



## Terrorists in the Church: The Description, Danger and Doom of False Teachers (Part 4)

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2 Peter 2:4



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;

– 2 Peter 2:1-4, As translated from the Greek New Testament by Tony A. Bartolucci.

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

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*Chapter Overview:*

- ❶ The Commencement of False Teachers (1-3a)
- ❷ The Condemnation of False Teachers (3b-9)
- ❸ The Character of False Teachers (10-22)

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

A. Their Judgment Declared (3b)

B. Their Judgment Described (4-9)

*Note the "if" / "then" (protasis / apodosis) form of argument in verses 4-9.*

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

(a) The parallels in 1 Peter 3:19-20 and Jude 6-7

- (b) Peter and Jude are drawing from a very common Jewish tradition that angelic beings cohabited with human women before the time of the flood

We must be careful, however, to avoid saying that Jude [or Peter] 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. . . . 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 [the biblical text] more than is warranted. Still, I think it is clear that Jude [along with Peter] believed angels had sexual relations with women and that God judged the angels for violating their ordained sphere. [Thomas R. Schreiner, *The New American Commentary: 1, 2 Peter; Jude*, 2003]

- i. Satan's attempts to thwart God's plan and Genesis chapter 6

- (d) These angels are imprisoned in "Tartarus"

- (e) Textual issue (*seira* = a chain vs. *sirois* = a pit)

- (2) The Great Flood of Genesis 7

- (3) The Destruction of Sodom and Gomorrah in Genesis 19