EXEGESIS

GREEK TEXT:

καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὅγδοον Νῶε
δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ ἀσεβῶν
ἐπάξας

καὶ ἀρχαίου (ἀρχαῖος = ancient, old || Adjective: Masculine Genitive Singular). The object of the verb φειδομαι.

κόσμου (|| Noun: Masculine Genitive Singular).

οὐκ ἐφείσατο (φειδομαι = to spare || Verb: Aorist Indicative Middle, Third Person Plural).

ἀλλὰ ὅγδοον (ὅγδοος = eighth || Adjective: Masculine Accusative Singular).

Νῶε (Νῶε = Noah || Noun: Indeclinable Proper Noun). Cf. 1 Peter 3:20.

δικαιοσύνης (|| Noun: Feminine Genitive Singular).

κήρυκα (κήρυξ || Noun: Masculine Accusative Singular).

ἐφύλαξεν (φυλασσω = to guard, protect, watch || Verb: Aorist Active Indicative, Third Person Singular).

κατακλυσμὸν (καταλυσμός = flood, deluge || Noun: Masculine Accusative Singular).

κόσμῳ (|| Noun: Masculine Dative Singular).

ἀσεβῶν (ἀσεβῆς = ungodly || Adjective: Masculine Genitive Plural).

ἐπάξας (επαγω = to bring on || Participle: Masculine Nominative Singular, Aorist Active).

Temporal ptcip. indicating contemporaneous action. See use in 2:1. Generally used of bringing someone bad upon someone else.

ENGLISH TRANSLATION:

and did not spare the ancient world but protected Noah, the eighth person, a preacher of righteousness, when He brought a flood upon the ungodly world;

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and did not spare the ancient world but protected Noah, the eighth person, a preacher of righteousness, when He brought a flood upon the ungodly world; (καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο ἀλλὰ ὅγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας)

The flood functions as a type of God's future final judgment in 3:6 (cf. 1 Peter 3:20). This was common among Jewish teachers.

Luther says of this single verse:

"This is also a fearful example, the most horrible one in the Scriptures. One might almost despair in view of it, even if he were strong in faith. For when such language and judgment of God go to man's heart, and he thinks of it, that he too shall die. He must tremble and fear if he is not well armed, since among so many in the whole world no one but these eight only were saved." [261]

The great flood is an apt parallel to Peter's readers and the final judgment. The flood was sudden. The flood was a holistic judgment. The righteous were few. The righteous were mocked by the wicked. The wicked rejected the preaching of the righteous. The wicked scoffed at the idea of judgment.

κήρυκα (κήρυξ || Noun: Masculine Accusative Singular). Cf. 1 Tim. 2:7.

While he proclaimed repentance for 120 years, no one but his family were listening. Lesson on results. Truth must not be compromised. Had Noah preached a different message, one more "comforting" he may have had "results" but no one would have been spared in the end.

"But Noah was very uneasy at what they did; and, being displeased at their conduct, urged them to change their dispositions and their acts for the better." [Josephus, *Antiquities*]

1 Clem. 7:6 Noah preached repentance, and they that obeyed were saved.

1 Clem. 9:4 Noah, being found faithful, by his ministration preached regeneration unto the world, and through him the Master saved the living creatures that entered into the ark in concord.

The NT is where we see that Noah preached. He was 120 years not only building, but preaching.

"That delay of 120 years was an added season of grace. The preaching of Noah was to turn men to righteousness so that God might not be compelled to send the flood. God would have spared Sodom and Gomorrah if ten righteous had been found there, but there were not even ten (Gen. 18:32) ; in the whole world of Noah's time there were only eight. "Righteousness" is the objective genitive, it is not qualitative, not "a righteous herald." The word is to be understood in the full forensic sense. Noah proclaimed that quality which has God's judicial approval so that the ungodly might repent and thus be declared righteous by God. But they scorned his words, laughed at his ark, remained "a world of ungodly ones." [Lenski, 312]

". . . that the mountain on which the ark rested, and a town near it, were called Themenim; that is, "the eight", from the number of persons then and there saved." [Gill]

ἐπάξας (επαγω = to bring on || Aorist Active Participle: Masculine Nominative Singular). Temporal ptcp. indicating contemporaneous action. See use in 2:1. Generally used of bringing someone bad upon someone else.

GEN 6:8 But Noah found favor in the eyes of the \Lord\.

GEN 7:1 Then the \Lord\ said to Noah, "Enter the ark, you and all your household; for you {alone} I have seen {to be} righteous before Me in this time.

MAT 24:37-39 37 "For the coming of the Son of Man will be just like the days of Noah. 38 "For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be.

LUK 17:26-27 26 "And just as it happened in the days of Noah, so it shall be also in the days of the Son of Man: 27 they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

HEB 11:7 By faith Noah, being warned {by God} about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

1PE 3:19-20 19 in which also He went and made proclamation to the spirits {now} in prison, 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.

2PE 3:6 through which the world at that time was destroyed, being flooded with water.

2:6 EXEGESIS

GREEK TEXT:

καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας [καταστροφῇ]
κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβέ[σ]ιν τεθεικώς.

καὶ πόλεις (πολις = city || Noun: Feminine Dative Plural).

Σοδόμων (Σοδόμα || Noun: Neuter Genitive Plural).

καὶ Γομόρρας (Γομόρρα || Noun: Feminine Genitive Plural).

τεφρώσας (τεφροω = to reduce to ashes, to cover with ashes || Participle: Masculine Nominative Singular, Aorist Active).

[καταστροφῇ] (καταστροφῇ = ruin, destruction (cf. catastrophe) || Noun: Feminine Dative Singular). Many mss don't have the word (hence it's in brackets). Was either added by scribes or fell out of the text (i.e. missing in P72). See Metzger TC. May have fell out due to the next word starting with the same three letters. "The vb. continues the cond. of the 1st cond. cl., beginning w. v. 4., which assumes the reality of the cond." [NLK]

κατέκρινεν (κατακρινω = condemn || Verb: Aorist Indicative Active, Third Person Singular).

ὑπόδειγμα (ὑπόδειγμα = example, pattern, copy || Noun: Neuter Accusative Singular).

μελλόντων (μελλω = to be about to || Participle: Masculine Genitive Plural, Present Active).

ἀσεβέ[σ]ιν (ἀσεβης = ungodly || Adjective: Masculine Dative Plural). The sigma is in brackets to reflect the divided textual evidence between ασεβεσιν and ασεβειν.

τεθεικώς (τιθημι = to appoint, consign || Participle: Masculine Nominative Singular, Perfect Active).

ENGLISH TRANSLATION:

**and if by reducing the cities of Sodom and Gomorrah to ashes He condemned them to ruin,
making them an example of what will happen to the ungodly;**

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and if by reducing the cities of Sodom and Gomorrah to ashes He condemned them to ruin,
(καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας [καταστροφῇ] κατέκρινεν)

The wording (if καταστροφῇ is retained) becomes a quote of Gen. 19:29 in the LXX.

Verses 6-7 ought to be taken together, contextually and for Peter's argument.

Five cities were destroyed. See Genesis 19. Cf. Ezek. 16:49.

Sodom and Gomorrah were once the main cities of the Jordan plain (Gen. 13:12, 14:8; Deut. 29:23). They were located in the Valley of Siddim, near the S.E. corner of the Dead Sea. Before the destruction of the area it was fertile and rich, an ideal place to raise crops and livestock (13:8-10).

τεφρώσας (τεφρω = to reduce to ashes, to cover with ashes || Aorist Active Participle: Masculine Nominative Singular). Only here in the NT but used by Dio Cassius (lxvi) in his account of the eruption of Vesuvius in AD 79 when Pompeii and Herculaneum were buried in lava.

Philo's description is similar to Peter's: "Such . . . were burnt to ashes, when God passed well-deserved sentence on the impious, and the heavens rained instead of water the unquenchable flames of the thunderbolt" (Drunkenness 53 §223).

Josephus:

"In fact, vestiges of the divine fire and faint traces of five cities are still visible. Still, too, may one see ashes, reproduced in the fruits, which from their outward appearance would be thought edible, but on being plucked with the hand dissolve into smoke and ashes." [J.W. 4.484-85]

"Evidences of their wickedness still remains: a continually smoking wasteland, plants bearing fruit that does not ripen." [Wisdom, 10:7]

Cf. city that still burns. [http://en.wikipedia.org/wiki/Centralia,_Pennsylvania]

The condemnation is a judicial act, the pronouncement of a sentence on the guilty (Cf. Matt. 20:18; 27:3; Mark 10:33; 14:64; BDAG 519). The term appears frequently in the context of condemnation by God, the Judge (Matt. 12:41-42; Luke 11:31-32; Rom. 2:1; 8:34; 1 Cor. 11:32; Heb. 11:7).

"For Sodom was a land, like the garden of Jehovah, as Moses says in Genesis 13:10. It was a rich mine of costly oil and wine and all things, so that everyone would think, here dwells God. Therefore they were secure, and they led such a shameful life as Moses describes. Nothing brought this sin upon the people other than the false assurance that they had enough to eat and drink and to spare. And added to this was their idleness. Just as we still see, the richer cities are, the more shamefully do the people in them live; but where there is hunger and grief there the sins are fewer. Therefore God permits his faithful ones to obtain their food with difficulty, so that thereby they continue to be pious. [Luther, 262]

To date there has been located only evidence for two of the five Cities of the Plain, but they are proposing that the evidence is strong that the two most important cities of Sodom and Gomorrah have been found. That being the evidences found of destruction by fire at each site due to the layers of ash found in the digs by archaeologists. Bab edh-Dhra (Sodom) is the largest of the two sites, the 7 meter wide (23 feet) city wall enclosed 9-10 acres with gates located at the west and the northeast. The northeast gate had two flanking towers with massive stone and timber foundations, possibly the gate in which Lot sat (Genesis 19:1). Estimated population at the time of the destruction was between 600-1200. There was a large cemetery at Bab edh-Dhra (Sodom) and pottery evidence indicates that some of the residents

of Numeira (Gomorrah) buried their dead in this cemetery. It appears that Numeria was in existence for only a short time, possibly less than 100 years. Paleobotany investigations indicated that a rich diversity of crops were grown in the area including barley, wheat, grapes, figs, lintels, flax, chickpeas, peas, broad beans, dates, and olives; an indicator that the area was "well watered" per Genesis 13:10. Concerning the proposed cause of the destruction of the plain where Sodom and Gormoah were, they are proposing that it was the result of an earthquake that forced combustible material to the surface and into the atmosphere. Surveys have located bitumen, petroleum, natural gas and sulfur in the area. And to the east of the Dead Sea is a major fault line and these cities are located exactly on this fault line. See Fig 4 below. [<http://www.accuracyingenesis.com/sodom.html>]

"Solinus, the historian, gives an account of these cities, in agreement with this; 'a good way off is opened a sorrowful gulf, which the black ground, "in cinerem soluta", "reduced to ashes", shows it to be touched by heaven; there were two towns, or cities, the one called Sodom, and the other Gomorrah; where an apple is produced, which, although it has an appearance of ripeness, cannot be eaten; for the outward skin that encompasses it only contains a sort of soot, or embers within, which, ever so lightly squeezed, evaporates into smoke and dust;' and so the author of the book of Wisdom 10:7 speaking of the five cities, on which fire fell, says, 'of whose wickedness, even to this day, the waste land that smoketh is a testimony; and plants bearing fruit, that never come to ripeness.' Philo the Jew says, that 'there are showed to this day in Syria monuments of this unspeakable destruction that happened; as ruins, ashes, sulphur, smoke, and a weak flame, breaking forth as of a fire burning.'" [Cited by Gill]

making them an example of what will happen to the ungodly; (ύπόδειγμα μελλόντων ἀσεβέ[σ]ιν τεθεικώς.)

More than 20x in Scripture S&G are used an example of God's sure judgment on sinful men who violate his law.

3 Maccabees 2:5-7 (Common English Bible) 5 The people of Sodom acted arrogantly and were notorious for their wicked deeds. You destroyed them with fire and sulfur, making them an example to others for all time. 6 When the arrogant ruler of Egypt enslaved your holy people Israel, you tested him with many, varied punishments. You made your power known; indeed, you made known your great strength. 7 When the ruler of Egypt pursued Israel with chariots and a multitude of people, you overwhelmed him with the depth of the sea. But those who trusted in you, the one who holds power over all creation—these people you brought safely through the sea.

Cf. Deut 32:32; Is 1:9-10; 3:9; 13:19; Jer 23:14; 4; 50:40; Lam 4:6; Ezek 16:46; Zeph 2:9).

Note how God raised up Pharaoh as an example.

Water to fire. Cf. Chapter 3.

Ungodly are characterized by lives that are:

"inevitably empty, vain, and void of substance. The life of an unbeliever is bound up in thinking and acting in an arena of ultimate trivia. He consumes himself in the pursuit of goals that are purely selfish, in the accumulation of that which is temporary, and in looking for satisfaction in that which is intrinsically deceptive and disappointing. The unregenerate person plans and resolves everything on the basis of his own thinking. He becomes his own ultimate authority and he follows his own thinking to its ultimate outcome of futility, aimlessness, and meaninglessness—to the self-centered emptiness that characterizes our age...The second characteristic of ungodly persons is ignorance of God's truth. Their thinking not only is futile but spiritually uninformed...Fallen mankind has a built-in inability to know and comprehend the things of God—the only things that ultimately are worth knowing...the ungodly are unresponsive to truth (?cf.? Isa 44:18, 19, 20 see1Th 4:5- note?). Just as a corpse cannot hear a conversation in the mortuary, the person who is spiritually “?dead in [his] trespasses and sins?” (?Ep 2:1-note?) cannot hear or understand the things of God, no matter how loudly or clearly they may be declared or evidenced in his presence...The knowledge that the ungodly person hates is not practical, factual knowledge. On the contrary, he prides himself in how much he knows." (MacArthur, J: Ephesians. Chicago: Moody Press or Logos)

"The attitude of the ungodly man or woman "is nowhere more clearly exposed than in the popular admonition to do one's own thing. Man's “?own thing?” is sin, which characterizes his whole natural being. Self-will is the essence of all sin. Although Satan was responsible for their being tempted to sin, it was the voluntary placing of their own will-s above God's that caused Adam and Eve to commit the first sin." (MacArthur, J: Romans 1-8. Moody)

DEU 29:23 'All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the \Lord\ overthrew in His anger and in His wrath.'

ISA 13:19 And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, Will be as when God overthrew Sodom and Gomorrah.

JER 50:40 "As when God overthrew Sodom And Gomorrah with its neighbors," declares the \Lord\, "No man will live there, Nor will {any} son of man reside in it.

EZE 16:49-50 49 "Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food, and careless ease, but she did not help the poor and needy. 50 "Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw {it.}

AMO 4:11 "I overthrew you as God overthrew Sodom and Gomorrah, And you were like a firebrand snatched from a blaze; Yet you have not returned to Me," declares the \Lord\.

ZEP 2:9 "Therefore, as I live," declares the \Lord\ of hosts, The God of Israel, "Surely Moab will be like Sodom, And the sons of Ammon like Gomorrah-- A place possessed by nettles and salt pits, And a perpetual desolation. The remnant of My people will plunder them, And the remainder of My nation will inherit them." #

LUK 17:28-30 28 "It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; 29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all. 30 "It will be just the same on the day that the Son of Man is revealed.

JUD 1:7 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.

2:7 EXEGESIS

GREEK TEXT:

καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο.

καὶ δίκαιον (δίκαιος || Adjective: Neuter Nominative Singular).

Λὼτ (Λὼτ || Noun: Indeclinable proper). "Jewish tradition interpreted Abraham's plea on behalf of the righteous in Sodom to refer to Lot and so could speak of him as a righteous man (Bauckham; SB, 3:769-71)." [NLK] And, "The rabbis generally viewed Lot as one who despised God and was given over to immorality (SB, 3:769-71). Compare, however, the statements recorded in the Genesis Apocryphon (1 Qap Gen, XXI 5-7): 'pasturing his herds he (Lot) reached Sodom and he bought himself a house in Sodom and settled in it. But I remained in the hill country of Bethel, and it grieved me that my nephew Lot had parted from me' (*Aramaic Text from Qumran with Translations and Annotations by B. Jongeling, C.J. Labuschagne, A.S. Van Der Voude* [Leiden: E.J. Brill, 1976], 105; AT, 165-87; MPAT; 100-127)." [NLK]

καταπονούμενον (καταπονεῖν = to torment, wear out, oppress || Participle: Masculine Accusative Singular, Present Passive). "To wear out from exhaustion / exhausting work."

ὑπὸ τῆς τῶν ἀθέσμων (ἀθέσμων = lawless, unprincipled || Adjective: Masculine Genitive Plural). What law were they violating? Not the law of Moses which was yet to be given, but God's law as revealed through nature and revelation.

ἐν ἀσελγείᾳ (ἀσελγείᾳ = licentiousness, sensuality || Noun: Feminine Dative Singular).

ἀναστροφῆς (ἀναστροφῇ = way of life, conduct || Noun: Feminine Genitive Singular). Used in 1 Peter 1:15.

ἐρρύσατο (ρύομαι = to deliver, rescue || Verb: Aorist Indicative Middle/Passive, Third Person Singular).

ENGLISH TRANSLATION:

and if He rescued righteous Lot, oppressed by the sensual conduct of lawless men

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

and if He rescued righteous Lot, oppressed by the sensual conduct of lawless men; (καὶ δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο.)

Λὼτ (Λὼτ || Noun: Indeclinable proper). "Jewish tradition interpreted Abraham's plea on behalf of the righteous in Sodom to refer to Lot and so could speak of him as a righteous man (Bauckham; SB, 3:769-71)." [NLK] And, "The rabbis generally viewed Lot as one who despised God and was given over to immorality (SB, 3:769-71). Compare, however, the statements recorded in

the Genesis Apocryphon (1 Qap Gen, XXI 5-7): 'pasturing his herds he (Lot) reached Sodom and he bought himself a house in Sodom and settled in it. But I remained in the hill country of Bethel, and it grieved me that my nephew Lot had parted from me' (*Aramaic Text from Qumran with Translations and Annotations by B. Jongeling, C.J. Labuschagne, A.S. Van Der Voude* [Leiden: E.J. Brill, 1976], 105; AT, 165-87; MPAT; 100-127)." [NLK]

"Jewish tradition was quite divided on whether Lot was righteous (most of the rabbis and some others said that he was not). Genesis portrays him as personally righteous (Gen 18:25; 19:1-16); though not as wise as Abraham (13:10-11; 19:29, 32-35), he was too righteous for Sodom (19:9, 15)." [BBC] .

Wisdom of Solomon 10:6-9 6 When the ungodly were about to be wiped out, Wisdom saved a man who did what was right. He was able to flee from the fire that descended on the five cities. 7 A smoking wasteland is all that remains, witnessing to their wickedness. Plants there never produce fully formed fruit. A pillar of salt still stands there as a reminder of a faithless being. 8 By trying to get along without Wisdom, they didn't recognize what was good. In doing so, they left a lasting memorial of their foolishness for everyone to see. They were unable to hide the things that led to their downfall. 9 But Wisdom rescues her servants from their trials.

James refers to the 'patience of Job' (proverbial in our day). That idea isn't explicit in the book of Job, but is in the Jewish "Testament of Job." In the same way, Peter refers to the righteousness of Lot, a theme amplified in later, extra-biblical Jewish sources available to him. The focus isn't so much on Lot's righteousness, but on the fact that he was delivered.

Lot may be an example of justification by faith (cf. Abraham, Gen. 15:6 w. Rom. 4:3,20-24). He was hospitable to his angelic visitors, and while hesitant to leave, he did obey and warned his sons-in-law about the coming judgment (Gen. 19:14). He also refused to look back after they left.

καταπονούμενον (καταπονεω = to torment, wear out, oppress || Present Passive Participle: Masculine Accusative Singular). "To wear out from exhaustion / exhausting work."

ὑπὸ τῆς τῶν ἀθέσμων (ἀθέσμων = lawless, unprincipled || Adjective: Masculine Genitive Plural). What law were they violating? Not the law of Moses which was yet to be given, but God's law as revealed through nature and revelation.

ἐν ἀσελγείᾳ (ἀσελγεία = licentiousness, sensuality || Noun: Feminine Dative Singular).

ἀναστροφῆς (ἀναστροφῇ = way of life, conduct || Noun: Feminine Genitive Singular). Used in 1 Peter 1:15.

Interesting new interpretation on Genesis 19 proposed by Morschauser (2003) as cited by D.A. Carson in the *Commentary on the New Testament use of the Old Testament*.

According to Gen. 19:1 Lot was sitting at the gate of the city. This implies he was a city elder (official). When he invited the 2 visitors to his home he was acting in an official capacity. He was

showing hospitality and keeping his eye on them. The crowd of "young and old" that gathered outside his door represented the ruling elite of the town. Only a few chapters earlier (14) there was a raid on Sodom. The men were nervous about the possibility of the 2 visitors being spies. The men were not asking to have sex with the visitors, but they wanted to interrogate them (to see if they were spies). The verb "yada" has a broad semantic range that includes the idea of searching out (parallel to "haqar", cf. Psa. 139:1-2; 23). Interrogation in those days by wicked men could put one in danger of life and limb. One exception in antiquity of hospitality to strangers was if those strangers were spies (cf. Gen. 42:5-14 - Joseph has freedom over the treatment of his captors if he determines they are spies, and Joshua 2:3 where the men of the city demand that Rahab surrender her visitors). When Lot sends out his daughters to the men it's not so that they could have their way with them, but as a pledge, or temporary hostage until his visitors leave town under his eye. This was similar to what Reuben and Judah did (Gen. 42:37; 43:9). Morschauser claims that the phrase, "you can now do what you like with them" is a formula for "They are in your hands" with the implied idea "you will keep them safe until this matter is resolved when my visitors leave in the morning." However, the mob won't have anything of it. They challenge Lot's authority (19:9) and reject the offer of his daughters. They are guilty of anarchy and God judges them for it. Lot comes through this as an honorable,.righteous man.

While not rejecting it out of hand, Carson cites several problems with this view. 1) The verb "yada" that Morschauser wants to interpret as "interrogate" (v. 5) is used in close proximity with another use of the same verb in v. 8 where it clearly has a sexual meaning. This can't be overlooked. 2) Lot is guilty of selfishness and greed, as demonstrated by his choice of Sodom (cf. 13:13). 3) Why would Lot be a city official in a wicked city? 4) Why doesn't Lot offer himself as a hostage rather than his daughters (as do Reuben and Judah)? 5) The parallel account in Judges of the estate owner who takes in the Levite and his concubine in the town of Gibeah can't be overlooked. The same wording is used with a similar outcome (cf. "know" / "yada" in Judges 19:22).

Carson sums up:

What must be said, however, is that even if Morschauser's reconstruction is correct, and even if in consequence Lot appears more righteous than he otherwise would, he remains a flawed figure. But why should that surprise us? Abraham is a man of faith, beloved by God, but he is also a liar, and the latter does not undo the former. Despite his faith, he sleeps with Hagar because he cannot at that point see how God will in provide him with the promised progeny by any other means. David is repeatedly said to be a man after God's own heart, yet this man seduces his neighbor's wife and arranges for the death of her husband. One wonders what he would have done had he not been a man after God's own heart! So also Lot: he is sufficiently a man of faith, a righteous man, that he joins his uncle Abraham in following the Lord, leaving Ur to travel they know not where. Although he makes the flawed decision to settle in the cities of the plains despite their reputation, there is no evidence that he becomes morally indistinguishable from them, and two important pieces of evidence suggest that he maintains some God-centered and righteous distinctions: (1) he listens to the angelic visitors when he is told to flee; (2) when Abraham pleads for the cities (Gen. 18) by appealing to the number of "righteous" people who may still be there, clearly he is including Lot in their number. [1054]

These were men who lived in a time of darkness and whose understanding of YHWH was limited. They didn't have the Law and the Prophets. Not only that, they didn't have the fulness of the Holy Spirit. They were part of the Pre-Mosaic O.T. dispensation, not under the New Covenant. The law had not been written on their hearts. As Dr. Wesley Olsen, the President of the school where I received my bachelor's degree used to say, "David was a great man. But he would not be qualified to serve as a deacon in my church."

Also have to keep in mind that hospitality was at a premium. Lot risked his life in taking the strangers into his own home. He could have sent them out. It would be unimaginable to us to live in a city like Sodom with limited or no fellowship with other believers in YHWH.

"He delivered Lot, whose rescue was a classic instance of the salvation God offers. The Genesis account does not even claim, with our present verse, that Lot was a righteous man, who was distressed by the filthy lives of lawless men. He appears simply as a man of the world (Gn. 13:10-14, 19:16) who had strayed a long way from the God of his fathers. Though hospitable (19:1f.), he was weak (19:6), morally depraved (19:8) and drunken (19:33, 35). His heart was so deeply embedded in Sodom that he had to be positively dragged out (19:16). Time and again it is emphasized that his rescue was entirely due to the unmerited favor of God, which he shows to men because of what He is, not because of what they are (e.g. 19:16,19). Jewish tradition saw Abraham's prayer for the righteous in Sodom as particularly applying to Lot, which says much for the power of intercessory prayer (Pirqe R. El. 25, Gen. Rab. 49:13)."

While the city wasn't spared, Lot was. Cf. Gen. 18:22-33. God will not destroy the righteous with the wicked in judgment (cf. 18:25). This alone intimates that Lot was righteous.

Could it be that Lot felt that, in offering his daughters, he was throwing fruit to hungry dogs rather than meat? Perhaps he knew that they would reject the offer?

Note the greater account of Israel (Matt. 11:20-24).

2:8 EXEGESIS

GREEK TEXT:

βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἔξ οὗ μέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.

βλέμματι γὰρ (βλέμμα = to look, glance || Noun: Neuter Dative Singular). The word is generally subjective, in that the eye reveals to outsiders the inner feeling of man. The idea would be, "the righteousness of man showed itself in his shrinking from the sights and sounds which met him on every side"; lit., 'righteous in look and in hearing he tortured himself at their lawless deeds while he lived among them' (Mayor)." [NLK] Emphatic position. It was always before him.

καὶ ἀκοῇ (ἀκοή = hearing, listening || Noun: Feminine Dative Singular).

ὁ δίκαιος (δικαῖος || Adjective: Nominative Masculine Singular).

ἐγκατοικῶν (ἐγκατοικεῖν = to dwell among, live || Participle: Masculine Nominative Singular, Present Active).

ἐν αὐτοῖς (αὐτοῖς = He, Him || Third Person Independent Personal Pronoun: Masculine Dative Plural).

ἡμέραν ἔξ οὗ μέρας (ἡμέρα = day; ἡμέραν ἔξ οὗ μέρας = day after day || –).

ψυχὴν (ψυχὴ || Noun: Feminine Accusative Singular).

δικαίαν (δικαῖος || Adjective: Feminine Accusative Singular).

ἀνόμοις (ἀνόμος = lawless || Adjective: Neuter Dative Plural).

ἔργοις (ἔργον || Noun: Neuter Dative Plural).

ἐβασάνιζεν (βασάνιζεν = to torture, torment || Verb: Imperfect Indicative Active, Third Person Singular).

ENGLISH TRANSLATION:

(for by what that righteous man saw and heard while living among, his righteous soul was tormented day after day with their lawless deeds),

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

(for by what that righteous man saw and heard while living among, his righteous soul was tormented day after day with their lawless deeds), (βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἔξ οὗ μέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν)

βλέμματι γὰρ (βλέμμα = to look, glance || Noun: Neuter Dative Singular). The word is generally subjective, in that the eye reveals to outsiders the inner feeling of man. The idea would be, "the righteousness of man showed itself in his shrinking from the sights and sounds which met

him on every side"; lit., 'righteous in look and in hearing he tortured himself at their lawless deeds while he lived among them' (Mayor)." [NLK]

"Either 'they vexed' him, as the Vulgate Latin and Ethiopic versions read; or rather "he vexed" himself; he fretted and teased himself, and became exceeding uneasy, and was put upon a rack and tortured, as the word signifies, continually, with their wicked actions; (see Psalm 119:158)." [Gill]

"In any case, Peter continues, the licentious behavior of the lawless society in which he lived tormented him, lit. 'knocked him up'. NEB catches the meaning with its translation 'tortured'. It is customary for Christians today, living in a secularized society, no longer to be shocked by sinful things which they see and hear. They will, for example, without protest sit through a television program presenting material which a generation ago they would never have contemplated watching at a theater or cinema. But when a conscience becomes dulled to sin, and apathetic about moral standards, he is no longer willing to look to the Lord for deliverance." [M. Green, 113]

Essential lesson is that we don't use the OT saints failures to justify our sin. Their failures may be used as examples of God's grace, but never as justification for our own sin. IOW - a Xn may fail terribly; sin grievously. He can have hope of repentance, knowing God's grace. God forgave David, a murderer and adulterer. But that's different than a Xn purposefully sinning and using the sin of others as justification ("David did it and was forgiven.").

2:9 EXEGESIS

GREEK TEXT:

οἶδεν κύριος εὔσεβεῖς ἐκ πειρασμοῦ ρύεσθαι ἀδίκους δὲ εἰς
ἡμέραν κρίσεως κολαζομένους τηρεῖν

οἶδεν (οιδα || Verb: Perfect Indicative Active, Third Person Singular). Perfect with a present meaning (so NLK).

εὔσεβεῖς (εὔσεβης = godly || Adjective: Masculine Accusative Plural).

ἐκ πειρασμοῦ (πειρασμός || Noun: Masculine Genitive Singular). Cf. 1 Peter 1:6.

ρύεσθαι (ρύομαι = to deliver || Verb: Present Infinite Middle/Passive). "The Original sense of the word was 'to cut short' and was used of pruning a tree; later it took on the meaning 'to correct' and then 'to punish' and was used of the punishment of slaves as well as divine punishment (BAGD; MM; Kelly)." [NLK]

ἀδίκους (ἀδίκος || Adjective: Masculine Accusative Plural).

δὲ εἰς ἡμέραν (ἡμέρα || Noun: Feminine Accusative Singular).

κρίσεως (κρίσις || Noun: Feminine Genitive Singular).

κολαζομένους (κολαζω = to punish || Participle: Masculine Accusative Plural, Present Passive).

τηρεῖν (τηρεω = to keep || Verb: Present Infinitive Active).

ENGLISH TRANSLATION:

then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Two peoples - two destinies. See Ezekiel 13-14 (where Noah is mentioned along with Job and Daniel) for a reverse picture of this passage as it relates to God delivering the righteous and judging the wicked.

then the Lord knows how to rescue the godly from temptation, (οἶδεν κύριος εὔσεβεῖς ἐκ πειρασμοῦ)

οἶδεν (οιδα || Verb: Perfect Indicative Active, Third Person Singular). Perfect with a present meaning (so NLK). Not "know" as in just know about, but know as in will perform. Cf. Luke 11:13; Phil. 4:12. "

ρύεσθαι (ρύομαι = to deliver || Verb: Present Infinite Middle/Passive). "The Original sense of the word was 'to cut short' and was used of pruning a tree; later it took on the meaning 'to correct'

and then 'to punish' and was used of the punishment of slaves as well as divine punishment (BAGD; MM; Kelly)." [NLK] Same word used in v. 7 of Lot.

"The line between the English 'temptation' and 'trials' is a slender one, for they represent the same Greek word. The external situation ('trials') may become the occasion in which believers are 'tempted' internally, so perhaps we should not press the difference between the two." [Schreiner, 343]

All challenges, temptations, difficulties, tests, trials that we experience as to the steadfastness of our faith in Christ. These 'prove' the reality of our salvation.

εὐσεβεῖς (εὐσεβης = godly || Adjective: Masculine Accusative Plural). Parallel is to the "unrighteous" in the second part of the v. The godly are the righteous. Who are the righteous? Those clothed with Christ. Who are the unrighteous? Those who aren't.

Could be temptation more in the sense of trials. ἐκ πειρασμοῦ (πειρασμός || Noun: Masculine Genitive Singular). Cf. 1 Peter 1:6; James 1:2. Echoes of Matt. 6:13; cf. 2 Thess. 3:2-3; 2 Tim. 4:17-18.

This complements the exhortations to stand firm in the faith (1:10; 3:17).

"What first offends the weak is, that when the faithful anxiously seek aid, they are not immediately helped by God; but on the contrary he suffers them sometimes as it were to pine away through daily weariness and languor; and secondly, when the wicked grow wanton with impunity and God in the meantime is silent, as though he connived at their evil deeds. This double offense Peter now removes; for he testifies that the Lord knows when it is expedient to deliver the godly from temptation. By these words he reminds us that this office ought to be left to him, and that therefore we ought to endure temptations, and not to faint, when at any time he defers vengeance against the ungodly." [Calvin]

"But the final and supreme promise is this: God knows how to save us from the ultimate judgment and destruction which is going to fall upon sin and evil and everything that is unjust and unrighteous. That is the great message of this chapter. The Flood, and the fate of Sodom and Gomorrah, are but a preliminary indication of the final judgment, and in the judgment, finally, everything and everyone who is opposed to God shall be committed to everlasting and eternal destruction. Now the promise that is given here is that God will save the godly out of all that. We shall not be enveloped and overwhelmed in that ultimate last destruction. He knows how to deliver us out of it." [Lloyd-Jones, 164]

" . . . the mercy of God in delivering the godly and righteous "out of temptations"; by which are meant, not the temptations of Satan to sin, distrust, and despondency, though the Lord knows how, and is both able and willing to, and does deliver them from them; but afflictions and tribulations, such as Noah and Lot were exposed to; and which are so called, because they try the graces, particularly the faith and patience of the godly; and to deliver from these is the Lord's work: he grants his presence in them; he supports under them; he sanctifies them to

them, and in his own time delivers out of them; for he knows how, and by what means, and when to do it, and is both able and willing . . ." [Gill]

This may be afflictions suffered in one's own family/household; on a job; in school; among family members; in a church (Peter's context). God is able to keep you and keep you He will. When? It may be soon. It may be prolonged. Timing is in His hand. Cf. those who endured for a lifetime and their deliverance was their death.

Here we have the apodosis following a very long protasis that began in v. 4.

Romans 12:1-2 applies. These men were rescued while living in a corrupt world.

PRO 25:26 {Like} a trampled spring and a polluted well Is a righteous man who gives way before the wicked.

and to keep the unrighteous under punishment for the day of judgment. (ρύεσθαι ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν)

Returning to the theme of v. 4. Cf. v. 17, 3:7.

ἀδίκους (ἀδίκος || Adjective: Masculine Accusative Plural).

κρίσεως (κρίσις || Noun: Feminine Genitive Singular).

τηρεῖν (τηρεω = to keep || Verb: Present Infinitive Active).

κολαζομένους (κολαζω = to punish || Present Passive Participle, Masculine Accusative Plural).

The present ptcp does not have to be interpreted in the present tense. There are 2 views as to how this should be rendered.

2 Peter 2:9 then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, (NAS)

2 Peter 2:9 then the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, (ESV)

2 Peter 2:9 if this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment. (NIV)

Where are the unrighteous now? The dead are under punishment awaiting final judgment are a greater punishment. Cf. Dives in Luke 16. Peter asserts God's present sovereignty over the world in the time of delay and assures his readers that just as God keeps the present order for judgment so, too, the unrighteous are kept for the same.

The living are held for punishment and will be judged at the last judgment. Many scholars feel it better to understand it as the NIV translates it, citing Peter's context. However, in light of v. 4 it could go either way. See Lenski's argument for the latter, citing the parallels to Jewish texts like 1 Enoch 22:2; 2 Esdras 7:75-101.

The key is whether the unrighteous are now living or have died, in light of Peter's time.

Cf. Rev. 6:10 - "How long?"

The torment of the wicked after death and before the final judgment is a theme found in both Jewish and Christian literature (1 En. 22.1-11; Luke 16:19-31).

In a statement similar to the present verse, 1 En. 22.11 says, "Here their spirits shall be set apart, for this great torment, till the great day of judgment, (the day) of scourgings and torment of the accused everlasting, to the end that there be retribution upon their spirits: there they shall be bound for ever" (M. Black 1985: 38).

"And to reserve the unjust. By this clause he shews that God so regulates his judgments as to bear with the wicked for a time, but not to leave them unpunished. Thus he corrects too much haste, by which we are wont to be carried headlong, especially when the atrocity of wickedness grievously wounds us, for we then wish God to fulminate without delay; when he does not do so, he seems no longer to be the judge of the world. Lest, then, this temporary impunity of wickedness should disturb us, Peter reminds us that a day of judgment has been appointed by the Lord; and that, therefore, the wicked shall by no means escape punishment, though it be not immediately inflicted. There is an emphasis in the word *reserve*, as though he had said, that they shall not escape the hand of God, but be held bound as it were by hidden chains, that they may at a certain time be drawn forth to judgment. The participle κολαζομένους, though in the present tense, is yet to be thus explained, that they are reserved or kept to be punished, or, that they may be punished. For he bids us to rely on the expectation of the last judgment, so that in hope and patience we may fight till the end of life." [Calvin]

2:9 The Lord Will Rescue the Godly

The Unrighteous under Punishment, Bede: "Peter says that the punishment of the wicked is kept in reserve until the day of judgment, not because they are not already receiving punishment for their sins, even before that day, but because then their punishment will be much greater. The reason for this is that at the last judgment they will be punished in their resurrected bodies, whereas now they are suffering only in their souls." –On 2 Peter. [cited in ACCS]

Rev. 2:10 - God delivers *out of* (εκ) not *away from* (από) trials. We are not exempt from trials, but God can deliver us while in their midst. Noah was 120 years under trial. Lot was years in Sodom. Jesus' entire life was characterized by trials, Luke 22:28. Cf. deliverance defined by Paul in 2 Tim. 4:18. Paul who had his share of attacks from apostates (Alexander, etc.).

"2 Peter underlines the unity of this paragraph by repeating the term "rescue" or "deliver" from 2:7 and then, when it comes to the ungodly, repeating the term "held" ("hold" or "keep") from 2:4, which will again appear in 3:7 with respect to the present world being kept for a final judgment by fire. "Rescue" and "holding" are the two sides of the same coin. The godly are rescued and the ungodly are held or bound over for judgment. The question arises,

however, whether our author is thinking only of final judgment or also of an intermediate state while awaiting final judgment. If the angels are his paradigm, in 2 Peter and all the traditions that we know about they are presently being held in "gloomy dungeons" awaiting a final end. a Jewish belief in the punishment of the wicked between their death and final judgment (4 Ezra 7:79-80, "And if [the spirit of a person who has died] is one of those who have shown scorn and have not kept the way of the Most High, and who have despised his Law, and who have hated those who fear God — such spirits shall not enter into habitations, but shall immediately wander about in torments, ever grieving and sad, in seven ways". [Davids, 231-32]

Cf. Malachi 3:16-4:3 for an example of judgment.

2:10 EXEGESIS

GREEK TEXT:

μάλιστα δὲ τοὺς ὅπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσιν βλασφημοῦντες.

μάλιστα (μαλιστα || Adverb).

δὲ τοὺς (ό || Article: Accusative Masculine Plural).

ὅπίσω (όπίσω = after, behind || Preposition).

σαρκὸς (σαρξ, || Noun: Feminine Genitive Singular). Cf.

ἐν ἐπιθυμίᾳ (ἐπιθυμίᾳ || Noun: Feminine Dative Singular).

μιασμοῦ (μιασμος = pollution, corruption || Noun: Masculine Genitive Singular). Hapax.

πορευομένους (πορευομαι = to go, proceed, travel, walk, live || Participle: Masculine Accusative Plural, Present Middle). Reflects a Hebraism that means to "follow after" something (as in following after other gods). Pictures a devotion. Used that way in the LXX (Deut. 4:34; 6:14; 8:19; 28:14; 1 Kings; 11:10).

καὶ κυριότητος (κυριοτης = lordship, dominion || Noun: Feminine Genitive Singular).

καταφρονοῦντας (καταφρονεω = to look down on, despise, scorn || Participle: Masculine Accusative Plural, Present Active).

τολμηταὶ (τολμητης = a bold, audacious man || Noun: Masculine Nominative Plural). Hapax.

Brazen, headstrong, shameless. "The word smacks of reckless daring that defies God and man." [NLK]

αὐθάδεις (αὐθαδῆς = stubborn, self-willed, arrogant || Adjective: Nominative Masculine Plural).

From αὐτὸς & ηδομαι (to delight in). Someone who is stubbornly self-serving and selfish. Used here and in Titus 1:7.

δόξας (δοξα = glory, praise, honor || Noun: Feminine Accusative Plural). Angels, cf. Jude 8-9.

οὐ τρέμουσιν (τρεμω = tremble, quiver || Verb: Third Person Plural Present Indicative Active).

βλασφημοῦντες. (βλασφημεω = slander, revile, blaspheme || Participle: Masculine Nominative Plural, Present Active). Cf. Jude 8.

ENGLISH TRANSLATION:

And especially those who indulge the flesh in its corrupt desires and despise authority. Bold [and] arrogant, they do not tremble when they speak out against the glorious ones.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And especially those who indulge the flesh in its corrupt desires (μάλιστα δὲ τοὺς ὅπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους)

This phrase brings us back to the preceding verses. Hinge between the 2 sections (perhaps an unfortunate verse break).

The Angels of Genesis 6 attempted to go after "strange flesh". The Sodomites attempted do to the same thing. Both of those examples involved sexual sin. We see the same thing here, although there's no indication of the exact nature of the sin.

Cf. Jude 7 - 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.

Peter modifies this (or Jude modifies Peter). At any rate, Peter is referring to general sexual sin.

This also goes back to the antinomian nature of their heresy. Cf. comment on the Nicolaitans.

A large part of their sin seems to be sexual in nature. This pictures a lust after perversions; a lust after lust.

Desire itself wasn't neces. viewed as evil in Jewish circles, although it was sometimes in Greek circles. However, this is desire that crossed the boundaries of temptation to a desire to be defiled.

and despise authority (**καὶ κυριότητος καταφρονοῦντας**)

Probably God, the nearest referent (v. 4). Note that **κυριότητος** is singular. God/Christ.

καταφρονοῦντας (**καταφρονεῖω** = to look down on, despise, scorn || Participle: Masculine Accusative Plural, Present Active).

"They may be energetic worshipers, but their actions betray them in that they have thrown off all authority from their lives." [Davids, 233-34] Cf. Matt. 7:21-23.

This goes back to doctrine and duty. Just because someone professes to "love Jesus" doesn't mean that they belong to Him. That's hard for us to understand, living in a very experience-driven, non-judgmental culture.

Bold [and] arrogant, (**τολμηταὶ αὐθάδεις**)

τολμηταὶ (**τολμητῆς** = a bold, audacious man || Noun: Masculine Nominative Plural). Hapax.

Brazen, headstrong, shameless. "The word smacks of reckless daring that defies God and man." [NLK]

Word used of claim rank, authority, or ability that they are not entitled to (Rom. 15:18; 2 Cor. 10:12).

αὐθάδεις (αυθαδης = stubborn, self-willed, arrogant || Adjective: Nominative Masculine Plural).

From αυτος & ηδομαι (to delight in). Someone who is stubbornly self-serving and selfish.

Used here and in Titus 1:7. Cf. Prov. 21:24.

This is a challenge to the God that they claim to be serving. A challenge to the honor of Christ, the One who has creator-ownership over them (v. 1).

they do not tremble when they speak out against the glorious ones. (δόξας οὐ τρέμουσιν βλασφημοῦντες.)

"No completely satisfactory interpretation of this enigmatic sentence has so far been proposed."
[Kelly]

δόξας (δοξα = glory, praise, honor || Noun: Feminine Accusative Plural). Angels, cf. Jude 8-9.

The key is how one interprets this noun. Gen. when someone conversant w/Koine sees it he thinks "glory" or "praise." "Doxology." doxa + logos.

It's in the plural and rather than interpret it "glories" ==> "glorious ones."

NAS - angelic majesties; ESV & HCSB - the glorious ones; NIV - celestial beings; KJV - government; RSV - authority.

Word comes from a word group that carries the idea of what one thinks / an opinion. Also was used in the sense of one's reputation (connection of opinion > reputation). From reputation we have meanings that parallel our biblical usage of honor or glory. In t/NT the old meaning of opinion has disappeared completely.

G. Kittel writes:

"In the NT, however, the word is used for the most part in a sense for which there is no Greek analogy whatever and of which there is only an isolated example in Philo. That is to say, it denotes 'divine and heavenly radiance,' the 'loftiness and majesty' of God, and even the 'being of God' and His world. How does the word come to have this new significance? To answer this question it is necessary that we study the OT כָּבֹוד." [11.237]

כָּבֹוד (used in 189 vv.) was used in the OT of God, generally translated "glory." When used of men it's translated 'honor' (occasionally 'wealth'). Honor in the sense of 'importance,' 'weightiness.' Something or someone impressive, demanding of recognition. "Gravitas." Didn't necessitate that the one of whom it's used be honorable. For example, it's used of Jehoshaphat (2 Chron. 17:5; 18:1) and of men in general (Psa. 8:5). "Respect" that's due someone or something. In that sense, even wicked rulers deserve respect (Whitehouse; governor's mansion).

Development in regard to δοξα in the NT from that of a word that meant 'opinion' to a word that is largely used of God's glory:

"When the translator of the OT first thought of using δοξα for בְּנֵי־הָעֵדָה, he initiated a linguistic change of far-reaching significance, giving to the Greek term a distinctiveness of sense which could hardly be surpassed. Taking a word for opinion which implies all the subjectivity and therefore all the vacillation of human views and conjectures, he made it express something absolutely objective, i.e. the reality of God." [Kittel, II. 245]

οὐ τρέμουσιν (τρέμω = tremble, quiver || Verb: Third Person Plural Present Indicative Active).

βλασφημοῦντες. (βλασφημεῖω = slander, revile, blaspheme || Participle: Masculine Nominative Plural, Present Active).

Cf. Jude 8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

Another word that can be tricky to translate. slander; revile; blaspheme (took on t/special sense of cursing a deity later). "To speak out against" (in a negative sense).

This phrase goes with v. 11. ==> **See interpretive options and issues chart at my Historic Context section.

Options:

1) The false teachers slander fallen angels (because they believe they won't share their fate or fall under their influence), but good angels, who are greater than fallen angels, aren't so brazen as to bring a judgment against the evil angels (in God's presence) as they know such judgment belongs to God. (This would be a good warning against the whole "stomping demons" theology in modern day Charismania).

These would argue that "glories" is used in a general sense of the fallen angels.

"... even fallen angels retain the imprint of divine majesty, a show of their pre-Fall glory. In this sense, they are like sinful men—who still retain the divine image (Gen. 1:26; Ps. 8:5)—and post-Fall creation—which still evidences its God-given magnificence (1 Cor. 15:40-41). Thus there remains a transcendent amount of dignity for demons, even though they are fallen.

[MacArthur, 98]

2) The false teachers slander holy angels—perhaps those that, according to Jewish tradition, mediated the Law. Yet the holy angels, greater in power and might than the false teachers, are not so brazen as to bring a judgment against the false teachers (in God's presence) knowing that such judgment belongs to God. (a warning against judging others as in James 4:11-12).

3) The false teachers despise governmental authority and slander political leaders who are trying to rightfully lead as God intended. Yet the holy angels, greater in power and might, are not so brazen as to bring a judgment against these magistrates knowing that such judgment belongs only to God.

Peter Davids has a very helpful commentary on Jude 8 which is relevant to this issue:

The Third charge ("slander celestial beings") states literally that they "slander the glorious ones." Who are these "glorious ones"? While in the OT the Hebrew equivalent of this Greek term can refer to famous people (Ps 149:8; Isa 3:5; 23:8; Nah 3:10; cf. the Dead Sea Scrolls 1QM 14:11; 1QpHab 4:2; 4QpNah 2:9; 3:9; 4:9), the Greek OT never translates that Hebrew terminology with the Greek term used here (*doxas*). Thus it is unlikely that famous people (either OT worthies or the apostles) are meant. The other possibility for this term is that it means angels (who unfortunately are rarely referred to in the OT, although the Greek translation of Exod 15:11 probably refers to them with this term), a usage found in the Dead Sea Scrolls (1QH 10:8; 1QPsaZion 22:13) and apocalyptic literature (Asc. of Isa. 9:32; 2 Enoch 22:7, 10). This is the most likely meaning, especially since angels will be referred to in the next verse; it is also how Clement of Alexandria interpreted this passage.

Yet, if they were slandering angels, why would they do so? Several explanations have commended themselves to commentators, (1) Some argue that these angels were evil angels, and they were slandered either to show these teachers' superiority to them or to declare their freedom from them.[fn] There are two further varieties of this position, one of which sees these teachers as denying any real existence to idols (i.e., denying that there was a spiritual entity behind the image), much as the Corinthians did,[fn] and the other of which views them as speaking contemptuously of evil powers (the same powers of which they are accused of falling prey due to their immorality).[fn] (2) Others agree that these teachers saw these angels as evil, but believe that Jude views them as good. Such writers usually attribute Gnostic beliefs to the group in which evil archons or angels, rather than the good God, created the world.[fn] Thus Jude would view slander of the creator-angels or God as blasphemous, and they would view it as cursing evil beings. (3) A final group of commentators argues that the angels were good angels and that these people are either expressing their superiority as enlightened spiritual humans to such beings or that these teachers slander the angels as givers of the law of Moses (so Bauckham, Chaine, drawing on the Jewish traditions found in Jub. 1:27-29; Josephus, Ant. 15.136; Acts 7:38, 53; Heb 2:2; Hermas, Sim. 8:3:3, the latter reference indicating the role of the angel Michael as the guardian of the law/gospel, an angelic role 1 Cor 11:10 may also refer to).

In evaluating these proposals, we notice first of all that *doxa* is never used elsewhere in Jewish or Christian writings to refer to an evil angel. Nor is it clear that Jude would object to dishonoring such beings, although he might not go as far as Qumran in cursing them (4Q280-82,286- 87, which are liturgies for cursing evil angels). The fact is that "slander" (*blasphemeo*) does not mean "to deny the existence of" but rather "to shame" or "to speak insultingly about." It was thus a form of shaming or dishonoring, and in a society like Jude's that was based on honor and shame, this was appropriate for evil beings; indeed, to honor such beings would be wrong. Thus there is nothing in the verse itself that would make one think that the reference is to evil angels (on the following verse, see below). [Davids, 56-57]

John Piper's comment:

First, verses 10b–13a. Describing the false teachers, Peter says: "Bold and willful, they are not afraid to revile the glorious ones, whereas angels, though greater in might and power, do not pronounce a reviling judgment upon them before the Lord. But these (i.e., the false teachers), like irrational animals, creatures of instinct born to be caught and killed, reviling in matters of which they are ignorant, will be destroyed in the same destruction with them, suffering wrong for their wrongdoing." It is possible that the "glorious ones" mentioned in verse 10 are the fallen angels of verse 4, and that Peter is saying: the false teachers are so brazen and cocky and self-assured that they revile the evil spirits as though they were safe from any supernatural evil influence at all. And to show the arrogance of such an attitude of false security, Peter says: even the good angels who, unlike the false teachers, are stronger than the evil ones, nevertheless do not presume to pronounce a reviling judgment on them. They humble themselves and leave judgment to God.

But it seems to be very unlikely that Peter would have used the phrase "glorious ones" to refer to fallen angels. Literally the term is simply "glories" and was used in 1 Peter 1:11 to refer to all the glories surrounding Christ in his exaltation and second coming. In 2 Peter the word "glory" is associated with the future of Christ's second coming (1:3, 17, where the transfigured Christ foreshadows the glorious returning Christ, 3:18). And in 2 Peter 3:3, 4 the false teachers are pictured as mocking this glorious second coming. So I am inclined to think that the "glories" which the false teachers revile are the glories of God and Christ, especially associated with the second coming. Then when it says in verse 11 that "the angels (notice it does not say 'good' angels since there is probably no contrast with bad angels in view), though greater in might and power, do not pronounce a reviling judgment upon them before the Lord," it probably means that the angels don't revile the false teachers, even though they deserve it and the angels are in an exalted position to give it. This contrast shows how incredibly puffed up the false teachers are. Even angels yield to the authority of God to pass just judgment. But the false teachers despise all authority and rise above the angels to scorn the glories of the holy God, probably by denying the second coming.

[<http://www.desiringgod.org/resource-library/sermons/better-never-to-have-known-the-way>]

The common reaction of sinful men to the appearance of an angel is fear (Matt. 28:5; Luke 1:13,30, 2:9-10). Contrary to today's notions of warm and fluffies.

What Peter is saying here is that the evil spirits are quite prepared to curse the angels as much as they can, but these curses are not returned in kind. Rather, the angels reserve any judgment against them to the Lord, even though they are more powerful than the demons. [Oecumenius, Commentary On 2 Peter]

I'm going to go with the view that Peter is referring to fallen angels here, that the false teachers were speaking out against them. Is there any connection to the Nicolaitans and their views on demons? Connection to today's charismatic practice of taking authority over demons.

PSA 12:4 Who have said, "With our tongue we will prevail; Our lips are our own; who is lord over us?"

JUD 1:4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

JUD 1:8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

JUD 1:10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

JUD 1:10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

2:11 EXEGESIS

GREEK TEXT:

ὅπου ἄγγελοι ἰσχύῃ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν
κατ' αὐτῶν παρὰ κυρίου βλάσφημον κρίσιν.

ὅπου (ὅπου = where || Conjunction: coordinating).

ἄγγελοι (ἄγγελος || Noun: Masculine Nominative Plural).

ἰσχύῃ (ἰσχυς = might, power || Noun: Feminine Dative Singular).

καὶ δυνάμει (δυναμις || Noun: Feminine Dative Singular).

μείζονες (μειζων = greater || Adjective: Masculine Nominative Plural).

ὄντες (ειμι || Participle: Masculine Nominative Plural, Present Active).

οὐ φέρουσιν (φερω = to bear, carry, bring forth || Third Person Plural Present Indicative Active).

κατ' αὐτῶν (αυτος || Third Person Independent Personal Pronoun: Masculine Genitive Plural).

Expositors: "The interpretation of this verse hinges on [this phrase]." Does it refer to the false teachers, or to a distinction between two sets of angels (cf. Jude 9)?

παρὰ κυρίου (κυριος || Noun: Masculine Genitive Singular). Textual variant here between παρα κυρiou (Genitive of source) and παρα κυριω. (Dative/Locative of sphere). Is this a slanderous judgment *from* the Lord or *before* the Lord (i.e. in His presence)? Most translations use "before the Lord" or "in the presence of the Lord" (NAS, ESV, KJV, NIV). Cf. Metzger's Textual Commentary.

βλάσφημον (βλασφημος = slanderous, evil-speaking || Adjective: Feminine Accusative Singular).

κρίσιν (κρισις || Noun: Feminine Accusative Singular). Zech. 3:1-2.

ENGLISH TRANSLATION:

Whereas angels who are greater in might and power do not bring a slanderous judgment against them before the Lord.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Whereas angels who are greater in might and power (ὅπου ἄγγελοι ἰσχύῃ καὶ δυνάμει μείζονες)

μείζονες (μειζων = greater || Adjective: Masculine Nominative Plural).

Neutrally this word means "to paint in color." b. Censoriously it means "to stain," first literally, then in a cultic sense, i.e., with guilt or demonic processes. Washings are designed to remove such stains. In the OT defilement is with alien cults, dead bodies, etc., and unclean

persons can stain others or holy objects. The LXX uses miaino for “to declare unclean.” Since the NT no longer thinks in cultic terms, the word is very rare....Miasmos. This is “defilement” as an action or state, first cultic, then moral. The one NT use is in 2Peter 2:10, in which it is licentious passion that defiles. (Kittel, G., Friedrich, G., & Bromiley, G. W. Theological Dictionary of the New Testament. Eerdmans)

Greater in might and power than the demons. Cf. Jude 9.

do not bring a slanderous judgment against them before the Lord. (Ὥντες οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίου βλάσφημον κρίσιν.)

Insults, slander, character assassination were not well-tolerated in first c. Greco-Roman culture. (sticks and stones may . . . unknown to them). Height of hubris.

Aristotle: "Similarly, he who insults another also slight him; for insult consists in causing injury or annoyance whereby the sufferer is disgraced . . . ; for retaliation is not insult, but punishment." [cited in G. Green, 274]

Parallel to Jude 9.

2:12 EXEGESIS

GREEK TEXT:

Οὗτοι δὲ ώς ἄλογα ζῷα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθορὰν ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ ἀύτῶν καὶ φθαρήσονται

Οὗτοι (Οὗτος = this || Pronoun: Near Demonstrative).

δὲ ώς (ώς = as, even as || Particle: Comparative).

ἄλογα (ἄλογς = without reason, irrational, contrary to reason).

ζῷα (ζῷον = animal, living creature || Noun: Neuter Nominative Plural).

γεγεννημένα (γεννᾶω = to beget, bring forth || Participle: Neuter Nominative Plural, Perfect Passive).

φυσικὰ (φυσικός = natural, born mere animals, born creatures of instinct || Adjective: Neuter Nominative Plural). Hapax.

εἰς ἄλωσιν (ἀλοσις = capture, catching of animals || Noun: Feminine Accusative Singular).

καὶ φθορὰν (φθορά = destruction, decay, corruption || Noun: Feminine Accusative Singular).

ἐν οἷς (οἱς || Relative Pronoun: Neuter Dative Plural).

ἀγνοοῦσιν (ἀγνοεῖω = to be ignorant, to not know || Verb: Third Person Plural Present Indicative Active. "See 1 Thess 4:13 and 1 Tim 1:7 for a like picture of loud ignoramuses posing as professional experts." [ATR]

βλασφημοῦντες (βλασφημεῖω = slander, revile, blaspheme || Participle: Masculine Nominative Plural, Present Active).

ἐν τῇ φθορᾷ (φθορά = destruction, decay, corruption || Noun: Feminine Dative Singular).

ἀύτῶν (αὐτος || Third Person Independent Personal Pronoun: Masculine Genitive Plural).

καὶ φθαρήσονται (φθειρῶ = to destroy, corrupt || Verb: Third Person Plural Future Indicative Passive).

ENGLISH TRANSLATION:

But these, like unreasoning animals, born as creatures of instinct to be captured and destroyed, reviling in their ignorance, will also be destroyed in their corruption.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But these, like unreasoning animals, born as creatures of instinct to be captured and destroyed, (Οὗτοι δὲ ώς ἄλογα ζῷα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθορὰν)

Something that sets men apart from beast: ability to reason, to "think outside of oneself." The false teachers operated on instinct, basically fleshly instinct, and were thus irrational.

"They make no intellectual contributions to society." [MacArthur, 99]

Common in antiquity, cf. essay "Plutarch on Justice Toward Animals: Ancient Insights into a Modern Debate" by Stephen T. Newmyer in *Scolia ns* vol. 1 (1992) 38-54. ISSN 1018-9017.

" Peter echoes the axiomatic concept that beasts are born to be destroyed. Plutarch comments, for example, "Furthermore, on learning that Damon and Timotheus . . . had ruined the wives of certain mercenaries, he wrote to Parmenio ordering him, in case the men were convicted, to punish them and put them to death as wild beasts born for the destruction by mankind."'" [Alexander 22.4.5; so Pliny the Elder, Nat. 1.81.219; Juvenal, Satire 1.141 - cited by G. Green].

Note that this is in accord with their nature, namely a fallen nature. This is why they return to their own vomit, or mud (vv. 21-22). The nature of apostates. But see 1:4 for a contrast.

Horses tend to run back into burning barns out of fear and confusion, as it is their safe zone.

The picture is one of a wild animal that's dangerous.

reviling in their ignorance, (ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες,)

ἀγνοοῦσιν (ἀγνοεω = to be ignorant, to not know || Verb: Third Person Plural Present Indicative Active. "See 1 Thess 4:13 and 1 Tim 1:7 for a like picture of loud ignoramuses posing as professional experts." [ATR]

They blasphemed in their ignorance (connection to vv. 10-11, or a more general statement).

They demonstrate the ignorance that is common to creatures without reason (i.e. animals).

will also be destroyed in their corruption. (ἐν τῷ φθορᾷ ἀύτῶν καὶ φθαρήσονται)

Could be a Hebraism (cf. Exo. 18:18; Mic. 2:10; Isa. 24:3); or a reference to being destroyed like the fallen angels whom they slander in vv. 10-11. Or it may be that they will be come to an end just like animals without instinct. That is, they will be destroyed in the same way that wild animals are captured and killed. Not only by men, but through the natural chain of prey and predator. The food-chain.

See news story of animals that were loosed in OH and had to be killed.

Play on words ==> φθορᾷ ἀύτῶν καὶ φθαρήσονται ==>

ἐν τῷ φθορᾷ (φθορα = destruction, decay, corruption || Noun: Feminine Dative Singular).
καὶ φθαρήσονται (φθειρω = to destroy, corrupt || Verb: Third Person Plural Future Indicative Passive.

May be that their sexual corruption is in view. They are such slaves to sin that, in the end, their sin will be the means to destroy them.

We see this sort of thing all the time. Cf. mice who are given cocaine and refuse food. Men who become animals in their depravity, sexually, addicted to drugs, drunk with power, anger, etc.

So these men, their wickedness would be the means of ensnaring and destroying them.

NIV seems to capture Peter's thought well:

But these people blaspheme in matters they do not understand. They are like unreasoning animals, creatures of instinct, born only to be caught and destroyed, and like animals they too will perish.

They twist scripture and thus are ignorant of it and at the end of the world they will be destroyed (chapter 3).

Not a statement as to the eternality of hell ("destroyed"). Cf 1 Cor. 3:17.

Jude 10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

3x a form of the word slander or blasphemy is used in vv. 10-12.

(βλασφημεω = vv. 10, 12).

(βλασφημος = v. 11).

3x a form of the word destruction is used in v. 12 alone (φθονα and φθειρω).

" . . . they corrupt themselves; and being given up to judicial blindness, and a reprobate mind, call good evil, and evil good, and do things that are not convenient, and which even brute beasts do not; and like as they are guided by an instinct in nature, to do what they do, so these men are led and influenced by the force and power of corrupt nature in them, to commit all manner of wickedness." [Gill]

This makes them worse than animals as animals don't have moral culpability.

2:13 EXEGESIS

GREEK TEXT:

ἀδικούμενοι μισθὸν ἀδικίας, ἡδονὴν ἥγούμενοι τὴν ἐν ἡμέρᾳ
τρυφῆν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν
συνευωχούμενοι ὑμῖν,

ἀδικούμενοι (ἀδικεω = to do wrong, injure || Participle: Masculine Nominative Plural, Present Passive).

μισθὸν (μισθος = pay, wages, reward || Noun: Masculine Accusative Singular).

ἀδικίας (ἀδικια = wrongdoing, wickedness, unrighteousness || Noun: Feminine Genitive Singular).

ἡδονὴν (ἡδονὴ = pleasure || Noun: Feminine Accusative Singular).

ἥγούμενοι (ἥγεομαι = to count, reckon, consider || Participle: Masculine Nominative Plural, Present Middle).

τὴν (ἡ || Article: Accusative Feminine Plural).

ἐν ἡμέρᾳ (ἡμερα = day || Noun: Feminine Dative Singular).

τρυφῆν, (τρυφη = indulgence, reveling, luxury || Noun: Feminine Accusative Singular). Only here and Luke 7:25.

σπίλοι (σπίλος = spot, stain || Noun: Masculine Nominative Singular). Here and Eph. 5:27.

καὶ μῶμοι (μωμος = blemish, defect, blame || Noun: Masculine Nominative Singular). Hapax.

ἐντρυφῶντες (ἐντρυφαω = revel, carouse || Participle: Masculine Nominative Plural, Present Active).

ἐν ταῖς ἀπάταις (απατη = deception, deceitfulness, pleasure, lust || Noun: Feminine Dative Plural).

αὐτῶν (αυτος || Third Person Independent Personal Pronoun: Masculine Genitive Plural).

συνευωχούμενοι (συνευωχεομαι = feast together || Participle: Masculine Nominative Plural, Present Passive).

ὑμῖν (συ || Second Person Independent Personal Pronoun: Dative Plural).

ENGLISH TRANSLATION:

suffering wrong as the wages of wickedness, they consider it a pleasure to indulge [themselves] in the daytime. They are stains and blemishes, reveling in their deceptions as they feast with you.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

suffering wrong as the wages of wickedness, (ἀδικούμενοι μισθὸν ἀδικίας,)

Result (another play on words) ==>

... suffering wrong as the wages of wickedness. . .

Another way of saying what Paul does in Romans 6: "**The wages of sin is death.**"

they consider it a pleasure to indulge [themselves] in the daytime. (ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,)

Daytime carousing was a sign of extreme degeneracy. Isaiah condemns such (5:11). 1st c. Testament of Moses predicts a coming people who "will be deceitful men, pleasing only themselves, false in every way imaginable, loving feasts at any hour of the day—devouring, gluttonous." [T. Mos. 7:4]

They are stains and blemishes, reveling in their deceptions as they feast with you. (σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν,)

They know no different than that they adorn Christianity, as the sun and moon do heaven, and are the noblest and most precious jewels, like gold and precious stones; yet Peter calls them spots of shame and blemishes. The true Christian life develops from faith, serves everyone in love, bears the holy cross, which is the true badge, ornament, jewel and honor of the Christian church; but these have, in place of the cross, lust and luxury. Instead of love to their neighbor, they seek their own interest, snatch all to themselves, and let nothing go to another for his advantage; moreover, they know nothing at all of faith. Therefore they are nothing but the spots and stains which Christianity must have as its shame and derision. [Luther, 267-68]

2:14 EXEGESIS

GREEK TEXT:

όφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους
ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους καρδίαν
γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα·

όφθαλμοὺς (οφθαλμος = eye || Noun: Masculine Accusative Plural).

ἔχοντες (εχω || Participle: Masculine Nominative Plural, Present Active).

μεστοὺς (μεστος = full || Noun: Masculine Accusative Plural).

μοιχαλίδος (μοιχαλίς = adulteress || Noun: Feminine Genitive Singular [used here as an adjective]).

Picture of a man who cannot look at a woman without fantasizing about her.

καὶ ἀκαταπαύστους (ἀκαταπαύστος = unceasing, restless || Adjective: Masculine Accusative Plural). Hapax.

ἀμαρτίας (ἀμαρτια || Noun: Feminine Genitive Singular).

δελεάζοντες (δελεαζω = to lure, entice || Participle: Masculine Nominative Plural, Present Active).

To catch with bait as in James 1:14. Cf. Peter's fishing background.

ψυχὰς (ψυχη || Noun: Feminine Accusative Singular).

ἀστηρίκτους (ἀστηρικτος = unstable, weak || Adjective: Feminine Nominative Singular). Hapax.

καρδίαν (καρδια || Noun: Feminine Accusative Singular).

γεγυμνασμένην (γυμναζω = to exercise, train || Participle: Feminine Accusative Singular, Perfect Passive).

πλεονεξίας (πλεονεξια = greed || Noun: Feminine Genitive Singular).

κατάρας (κατάρα = curse || Noun: Feminine Genitive Singular).

τέκνα (τέκνα || Noun: Neuter Nominative Plural).

ENGLISH TRANSLATION:

having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed. Accursed children!

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

having eyes full of adultery and that never cease from sin, (όφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας),

μοιχαλίδος (μοιχαλίς = adulteress || Noun: Feminine Genitive Singular [used here as an adjective]).
Picture of a man who cannot look at a woman without fantasizing about her.

Eyes full of adultery - cf. Matthew 5:27-28.

enticing unstable souls, (δελεάζοντες ψυχὰς ἀστηρίκτους)

δελεάζοντες (δελεαζω = to lure, entice || Participle: Masculine Nominative Plural, Present Active).
To catch with bait as in James 1:14. Cf. Peter's fishing background.

having a heart trained in greed. (καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες,)

Accursed children! (κατάρας τέκνα·)

They were like Israel of old. They were formally the people of God, but not actually. Like the difference between "Christendom" and "Christianity."

2:15 EXEGESIS

GREEK TEXT:

καταλείποντες εύθεῖαν ὁδὸν ἐπλανήθησαν, ἔξακολουθήσαντες
τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἤγάπησεν

εύθεῖαν (εὐθυς = straight, right || Adjective: Feminine Accusative Singular). As in Matthew 7:13f.
ὁδὸν (ὁδὸς = way, road || Noun: Feminine Accusative Singular). The word "way" is frequent in the story of Balaam (Num. 22).

ἐπλανήθησαν, (πλανᾶω = deceive, lead astray || Verb: Third Person Plural Aorist Passive Indicative).

ἔξακολουθήσαντες (εξακολουθεω = to follow, pursue || Participle: Masculine Nominative Plural, Aorist Active).

τῇ ὁδῷ (ὁδὸς = way, road || Noun: Feminine Dative Singular).

τοῦ Βαλαὰμ (|| Noun: Masculine Genitive Singular). Proper Name.

τοῦ Βοσόρ (|| Noun: Masculine Genitive Singular). Proper Name. Play on words here with the Hebrew word for flesh, BSR, indicating Balaam's immoral nature? (so NLK). "Bosor" is the earlier of the readings (in P72) and has the most diverse documentary support. But why would the author of 2 Peter change a well-known name into an unknown one? Scholars have surmised that 'Bosor' reflects a Hebrew wordplay on 'flesh.' Thus, Balaam is called 'the son of flesh' (see Bauckham 1983,267-268). Nonetheless, because the name 'Bosor' is not found anywhere else in Scripture, some scribes and ancient translators changed it to 'Beor'—by way of conformity to the Septuagint (see Num 22:5; 24:3,15; 31:8). Modern translators, as well have continued to name Balaam as 'the son of Beor. [Comfort]

ὅς (ός || Relative Pronoun: Masculine Nominative Singular).

μισθὸν (μισθος = pay, wages, reward || Noun: Masculine Accusative Singular).

ἀδικίας (ἀδικία = unrighteousness || Noun: Feminine Genitive Singular).

ἤγάπησεν (αγάπαω || Verb: Third Person Singular Aorist Active Indicative).

ENGLISH TRANSLATION:

Forsaking the right way they have gone astray, having followed the way of Balaam, the [son] of Basor, who loved the wages of unrighteousness.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Forsaking the right way they have gone astray, (καταλείποντες εύθεῖαν ὁδὸν
ἐπλανήθησαν)

Note the connection to the last part of v. 14: "Accursed children!" ==>

They were like Israel of old. They were formally the people of God, but not actually. Like the difference between "Christendom" and "Christianity."

εὐθεῖαν (εὐθυς = straight, right || Adjective: Feminine Accusative Singular). As in Matthew 7:13f.

όδὸν (όδὸς = way, road || Noun: Feminine Accusative Singular). The word "way" is frequent in the story of Balaam (Num. 22).

Note verse 2 ==> On "the way" or "the way of truth" (cf. Acts 9:2; 19:9; 23; 24:14,22; 18:25,26; John 14:6). This was an OT figure - 1 Sam. 12:23; 107:7; Hos. 14:9; Prov. 2:13. Also Acts 13:10 and Jesus' words in that regard in Matthew 7:13-14, John 14:6 . The early Xn movt. was known as "the way" - used 5x in Acts (cf. Paul referring to the fact that it was considered a 'sect' in Acts 24:14).

To go the wrong way is to be . . . lost. But they have committed apostasy, which is to have (seemingly) been on the right path, but to have wilfully forsaken that way for another (cf. 1 Tim. 6). To follow Christ is to walk in his path, the crux of discipleship (Matt 4:20,22; Mark 2:14; John 1:37; 21:22). Cf. 1 Peter 2:21.

having followed the way of Balaam, the [son] of Basor, who loved the wages of unrighteousness. (ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἤγάπησεν)

This was the way they chose. Two ways.

On Balaam, see Numbers 22-24 (also Numbers 31:8-16; cf. Num 25:1-3; Deut. 23:4; Josh 13:22, 24:9; Neh 13:1-2; Micah 6:5).

Balaam was an archetype of an immoral false prophet. The Jews viewed him that way t/o their history. Philo refers to him as a soothsayer; Josephus calls him "the best diviner of his day." [G. Green, 288]

"The 'way' that Balaam traveled when going to curse Israel is a central element in the Balaam story (Num. 22:23, 31, 34)." [G. Green, 285]

τοῦ Βοσόρ (|| Noun: Masculine Genitive Singular). Proper Name. Play on words here with the Hebrew word for flesh, BSR, indicating Balaam's immoral nature? (so NLK). "Bosor" is the earlier of the readings (in P72) and has the most diverse documentary support. But why would the author of 2 Peter change a well-known name into an unknown one? Scholars have surmised that 'Bosor' reflects a Hebrew wordplay (paronomasia) on 'flesh.' Thus, Balaam is called 'the son of flesh' (see Bauckham 1983,267-268). Nonetheless, because the name 'Bosor' is not found anywhere else in Scripture, some scribes and ancient translators changed it to 'Beor'—by way of conformity to the Septuagint (see Num 22:5; 24:3,15; 31:8). Modern translators, as well have continued to name Balaam as 'the son of Beor. [Comfort]

It has also been suggested that this represents the Galilean mispronunciation of the guttural in the Hebrew name, and as such is perhaps a pointer to Petrine authorship; for his Galilean accent was noticeable (Mt. 26:73). [M. Green, 125]

Note that G. Green suggests that τοῦ Βοσόπ may refer to a town, rather than a person:

Peter may be referring not to Balaam's father but to the place from which he came. A city called Bosor was located in Syria (not to be confused with Bozrah, located southeast of the Dead Sea), and according to Num. 23:7, Balaam came from Aram, the state around Damascus. . . . Although no other text identifies Balaam with Bosor, Balaam is associated with this region." [289] For a fuller explanation, see page 289.

Balaam is a curious character in the Old Testament, and the interpretation of Numbers 22-24 is difficult enough that some think he was portrayed in a positive light in those chapters. This interpretation, however, does not read Numbers 22-24 with a keen enough eye and ignores the rest of the canonical witness. In fact, Peter detected one of the key features of the narrative in v. 16. Balaam's donkey protected Balaam from death and rebuked him (Num. 22:21-35). The donkey's speaking to Balaam indicates that Balaam had less insight into what God was doing than his animals. The narrator in Numbers suggested that Balaam's intentions in going were impure, that he desired financial reward (Num 21:15-20). The point of the that the Lord sovereignly spoke through Balaam to bless Israel, even though the prophet desired to curse God's people (cf. Deut 23:4-5; Josh 24:9-10; Neh 13:2; cf. Josephus, Ant. 4.118-22; Philo, On the Life of Moses 1.277, 281, 283, 286; On the Migration of Abraham 114). The account in Numbers testifies to Balaam's true character since he was slain fighting against Israel (Num 31:8), and the sexual sin at Baal Peor in which the Midianites snared Israel was attributed to Balaam's advice (Num 31:1 cf. Rev 2:14; Josephus, Ant. 4.129-30; Philo, On the Life of Moses 1.295- 300). [Schreiner, 353-54]

Balaam

Numbers: Pentateuch. Chronicles 40 years of wandering in the wilderness o/s of the Promised land following t/Exodus from Egypt.

Out of Egypt (northeastern end of the continent of Africa), the Israelites crossed the Red Sea north of the Gulf of Suez, heading down the Sinai peninsula where Moses receives the 10 Commandments at Mt. Sinai. They travel up the peninsula eventually making their way thru Edom to Moab, which was on the southeastern side of the Dead Sea.

22:1 **THEN the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan opposite Jericho.**

Who were the Moabites? Remember Lot? Lot whom we read about in 2 Peter 2:7? (see notes there). Gen. 19 records the story of the "Sodom-tainted virgin." The 2 daughters of Lot conspired to get him

drunk and they engaged in an incestuous relationship w/him out of fear that they would die childless. The firstborn daughter had a son and named him Moab, from which came the Moabites (Ruth was a Moabite). For the most part, the Israelites looked upon t/Moabites as close relatives.

Moab is the so-called Moabite Stone. This stone, which bears an inscription from the reign of the same King Mesha mentioned in 2 Kings 3, was discovered in 1868, near the ruins of ancient Dibon, by a German missionary. Known also as The Mesha Inscription, the monument reports the major accomplishments of King Mesha's reign. He boasts especially of having recovered Moabite independence from Israel and of having restored Moabite control over northern Moab. [Brand, C., Draper, C., England, A., Bond, S., Clendenen, E. R., Butler, T. C., & Latta, B. (2003). Holman Illustrated Bible Dictionary (1147). Nashville, TN: Holman Bible Publishers.]

2 Now Balak [King of Moab, v. 4] the son of Zippor saw all that Israel had done to the Amorites.

Amorites were an ancient people (their most influential king being Hammurabi, 1792–1750) who were neighbors to the N. of Moab. What had Israel done to them? That is recorded in 21:21-32.

Balak sees that the Jews are on the move and he's very concerned. Had no reason to be. The Israelites were instructed to leave them alone in Deut. 2:9.

3 So Moab was in great fear because of the people, for they were numerous; and Moab was in dread of the sons of Israel. 4 And Moab said to the elders of Midian, "Now this horde will lick up all that is around us, as the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab at that time.

5 So he sent messengers to Balaam the son of Beor . . .

Here we are intro for 1st time to Balaam. No doubt he was infamous, not as a prophet much less a p. of YHWH, but as a magician of sorts (not the kind that pulls rabbits from hats).

Balaam is never called a נָבִי (prophet) in the OT, but rather "a diviner" or "a soothsayer." Sorcerer. He practiced that which was forbidden by God: Deut. 18:10-11:

10 "There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, 11 or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead.

5 So he sent messengers to Balaam . . . to call him, saying, "Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me. 6 Now, therefore, please come, curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed."

7 So the elders of Moab and the elders of Midian departed with the fees for divination in their hand; and they came to Balaam and repeated Balak's words to him.

Note, "the fees for divination in their hand . . ." (cf. 2 Peter 2:15).

8 And he said to them, "Spend the night here, and I will bring word back to you as the LORD may speak to me." And the leaders of Moab stayed with Balaam.

9 Then God came to Balaam and said, "Who are these men with you?" 10 And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent word to me, 11 'Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them, and drive them out.'"

Of course, God knew who they were, but he wanted to hear it from Balaam, perhaps hoping that he would see how ludicrous it was what he was trying to do. "Let me summon the national God of the Jews to see if He will let me curse His covt. people." Balaam was a well-known seer, but one gets the impression that he wasn't all that bright.

12 And God said to Balaam, "Do not go with them; you shall not curse the people; for they are blessed." 13 So Balaam arose in the morning and said to Balak's leaders, "Go back to your land, for the LORD has refused to let me go with you."

14 And the leaders of Moab arose and went to Balak, and said, "Balaam refused to come with us." 15 Then Balak again sent leaders, more numerous and more distinguished than the former. 16 And they came to Balaam and said to him, "Thus says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me; 17 for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.'"

18 And Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God.

He calls YHWH his God.. Not in the sense of His only God, but another deity to add to his repertoire. He's like the Jewish exorcists who cast out demons in the name of X but who didn't know X, or like Simon Magus, the NT antitype (Acts 8:13). May have been that he sensed that this wasn't simply another pagan deity.

19 "And now please, you also stay here tonight, and I will find out what else the LORD will speak to me." 20 And God came to Balaam at night and said to him, "If the men have come to call you, rise up and go with them; but only the word which I speak to you shall you do."

21 So Balaam arose in the morning, and saddled his donkey, and went with the leaders of Moab.

22 But God was angry because he was going, and the angel of the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him.

The Angel of the LORD is a manifestation of YHWH--likely an appearance of the preincarnate Christ. The Angel of the LORD frequently appears in the Old Testament, identifies himself with God, exercises the prerogatives of God, speaks as God, yet is distinct from God (Genesis 16:7-12, 21:17-18, 22:11-18; Exodus 3:2; Judges 2:1-4, 5:23, 6:11-24, 13:3-22; 2 Samuel 24:26; Zechariah 1:12, 3:1, 12:8). The Angel of the LORD ceases to appear after the incarnation of Jesus Christ.

Those who encounter Him get this sense that they've been visited, not by an angel, but by God Himself. (Exo 3:2 AOL = God).

23 When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way.

Sword = symbolic of judgment.

24 Then the angel of the LORD stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. 25 When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. 26 And the angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left. 27 When the donkey saw the angel of the LORD, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick.

28 And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." 30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No."

I don't know how God did this or exactly what He did. Did He give the donkey a brief moment of sentience and miraculously transformed the dumb vocal cords, tongue and mouth of the animal to speak as a man would speak? Was it something that was inaudible to any others around? Or not understandable? Like those who were with Jesus in John 12 (v. 29)? We don't know and we must not get caught up in the minor details to the expense of the main point: (directly relates to 2 Peter) that this unreasoning animal had more spiritual discernment than a famous seer.

"he was so carried away by his greed, that he was not terrified by this marvelous miracle, and replied just as if he had been talking to a man, when God, although He did not change the true nature of the ass into that of a rational being, made it give utterance to whatever He pleased, for the purpose of restraining [the prophet's] madness." [Augustine (quest. 50 in Num.)]

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed all the way to the ground. 32 And the angel of

the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. 33 "But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live."

34 And Balaam said to the angel of the LORD, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back." 35 But the angel of the LORD said to Balaam, "Go with the men, but you shall speak only the word which I shall tell you." So Balaam went along with the leaders of Balak.

36 When Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the Arnon border, at the extreme end of the border. 37 Then Balak said to Balaam, "Did I not urgently send to you to call you? Why did you not come to me? Am I really unable to honor you?" 38 So Balaam said to Balak, "Behold, I have come now to you! Am I able to speak anything at all? The word that God puts in my mouth, that I shall speak."

39 And Balaam went with Balak, and they came to Kiriath-huzoth. 40 And Balak sacrificed oxen and sheep, and sent some to Balaam and the leaders who were with him.

Note, it's Balak, the King of Moab, that makes animal sacrifices. Probably not to his pagan deities, those of Moab, but to YHHW, the God of the Israelites (cf. v. 38) in an attempt to "win Him over."

41 Then it came about in the morning that Balak took Balaam, and brought him up to the high places of Baal; and he saw from there a portion of the people.

Chapter 23 - Balaam has Balak built 7 altars for a burnt offering.

He then tells Balak in v. 3:

. . . "Stand beside your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you."

God meets w/him, tells him "here's what you will say." Balaam returns finding Balak standing beside the burnt offering along with all the leaders of the nation (picture of expectation).

Balaam proceeds to bless Israel.

7 And he took up his discourse and said,
‘From Aram Balak has brought me,
Moab’s king from the mountains of the East, ‘Come curse Jacob for me,
And come, denounce Israel!’
8 “How shall I curse, whom God has not cursed?
And how can I denounce, whom the LORD has not denounced?
9 “As I see him from the top of the rocks,
And I look at him from the hills;
Behold, a people who dwells apart,

And shall not be reckoned among the nations.
10 “Who can count the dust of Jacob,
Or number the fourth part of Israel?
Let me die the death of the upright,
And let my end be like his!”

11 Then Balak said to Balaam, “What have you done to me? I took you to curse my enemies, but behold, you have actually blessed them!” 12 And he answered and said, “Must I not be careful to speak what the LORD puts in my mouth?”

Balak says, "let's try this again." They go to another location, the top / slopes of Mt. Pisgah, repeat the offerings.

Same result.

Balak asks him, 18 “What has the LORD spoken?”

18 Then he took up his discourse and said, “Arise, O Balak, and hear;
Give ear to me, O son of Zippor!
19 “God is not a man, that He should lie,
Nor a son of man, that He should repent;
Has He said, and will He not do it?
Or has He spoken, and will He not make it good?
20 “Behold, I have received a command to bless;
When He has blessed, then I cannot revoke it.

25 Then Balak said to Balaam, “Do not curse them at all nor bless them at all!” 26 But Balaam answered and said to Balak, “Did I not tell you, ‘Whatever the LORD speaks, that I must do’?”
27 Then Balak said to Balaam, “Please come, I will take you to another place; perhaps it will be agreeable with God that you curse them for me from there.” 28 So Balak took Balaam to the top of Peor which overlooks the wasteland. 29 And Balaam said to Balak, “Build seven altars for me here and prepare seven bulls and seven rams for me here.” 30 And Balak did just as Balaam had said, and offered up a bull and a ram on each altar.

Numbers 24

24:1 WHEN Balaam saw that it pleased the LORD to bless Israel, he did not go as at other times to seek omens but he set his face toward the wilderness. 2 And Balaam lifted up his eyes and saw Israel camping tribe by tribe; and the Spirit of God came upon him. 3 And he took up his discourse and said,

“The oracle of Balaam the son of Beor,
And the oracle of the man whose eye is opened;
4 The oracle of him who hears the words of God,
Who sees the vision of the Almighty,
Falling down, yet having his eyes uncovered,

- 5 How fair are your tents, O Jacob,
Your dwellings, O Israel!
- 6 "Like valleys that stretch out,
Like gardens beside the river,
Like aloes planted by the LORD,
Like cedars beside the waters.
- 7 "Water shall flow from his buckets,
And his seed shall be by many waters,
And his king shall be higher than Agag,
And his kingdom shall be exalted.
- 8 "God brings him out of Egypt,
He is for him like the horns of the wild ox.
He shall devour the nations who are his adversaries,
And shall crush their bones in pieces,
And shatter them with his arrows.
- 9 "He couches, he lies down as a lion,
And as a lion, who dares rouse him?
Blessed is everyone who blesses you,
And cursed is everyone who curses you."
- 10 Then Balak's anger burned against Balaam, and he struck his hands together; and Balak said to Balaam, "I called you to curse my enemies, but behold, you have persisted in blessing them these three times! 11 "Therefore, flee to your place now. I said I would honor you greatly, but behold, the LORD has held you back from honor."

This chapter concludes with another prophetic statement by Balaam, including a prophecy of the Messiah in v. 17 (sounds much like the prophecy of Jacob in Gen. 49):

A star shall come forth from Jacob,
And a scepter shall rise from Israel,
And shall crush through the forehead of Moab,

Yet, the NT never refers to this text.

Mixed message about Balaam at this point (Kaiser: "was he a saint or a soothsayer?").

2 passages that shed further light, both in chapter 31.

Numbers 31:8 - And they killed the kings of Midian along with the rest of their slain: Evi and Rekem and Zur and Hur and Reba, the five kings of Midian; they also killed Balaam the son of Beor with the sword.

Sword indicates a judicial judgment? Why?

Numbers 31:16 “Behold, these caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD.

This is the explanation for the "white space" between Numbers 24 and 25.

Cf. Numbers 25:1-9.

1 Corinthians 10:5–8 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. 6 Now these things happened as examples for us, that we should not crave evil things, as they also craved. 7 And do not be idolaters, as some of them were . . . 8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day.

What was really in Balaam's heart?

Deuteronomy 23 3 “No Ammonite or Moabite shall enter the assembly of the LORD; none of their descendants, even to the tenth generation, shall ever enter the assembly of the LORD, 4 because they did not meet you with food and water on the way when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. 5 “Nevertheless, the LORD your God was not willing to listen to Balaam, but the LORD your God turned the curse into a blessing for you because the LORD your God loves you.

Big picture: Both ancient Jewish historians Philo and Josephus refuse to acknowledge Balaam as a true prophet of God. Far from it. As far as Jewish tradition is concerned, one scholar writes "In the basic sources of rabbinic tradition, Balaam is mainly depicted as rogue." [cited in BibSac 166:664, 398]

Mishnah, he's said to have no place in the world to come and it's even been suggested that he committed bestiality with his donkey! No reason to believe that, but it does indicate what the Jews later thought of him.

2:16 EXEGESIS

GREEK TEXT:

ἔλεγξιν δὲ ἔσχεν ἱδίας παρανομίας ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.

ἔλεγξιν (ελεγξις = rebuke, reproof, conviction || Noun: Feminine Accusative Singular). Hapax.

δὲ ἔσχεν (εχω || Verb: Third Person Singular Aorist Active Indicative).

ἱδίας (ἱδίας = one's own, distinct || Adjective: Feminine Genitive Singular).

παρανομίας (παρανομία = lawlessness, evil doing || Noun: Feminine Genitive Singular).

 Objective Genitive.

ὑποζύγιον (ὑποζύγιον = beast of burden, donkey || Noun: Neuter Nominative Singular). Lit. "a

 beast of burden" - from ὑπό (under) and ζύγον (a yoke). Only here and Matt. 21:5.

ἄφωνον (ἄφωνος = dumb || Adjective: Neuter Nominative Singular).

ἐν ἀνθρώπου (ἀνθρώπου || Noun: Masculine Genitive Singular).

φωνῇ (φωνῇ || Noun: Feminine Dative Singular).

φθεγξάμενον (φθεγγομαι = to speak, utter, proclaim || Participle: Neuter Nominative Singular,

 Aorist Middle). Word only used by Peter (here, v. 18, and Acts 4:18). Not limited to
 articulated speech, it's also used in antiquity of: a horse, eagle, raven, trumpet, thunder, lyre.
 Not a statement on the ability of the one producing the sound, but on the description of the
 sound from the viewpoint of the hearer.

ἐκώλυσεν (κώλυω = to hinder, thwart || Verb: Third Person Singular Aorist Indicative Active).

τὴν (ἡ || Definite Article: Feminine Accusative Singular).

τοῦ προφήτου (προφήτος || Noun: Masculine Genitive Singular).

παραφρονίαν (παραφρονια = madness, insanity || Noun: Feminine Accusative Singular). Hapax.

 Lit. "beside the mind".

ENGLISH TRANSLATION:

But he was rebuked for his own lawlessness: a dumb donkey, speaking with the voice of a man, restrained the insanity of the prophet.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But he was rebuked for his own lawlessness: (ἔλεγξιν δὲ ἔσχεν ἱδίας παρανομίας)

ἔλεγξιν (ελεγξις = rebuke, reproof, conviction || Noun: Feminine Accusative Singular). Hapax. The word is one that refers to reproof or accusation in legal matters (so G. Green, 286). This isn't mere

rebuke, but a legal charge. In 4 Macc. 2:11 a form of both words is used ("so that one rebukes her when she breaks the law").

δὲ ἔσχεν (ἐχω || Verb: Third Person Singular Aorist Active Indicative).

παρανομίας (παρανομία = lawlessness, evil doing || Noun: Feminine Genitive Singular).
Objective Genitive.

a dumb donkey, speaking with the voice of a man, restrained the insanity of the prophet.
(ύποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.)

φθεγξάμενον (φθεγγομαι = to speak, utter, proclaim || Participle: Neuter Nominative Singular, Aorist Middle). Word only used by Peter (here, v. 18, and Acts 4:18). Not limited to articulated speech, it's also used in antiquity of: a horse, eagle, raven, trumpet, thunder, lyre. Not a statement on the ability of the one producing the sound, but on the description of the sound from the viewpoint of the hearer.

In writing this, 2 Peter is probably following the Targumic tradition, for in the version of the narrative in the Hebrew Scriptures (Num 22:21-35) Balaam's animal only complains of mistreatment and reasons with the prophet as to whether his treatment of his beast was justified. In Numbers it is the angel who rebukes Balaam for his behavior. In three Targumim (*Pseudo-Jonathan/Yerushalmi*, *Neofiti*, and *Fragment Targum*) the donkey is the one who rebukes Balaam. The allusion to these expansions of the text serves a double purpose. On the one hand, it means that the prophet was warned about his "madness" / "foolishness," (both *Neofiti* and *Pseudo-Jonathan* on Num 22:30 refer to him as "foolish," while Philo, *De mutatione nominum* 203, speaks of Balaam as being "overthrown by his own insane wickedness, and having received many wounds, he perished amid the heaps of wounded"), and, on the other hand, it indicates that this was done by an animal that is by nature speechless (animals were considered dumb or speechless because they did not possess articulate speech) and thus by a subhuman creature, which made it a humiliation. The teachers 2 Peter opposes were, according to him, "unthinking animals." Thus they are also like Balaam, who was rebuked by a dumb animal, which is perhaps one step lower than being such an animal oneself. They have "eyes full of adultery," and Balaam counseled sexual entrapment. The parallels are striking. And the implication is that just as Balaam perished in the divine judgment on Midian (Num 31:154-17), so these teachers will perish when the judgment of God falls upon them. [Davids, 242-43]

Targum Neof. on Num. 22:30 reads, "And the donkey said to Balaam: 'Where are you going, wicked Balaam.? You lack understanding! What! If you are not able to curse me who am an unclean beast, and die in this world and who do not enter the world to come, how much less are you able to curse the sons of Abraham, of Isaac and Jacob, on whose account the world was created from the beginning, and for whose merits it is remembered before them?'" Likewise, Tg. Ps.-J. on Num. 22:30 records the donkey's rebuke, "Woe to you Balaam [you

are] lacking in knowledge." Josephus (Ant. 4.6.3 §§109-10) also ascribes a fuller role to the beast as the one who restrains Balaam from completing his mission. " [G. Green, 287]

So Peter is drawing from Rabbinic literature in implying that the donkey may have had more to say than the account in Numbers indicates, yet he doesn't go so far as to endorse the Rabbinic literature as being authentic. He was certainly aware of the account in Numbers, and that it was the Angel of the Lord that rebuked Balaam.

Contrast to the fact that the false teachers were like 'unreasoning animals.'

Philo writes of the account in Numbers: "For the unreasoning animal showed a superior power of sight to him who claimed to see not only the world but the worlds' Maker" (Moses 1.49, 272]

Balaam's donkey had more reason than he did!

Balaam wasn't insane, but he was acting that way.

παραφρονίαν (παραφρονία = madness, insanity || Noun: Feminine Accusative Singular). Hapax.
Lit. "beside the mind".

Idea of being "beside yourself." Out of control; irrational (as an animal, above). He was driven by lust, the lust of money. The false teachers were driven by lust, the lust of money, sex, power.

Numbers 31:16; Numbers 25:1-3.

Philo used Balaam as an allegory for foolish people; the rabbis said that people who followed in Balaam's paths would inherit hell. [Keener, 730]

Balaam was slain fighting against Israel (Num 31:8). This was the 'wages' of his wickedness. ISW - the false teachers would be slain (judged) for fighting against the church, the wages of theirs.

Revelation 2:14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality.'

Balaam joined the 2 foremost attributes of false teachers together in that he was guilty of greed and immorality. For the sake of money, he led the Israelites into cultic prostitution with the Midianites. This led to the judgment of God upon the Jews and Balaam. Cf. 1 Cor. 10:8. Jude 11.

Jewish literature considered him the ultimate prophet (and sometimes philosopher) of the pagans but did not reduce his role in Israel's sexual offense. His attempt to make Israel sin was considered worse than any other nation's military attack on them because it brought *God's* judgment against them. The contrast between "the way of Balaam" and the "right way" reflects the common ancient image of two paths, one leading the righteous or wise to life, the other leading the foolish to destruction. [Keener, 730]

We have 2 paths to choose, as well: Galatians 5.

2:17 EXEGESIS

GREEK TEXT:

οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὄμιχλαι ὑπὸ λαίλαπος
ἐλαυνόμεναι, οἵς ὁ ζόφος τοῦ σκότους τετήρηται.

οὗτοί (οὗτος || Demonstrative Pronoun: Masculine Nominative Plural).

εἰσιν (εἰμι || Verb: Third Person Plural Present Indicative Active).

πηγαὶ (πηγὴ = well, spring || Noun: Feminine Nominative Plural). Cf. Jude 12.

ἄνυδροι (ἀνυδρός = waterless || Adjective: Feminine Nominative Plural). As in Matt. 12:43 and

Luke 11:24. Promises much, as with travelers, but disappoints. Cf. Jer. 2:13; Isa. 58:11; Prov. 10:11, 13:14.

καὶ ὄμιχλαι (ὄμιχλη = mist, fog || Noun: Feminine Nominative Plural). Hapax.

ὑπὸ λαίλαπος (λαίλαψ = hurricane, whirlwind || Noun: Feminine Genitive Singular). Cf. use in

Matt. 4:37 and Luke 8:23. Squall. Paul uses a similar figure in Eph. 4:14.

ἐλαυνόμεναι (ἐλαυνω = to drive, to push [as wind, oars, or demonic power] || Participle: Feminine Nominative Plural, Present Passive).

οἵς (ός = who, whom, what, which || Relative Pronoun: Masculine Dative Plural).

ὁ ζόφος (ζόφος = darkness, deep gloom || Noun: Masculine Nominative Singular).

τοῦ σκότους (σκότος = darkness || Noun: Neuter Genitive Singular). Note Jude 13.

τετήρηται (τηρεω = to guard, keep, reserve || Verb: Third Person Singular Perfect Indicative Passive). Cf. 1 Peter 1:4; 2 Peter 2:4.

ENGLISH TRANSLATION:

These are springs without water and mists driven by a storm, for whom the deep gloom of darkness has been reserved.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

These are springs without water (οὗτοί εἰσιν πηγαὶ ἄνυδροι)

πηγαὶ (πηγὴ = well, spring || Noun: Feminine Nominative Plural). Cf. Jude 12.

ἄνυδροι (ἀνυδρός = waterless || Adjective: Feminine Nominative Plural). As in Matt. 12:43 and

Luke 11:24. Promises much, as with travelers, but disappoints. Cf. Jer. 2:13, 14:3; Isa. 58:11; Prov. 10:11, 13:14; 14:27.

Jesus' "living water". Water sustains spiritual life.

and mists driven by a storm, (καὶ ὄμιχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι)

Parallel statement to the above. The mists promise water that is so needed in a dry climate. (mindful of the black clouds in Phoenix during the month of August).

καὶ ὄμιχλαι (όμιχλη = mist, fog || Noun: Feminine Nominative Plural). Hapax. Word used by Aristotle (*Meteor.* i. 346b) for a haze which is left after the condensation of cloud into rain. An 'unproductive cloud.' These mists were driven upon impulse by the winds.

ὑπὸ λαίλαπος (λαίλαψ = hurricane, whirlwind || Noun: Feminine Genitive Singular). Cf. use in Matt. 4:37 and Luke 8:23. Squall. Paul uses a similar figure in Eph. 4:14.

ἐλαυνόμεναι (ἐλαυνω = to drive, to push [as wind, oars, or demonic power] || Participle: Feminine Nominative Plural, Present Passive).

Note the picture of something that promises much, but doesn't deliver (it disappoints, fatally so). Also those who are driven randomly by their own lusts, along with demonic influence, rather than driven/moved by the Spirit (see the contrast in Ephesians 5:18; cf. Col. 3:16).

They promise something new, fresh, but deliver nothing. They are charlatans.

The solution: Eph. 4:14.

Peter is referring to the false teachers who will share in a similar fate as the fallen angels in 2:4.

for whom the deep gloom of darkness has been reserved. (οἵς ὁ ζόφος τοῦ σκότους τετήρηται)

2:4; Jude 13. Cf. Jesus "outer darkness" in Matt. 8:12, 22:13, 25:30.

τετήρηται (τηρεω = to guard, keep, reserve || Verb: Third Person Singular Perfect Indicative Passive). Cf. 1 Peter 1:4; 2 Peter 2:4.

2:18 EXEGESIS

GREEK TEXT:

ύπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφομένους,

ύπέρογκα (ύπέρογκος = excessive size, puffed up, haughty || Adjective: Neuter Accusative Plural). Only here and Jude 16. "unnaturally swollen. [NLK] "Ostentatious verbosity was their weapon to ensnare the unwary and licentiousness was the bait on their hook" [Green, cited in NLK]

γὰρ ματαιότητος (ματαιότης = emptiness, futility || Noun: Feminine Genitive Singular). Only here, Romans 8:20 and Eph. 4:17.

φθεγγόμενοι (φθεγγόματι = to speak, utter, proclaim || Participle: Masculine Nominative Plural, Present Middle). Adverbial-Temporal Participle.

δελεάζουσιν (δελεάζω = to lure, entice || Verb: Third Person Plural Present Indicative Active). ἐν ἐπιθυμίαις (ἐπιθυμία || Noun: Feminine Dative Plural).

σαρκὸς (σαρξ || Noun: Feminine Genitive Singular).

ἀσελγείαις (ἀσελγεία = licentiousness, sensuality || Noun: Feminine Dative Plural).

τοὺς (ὁ || Definite Article: Masculine Accusative Plural). Functioning as a pronoun ("those").

ὀλίγως (ὀλίγως = scarcely, barely || Adverb). Hapax.

ἀποφεύγοντας (ἀποφεύγω = to flee from, escape || Participle: Masculine Accusative Plural, Present Active). Kelly calls this an "ingressive present participle."

τοὺς (ὁ || Definite Article: Masculine Accusative Plural). Functioning as a demonstrative pronoun ("those").

ἐν πλάνῃ (πλανῇ = a wandering, error, delusion, deceit || Noun: Feminine Dative Singular).

ἀναστρεφομένους (ἀναστρεφω = to live, conduct oneself, behave || Participle: Masculine Accusative Plural, Present Passive).

ENGLISH TRANSLATION:

For by speaking arrogant, empty [words] they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error;

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For by speaking arrogant, empty [words] (ύπέρογκα γὰρ ματαιότητος φθεγγόμενοι)

ύπέρογκα (ύπέρογκος = excessive size, puffed up, haughty || Adjective: Neuter Accusative Plural). Only here and Jude 16. "unnaturally swollen. [NLK] "Ostentatious verbosity was their

weapon to ensnare the unwary and licentiousness was the bait on their hook" [Green, cited in NLK]

"Blow-hards".

γὰρ ματαιότηος (ματαιότηος = emptiness, futility || Noun: Feminine Genitive Singular). Only here, Romans 8:20 and Eph. 4:17.

they entice by fleshly desires, by sensuality, (δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις)

δελεάζουσιν (δελεάζω = to lure, entice || Verb: Third Person Plural Present Indicative Active). Same word used in v. 14 (see notes there).

"by fleshly desires" = Galatians 5:16. But these are unable to 'walk by the Spirit' as they don't possess the Spirit. Their default position is "sinful flesh". They are, what we all once were, only to a greater degree. Cf. Eph. 2:3. Plus they are apostate.

ἀσελγείαις (ἀσελγεία = licentiousness, sensuality || Noun: Feminine Dative Plural). Used in 2:2,7. Sexual sin.

1 Cor. 6 "food is for the body....." Thought that the salvation of the soul was all that mattered. The body (flesh) was irrelevant.

those who barely escape from the ones who live in error; (τοὺς ὅλιγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφομένους)

These are their objects: weak Christians. Two classes here? apostates and the elect? Those who persevere and those who don't? Or could be a time element, those who "recently escaped". Probably the former. See 2:14.

ἐν πλάνῃ (πλάνη = a wandering, error, delusion, deceit || Noun: Feminine Dative Singular). A word used especially of idolatry or paganism (TWNT 6:230-54). Used of unbelievers (Rom. 1:27; Eph. 4:14; 1 Thess. 2:3; 2 Thess. 2:11; 2 Peter 3:17). Cf. "planet".

ὅλιγως (ὅλιγως = scarcely, barely || Adverb). Hapax. Textual issue where some MSS read οντως.

2:19 EXEGESIS

GREEK TEXT:

ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
τῆς φθορᾶς ὡς γάρ τις ἤττηται, τούτῳ δεδούλωται.

ἐλευθερίαν (ελευθερία = freedom, liberty || Noun: Feminine Accusative Singular).

αὐτοῖς (αυτος || Third Person Independent Personal Pronoun: Masculine Dative Plural).

ἐπαγγελλόμενοι, (ἐπαγγελλόμαι = to promise || Participle: Masculine Nominative Plural, Present Middle).

αὐτοὶ (αυτος || Third Person Independent Personal Pronoun: Masculine Nominative Plural).

δοῦλοι (|| Noun: Masculine Nominative Plural).

ὑπάρχοντες (ὑπαρχω = to be ready, at hand || Participle: Masculine Nominative Plural, Present Active).

τῆς φθορᾶς (φθορα = destruction, corruption || Noun: Feminine Genitive Singular).

ὡς (ός || Relative Pronoun: Neuter Dative Singular).

γάρ τις (τις || Adjectival Indefinite Pronoun: Masculine Nominative Singular).

ἤττηται, (ἥτταομαι = passive: to be defeated, overcome || Verb: Third Person Singular Perfect Indicative Passive). Only here, v. 20, and 2 Cor. 12:13.

τούτῳ (οὗτος || Demonstrative Pronoun: Neuter Dative Singular).

δεδούλωται. (δουλωω = enslave, subject || Verb: Third Person Singular Perfect Indicative Passive).

Cf. Romans 6:16.

ENGLISH TRANSLATION:

They promise them freedom while they themselves are slaves of corruption. For whatever overcomes a person, to this he is enslaved.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

They promise them freedom (ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι,)

ἐλευθερίαν (ελευθερία = freedom, liberty || Noun: Feminine Accusative Singular).

αὐτοῖς (αυτος || Third Person Independent Personal Pronoun: Masculine Dative Plural).

ἐπαγγελλόμενοι, (ἐπαγγελλόμαι = to promise || Participle: Masculine Nominative Plural, Present Middle).

"Free from the law, O happy condition; now I can go and live like perdition."

Freedom to do as one pleases w/o fear of judgment.

while they themselves are slaves of corruption. (αύτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς
δοῦλοι (|| Noun: Masculine Nominative Plural).

When freedom becomes bondage. Freedom can run full circle and it no longer is freedom. These were men who had eyes full of adultery and hearts exercised in greed (2:14).

Τῆς φθορᾶς (φθορα = destruction, corruption || Noun: Feminine Genitive Singular). Used before in 1:4; 2:12.

Galatians 5:1; cf. 1 Peter 2:16. Also making one's calling and election sure.

For whatever overcomes a person, to this he is enslaved. (ὠ γάρ τις ἔττηται, τούτῳ
δεδούλωται.)

Proverbial. An aphorism. Cf. John 8:34 (and Paul in Romans 6:16-22).

Note the language of "slave" "enslaved". Great irony here.

ἔττηται, (ἔτταιμαι = passive: to be defeated, overcome || Verb: Third Person Singular Perfect Indicative Passive). Only here, v. 20, and 2 Cor. 12:13.

δεδούλωται. (δουλῶ = enslave, subject || Verb: Third Person Singular Perfect Indicative Passive).

Peter was a slave of Christ, 1:1.

GREEK TEXT:

εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου [ἥμων] καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.

εἰ γὰρ ἀποφυγόντες (ἀποφευγω = to flee from, escape || Participle: Masculine Nominative Plural, Present Active). Adverbial-Temporal Participle.

τὰ μιάσματα (μιάσμα = defilement, corruption || Noun: Neuter Accusative Plural). Hapax. Cf. "miasma."

τοῦ κόσμου (κόσμος || Noun: Masculine Genitive Singular).

ἐν ἐπιγνώσει (ἐπιγνώσις || Noun: Feminine Dative Singular).

τοῦ κυρίου (κυριος|| Noun: Masculine Genitive Singular).

[ἥμων] (εγω|| First Person Independent Personal Pronoun: Genitive Plural).

καὶ σωτῆρος (σωτῆρ || Noun: Masculine Genitive Singular).

Ἰησοῦ Χριστοῦ, (|| Noun: Masculine Genitive Singular).

τούτοις (οὗτος || Demonstrative Pronoun: Neuter Dative Plural).

δὲ πάλιν (παλιν = again || Adverb).

ἐμπλακέντες (ἐμπλεκω = entangled || Participle: Masculine Nominative Plural, Aorist Passive).

Here and 2 Timothy 2:4.

ἡττῶνται (ἥτταμαι = to be defeated, to succumb to || Verb: Third Person Plural Present Indicative Passive).

γέγονεν (γινομαι || Verb: Third Person Singular Perfect Indicative Active).

αὐτοῖς (αυτος || Third Person Independent Personal Pronoun: Masculine Dative Plural).

τὰ ἔσχατα (ἔσχατος || Adjective: Neuter Nominative Plural).

χείρονα (χείρων = worse || Adjective: Neuter Nominative Plural). Heb. 10:26 for a parallel. Also Jesus in Matt. 12:45 and Luke 11:26.

τῶν πρώτων. (πρώτων. || Adjective: Neuter Genitive Plural).

ENGLISH TRANSLATION:

For if after they have escaped the defilements of the world by the knowledge of our Lord and Savior Jesus Christ, they are again entangled and overcome by them, the last state has become worse for them than the first.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For if after they have escaped the defilements of the world by the knowledge of our Lord and Savior Jesus Christ, (εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίοῦ [ἡμῶν] καὶ σωτῆρος Ἰησοῦ Χριστοῦ,)

This refers to the false teachers. They were once "christians" (albeit, unregenerate). They came into the church and escaped the defilement of the world. The church is a safe-harbor, even for the unconverted. Cf. Jesus' parable of the soils.

1:3–4 3 seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.

4 For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust.

Apparently, they had everything except being partakers of the divine nature (union w/X).

they are again entangled and overcome by them, (τούτοις δὲ πάλιν ἐμπλακέντες ἡττώνται,)

As in the end of the chapter.

the last state has become worse for them than the first. (γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.)

Language similar to Jesus in Matt. 12:43-45; Luke 11:24-26. Perhaps a proverbial turn of phrase. Suitable for an apostate.

Matthew 12:43–45 43 “Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. 44 “Then it says, ‘I will return to my house from which I came’; and when it comes, it finds it unoccupied, swept, and put in order. 45 “Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.”

Why? Relates to greater judgment. The more light you sin against the greater your judgment will be (Luke 12:47ff). Secondarily, those who depart from t/faith rarely return to it. Apostates are sealed in their doom. To presume to be a Christian is bad. To depart from that into apostasy is terrifying. 1 John 5:16; Hebrews 6 (cf. "unpardonable sin").

Like the wilderness generation. Delivered from slavery and returning to it. Cf. Num. 14:1-4,11-12,20-23; 11:1-6,31-34; Heb. 6:4-8; 10:26.

Next verse elaborates.

2:21 EXEGESIS

GREEK TEXT:

κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.

κρεῖττον (κρεῖττων = better || Adjective: Masculine Accusative Singular).

γὰρ ἦν (εἰμι || Verb: Third Person Singular Imperfect Indicative Active).

αὐτοῖς (αυτος || Third Person Independent Personal Pronoun: Masculine Dative Plural).

μὴ ἐπεγνωκέναι (ἐπιγνώσκω || Verb: Perfect Infinitive Active).

τὴν ὁδὸν (όδος = way, road || Noun: Feminine Accusative Singular).

τῆς δικαιοσύνης (δικαιοσύνη || Noun: Feminine Genitive Singular). Cf. Matt. 21:33.

ἢ (ἢ = or, than || Comparative Particle).

ἐπιγνοῦσιν (ἐπιγνώσκω || Participle: Masculine Dative Plural, Aorist Active).

ὑποστρέψαι (ὑποστρέφω = to turn back, return, turn away || Verb: Aorist Active Infinitive).

ἐκ τῆς παραδοθείσης (παραδιδωμι = to hand over, give up, deliver || Participle: Feminine Genitive Singular, Aorist Passive).

αὐτοῖς (αυτος || Third Person Independent Personal Pronoun: Masculine Dative Plural).

ἀγίας (άγιος || Adjective: Feminine Genitive Singular).

ἐντολῆς (ἐντολη = commandment || Noun: Feminine Genitive Singular).

ENGLISH TRANSLATION:

For it would be better for them not to have known the way of righteousness than having known it, to turn away from the holy commandment delivered to them.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For it would be better for them not to have known the way of righteousness than having known it, (κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν)

τῆς δικαιοσύνης (δικαιοσύνη || Noun: Feminine Genitive Singular). Cf. Matt. 21:33.

Mark 14:21 “For the Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”

to turn away from the holy commandment delivered to them. (ύποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.)

"Holy commandment" - 3:2. Often, when used in the singular, it refers to the body of the Law of Moses (Heb. 7:18; 9:19). Also, in the singular or plural, of the commandment of Christ (as in John 13:34; 14:15, 21; 15:10,12; 1 Cor. 14:37; 1 John 2:7-8; 3:22-24).

"The gospel is not simply an offer; it is a demand that must be obeyed, a point lost on the heretics." [G. Green, 305]

Note Paul in Acts 17 - God commanding all men everywhere to repent.

Kelly sees this as the embodiment of Christian truth as handed down by the Apostles through JC. Cf. Paul in 1 Cor. 11:2,23, 15:3). Jude 3.

GREEK TEXT:

συμβέβηκεν αύτοῖς τὸ τῆς ἀληθοῦς παροιμίας·
κύων ἐπιστρέψας ἐπὶ τὸ ἕδιον ἔξεραμα,
καί· ὃς λουσαμένη εἰς κυλισμὸν βορβόρου.

συμβέβηκεν (συμβαινω = happen, meet, come about || Verb: Third Person Singular Perfect Indicative Active).

αύτοῖς (αὐτος || Third Person Independent Personal Pronoun: Masculine Dative Plural).

τὸ (τὸ || Definite Article: Neuter Nominative/Accusative Singular).

τῆς ἀληθοῦς (ἀληθης = true || Adjective: Feminine Genitive Singular).

παροιμίας· (παροιμία = true saying, proverb || Noun: Feminine Genitive Singular).

κύων (κύων = dog || Noun: Masculine Nominative Singular).

ἐπιστρέψας (ἐπιστρέφω = to turn back, turn around, return || Participle: Masculine Nominative Singular, Aorist Active).

ἐπὶ τὸ ἕδιον (ἕδιος = one's own || Adjective: Neuter Accusative Singular).

ἔξεραμα (ἔξεραμα = vomit || Noun: Neuter Accusative Singular). Hapax.

καί· ὃς (ὃς = hog || Noun: Feminine Nominative Singular). Hapax.

λουσαμένη (λουω = to wash || Participle: Feminine Nominative Singular, Aorist Middle).

εἰς κυλισμὸν (κυλισμος = rolling, wallowing || Noun: Masculine Accusative Singular). Hapax.

βορβόρου. (βορβόρος = mud, filth, mire || Noun: Masculine Genitive Singular). Hapax. Cf. Matt.

7:6 for dogs and swine together.

ENGLISH TRANSLATION:

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 mud.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

It has happened to them according to the true proverb: (συμβέβηκεν αύτοῖς τὸ τῆς ἀληθοῦς παροιμίας·)

A DOG RETURNS TO ITS OWN VOMIT, (κύων ἐπιστρέψας ἐπὶ τὸ ἕδιον ἔξεραμα,)

From Prov. 26:11.

and, a sow, after washing, returns to wallowing in the mud. (καί· ὃς λουσαμένη εἰς κυλισμὸν βορβόρου.)

Pigs, in our culture, thought to be cute and smart (*Charlotte's Web / Babe*). Two movies that would have failed at the box office in Israel.

Dogs were little better. In all ancient eastern cultures they were despised (Davids, 252).

Extra-biblical, from the ancient story of Ahiqar (would have been fam. to Peter's readers).

Ahiqar or Ahikar was an Assyrian sage known in the ancient Near East for his outstanding wisdom. Circa 4th-6th c. BC.

Both dogs and pigs were unclean animals. This is a point to be taken. Apostates are and were always unclean (cf. Jesus' "you are clean").

Excursus on Perseverance.

Parallel to the angels. There were a group of angels that were pure and holy. Yet they rebelled. They were not elect angels (1 Tim. text).

1 Peter 1:5; 1 John 2:19. There is a fine line sometimes between those who are genuine believers and those who are not. That fine line is hard and fast; it cannot be crossed and it's a thread that cannot be broken. But it's there and we have to live with the tension of having confidence in Christ (I know whom I have believed) and taking nothing for granted (lest I be a castaway). Comes back to confirming one's calling and election.

The best solution is to say that the language used in 2 Peter is phenomenological. In other words, Peter used the language of 'Christians' to describe those who fell away because they gave every appearance of being Christians. They confessed Christ as Lord and Savior, were baptized and joined the church. But the false teachers and some of those they seduced, though still present physically in the church were no longer considered to be genuine believers by Peter. Nonetheless, he used 'Christian' language to describe them, precisely because of their participation in the church, because they gave some evidence initially of genuine faith. Those who had apostatized revealed that they were never truly part of the people of God, for remaining true to the faith is one sign that one truly belongs to God. . . . Peter pointed it the same direction [as John in 1 John 2:19] in the illustration of the dog and pig. In the final analysis, those who fell away never really changed their nature. They remained dogs and pigs inside. [Schreiner, 364-65]

The second point that needs to be stressed is that Peter is not teaching that God's elect can lose their salvation. He is most definitely teaching that church members can be lost, and people who make outward professions of faith and even begin to clean up their lives can turn away from Christ and be lost. But in verse 22 he explains to us in a proverb that we should not be overly surprised at this: dogs characteristically return to their vomit; and no matter how clean you make a pig on the outside, if it is still a pig, it will return to the mire. In other words, those who leave the way of righteousness, never to return, simply show that their inner nature

had never been changed. This was Peter's way of saying what 1 John 2:19 says, "They went out from us, but they were not of us, for if they had been of us, they would have continued with us; but they went out that it might be plain that they are all not of us." Or as Jesus said, "He who endures to the end will be saved" (Matthew 10:22). Or as Hebrews puts it, "We share in Christ if we hold our first confidence firm to the end" (Hebrews 3:14). Or as Paul says, "I preached to you the gospel which you received, in which you stand, by which you are saved, if you hold it fast" (1 Corinthians 15:1, 2). The whole New Testament is agreed: there is no salvation apart from persevering faith. And persevering faith always works itself out in the way of righteousness. Therefore, to abandon the way of righteousness is to exclude oneself from salvation. But this can never happen to God's elect. . . . [John Piper, sermon on 2 Peter 2, <http://www.desiringgod.org/resource-library/sermons/better-never-to-have-known-the-way>]