



Terrorists in the Church: The Description, Danger and Doom of False Teachers (Part 7)

12112Pe2.10-11(26)

2 Peter 2:10-11



3b . . . 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.

– 2 Peter 2:3b-11, As translated from the Greek New Testament by Tony A. Bartolucci.

The Passage is Also Found on Page 184 of the New Testament Section of the Pew Bibles

I. The Commencement of False Teachers (1-3a)

II. The Condemnation of False Teachers (3b-9)

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

A. They drink deeply at the well of _____ (10a)

B. They _____ authority (10b)

C. They are both _____ and _____ (10c-11)

1. The word *tolm t s* is only found here in the NT

2. The second word - *authad s* - comes from 2 words that mean to "delight in oneself" and describes someone who is stubbornly self-serving and selfish
3. What does this "boldness and arrogance" look like? (vv. 10c-11)
 . . . *they do not tremble when they speak out against the glorious ones.*

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

- a. The million dollar question: *Who are the "glorious ones" that the false teachers were speaking out against?*

(1) "Glorious ones" comes from a single word in the original Greek text: Plural form of the noun *doxa*

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

- b. Options funnel down to two categories: Angelic Beings or Men
 * Angels: Fallen or Elect; Men: Political or Religious leaders?

- c. Fallen angels (demons)

(1) *"How can demons be called 'glorious ones'?"*

(2) looking at the word *doxa*

Comes from a group of words that relate to what someone thinks, or an opinion. Also used in the sense of one's reputation.

In the Septuagint (Greek translation of the Hebrew Bible completed in the 2nd c. B.C.) the translators used *doxa* to translate the Hebrew noun *kavod*.

When *kavod* is used of God it's generally translated "glory" (how the Grk. word *doxa* came to carry that meaning almost exclusively). Sometimes the word *kavod* is used of men, generally rendered "honor" in the sense of 'importance,' 'weightiness.' Something or someone impressive, demanding of recognition. "Gravitas."

". . . 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." [John MacArthur]

(3) Compare verse 11 and Jude 7-9