

### III. THE FALSE TEACHER: HIS DOCTRINES, CHARACTERISTICS, INFLUENCES, AND DOOM

2:1-22

#### CHAPTER II

2:1 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction.

#### **Expanded Translation**

But (in contrast to these prophets who spoke from God) there arose false prophets among the people, as among you also there shall be false teachers, who shall stealthily, secretly, and craftily introduce destructive (ruinous, devastating) heresies, denying (disclaiming, disowning) the very Master who redeemed them, bringing upon themselves swift destruction, ruin, devastation, (hence) misery.

#### **But there arose false prophets also among the people**

With reference to the Old Testament times of which he had just spoken (1:19-21). Besides those who were moved by the Holy Spirit, there were those who were moved by Satan and the demons. One of these, Balaam, is mentioned later in the chapter. Just what group of false teachers is referred to here, is a pertinent question. It is difficult in this epistle to settle with *certainty* on the exact class of false teachers which is meant. Some are libertines like those described by Jude, and others are mockers and deniers of the second advent. Do they all belong to one large group? It is generally supposed that they all form some part of the Gnostic belief (so frequently denounced in I John).

#### **as among you also there shall be false teachers**

History, the apostle says, is going to repeat itself. Just as the Mosaic dispensation had its false *prophets*, you will have your false *teachers* — those who inculcate false doctrines. See Matt. 7:15-23; 24:5; Acts 20:29, 30; I Tim. 4:1-3; II Tim. 4:3-4; I Jn. 4:1.

#### **who shall privily bring in destructive heresies**

The word "heresy" (*haireisis*) basically means a choosing or choice (of the mind) hence, opinion. But its meaning here is a *wrong opinion*, an opinion varying from the true exposition of the faith.

God's people bring his word in freedom, boldness, and without deceit. Not so with this falsifier—he must be secretive and subtle!

The teachings of such a one are labeled "destructive" by the apostle. A good synonym for this word is *ruinous*. Moulton and Milligan say the word *apoleia*, indicates "the loss of all that gives worth of existence." A *destructive* heresy is false teaching, the endorsement of which causes ruin and devastation—such ruin as makes one worthless to God and Man. It ruins character, moral concepts, virtue, friendships, and, above all, the salvation and spiritual safety of the one who is led astray.\*

### denying even the Master that bought them

That is, the Lord Jesus Christ, I Pet. 1:17-19.\*\* It should not be *necessarily* supposed here, that these men claimed to be true Christians *while* they were denying the Saviour, though I suppose this is a possibility. (They may have used the term "Christian" just as loosely as some of our acquaintances do today.) Before *reaching* the point of denial, they may have been true and faithful. (See 2:20-22.) Yet Christ has, in a sense, "bought" them also, for he died for *all*, including those who presently disown him.

How were they denying him? Evidently in their *teachings*, for this rejection of Christ formulated the core of their "destructive heresies." The false teachers held doctrines that were, in fact, a *denial* of Jesus. Peter does not specify what doctrine(s) constituted such a denial, but any teaching which represents Christ, his work, or his person as essentially and basically different from the *truth*, amounts to such a denial.

### bringing upon themselves swift destruction

See "swift," (*tachinos*) defined under 1:14. The Greek word *apoleia* ("destruction") is the same here as that in the former part of the verse rendered "destructive." Their *heresies of destruction* bring upon themselves what their false teachings are bringing to others—*eternal* destruction.

When a wicked man is "destroyed" in Biblical terminology, it does not mean that he is annihilated (see notes, 3:6, 16).

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\*Peter uses *apoleia* ("destruction") several times in this book. See also v. 2, 3:7, 16.

\*\*See "master" (*despotes*) defined under I Pet. 2:18. The term emphasizes Christ's *absolute authority*.

**2:2 And many shall follow their lascivious doings; by reason of whom the way of truth shall be evil spoken of.**

### **Expanded Translation**

And many shall follow (imitate, observe and use as a guide for their own lives) their unbridled, unrestrained, and shameless ways; because of whom the way of truth shall be reviled, railed at, and spoken of with contempt.

#### **And many shall follow their lascivious doings**

See the word "follow" (*exakoloutheo*) defined under 1:16. Following close at their heels, imitating and copying their ways, the weak, simple-minded, and ignorant would be led astray! How great will be the damnation of those who so lead others! (Note Jas. 3:1.) And into what are their followers led? Into "lascivious doings" (*aselgeia*). Be sure to see our definition of this term under I Pet. 4:3. Instead of teaching them to *restrain* their immoral and sinful ways, these prevaricators help their dupes throw off their restraints and lose their self-control. How God shall hold them accountable in the day of judgment!

#### **by reason of whom the way of truth shall be evil spoken of**

The irreligious and the worldling often lump all "religion" together. These false teachers were instructors in *religion*. But their *doctrines* denied Christ and their *lives* were unrestrained, lawless, and immoral. How easy it was, then, for many to speak reproachfully of the *right way*.\*

**2:3 And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not.**

### **Expanded Translation**

And with a greedy desire to have more (of this world's goods, riches, etc.) shall they with feigned, fabricated, and counterfeit words use you for gain; whose (condemnatory) sentence of old (that is, of long standing) lingers not, (literally, is not inactive) and their destruction, devastation, ruin, (and consequent misery) slumbers (sleeps, naps) not.

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\**blasphemeo* (hence our word blaspheme), literally meant to speak against; to calumniate, rail at, revile.

**And in covetousness**

Here is what motivates these men. They are not truly concerned for the souls of men. They are interested in their *own* enrichment. The word *pleonexia* refers to a grasping, greedy individual—one who has an inordinate desire for riches. Because of this desire, he will often, as here, stoop to low and unethical means, such as extortion.

**shall they with feigned words make merchandise of you**

The word translated “feigned” is *plastos*, from which our word *plastic* is derived. It properly signifies moulded, formed (as from clay, wax, or stone). From this came the idea of what was formed (in the mind) and related as if true; hence, invented, fabricated, counterfeited, delusive. *Feigned* words, then, are words which are manufactured by the speaker (or writer) to *deceive*. They are *seemingly* useful and profitable (to the unenlightened mind) but they are hollow and useless.

By such words the false teacher turns his listeners into so much chattel from which money can be derived. The word rendered “make merchandise,” *emporeuomai* (from the same root as our word *emporium*), meant first of all to go trading, to travel for business purposes (Jas. 4:13, “trade”). But Thayer shows that it also meant to import for sale, to use a person or thing for gain. These fabricators of the truth simply used their followers as a means to their own profit—under the guise of religion!\*

**whose sentence now from of old lingereth not,  
and their destruction slumbereth not**

Both of these phrases depicting the inevitability and certainty of their eternal doom.

The word “sentence” (*krima*), means literally, the sentence of (God as) a judge, judgment. Here, the obvious reference is to the *condemnatory* sentence or *penal* judgment of God upon the wicked. Peter says it does not “linger (*argeo*), literally, is not idle or inactive. God is not “loafing on the job.” Their punishment has long been impending, and he will not fail to carry out his sentence against them.

Their destruction (*apoleia*, see discussion under 3:6-7 “perished,” “destruction,” and 3:16) is here pictured as a person. This person is not *nustazo*—taking a nap.\*\* (Literally, to nod in sleep, to sink into a sleep.) We again get back to God, who decreed their destruction. He is neither loafing nor napping concerning their doom—*they shall not escape!*

\*Compare Christ's description of the hireling in Jn. 10:12-13.

\*\*Note Matt. 25:5, where this word (“slumbered”) is carefully distinguished from *katheudo*, to be fast asleep.

**2:4 For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits\* of darkness, to be reserved unto judgment;**

### ***Expanded Translation***

For if God did not spare (keep back his wrath from) the angels when they sinned, but gave them over to pits (dens, caves) of darkness (blackness, gloom) when he thrust them down to Tartarus, being reserved unto (for) judgment (at which time they will be condemned);

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\*Some manuscripts have "chains."

The apostle begins a trend of thought here that does not culminate until verses 9-12; namely, that the wicked shall not go unpunished. But intertwined with this objective seems also to be another: to show how God protects and *preserves* the righteous. **For if God spared not the angels when they sinned**

Here is the first case in point concerning the inevitable punishment of the wicked—the very *angels of heaven* were punished for sinning!

Angels are created moral beings. Paul says they are "sent forth to do service for the sake of them that shall inherit salvation" (Heb. 1:14). (See comments, I Pet. 1:12.) As moral beings, they may sin, and those here referred to *did* sin. We are not told of the nature of their sin. But Jude says in verse 6, "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." If the same angels are depicted here as in Jude, their sin was in abandoning their proper place of abode.

Heb. 2:16 indicates that angels are outside the redeeming provisions of God's grace. When they sinned there was no possibility of salvation. In spite of their former rank, glory and holiness,

*they were not spared.* If God punished *them* so severely, the false teachers could not hope to escape.\*

### but cast them down to hell

That is, "consigned them to Tartarus" for so the verb *tartaroo* signifies. This is its only occurrence in the New Testament. It is not properly *hell*, for that comes after the judgment—*a time still in the future* for these occupants.

The word *Tartarus* is taken from Greek mythology and used here as a descriptive term for a place that *really* exists. Homer represents Tartarus as a deep place under the earth,\*\* and Hesiod speaks of it as a place far under the ground, where the Titans are bound with chains in thick darkness.\*\*\* It was anciently used, then, as a place of restraint and punishment for the souls of wicked men after death.

As used here, it is evidently the same place, or, rather, a *section* of the same place, as Hades, described in Luke 16:23-26.

### committed them to pits of darkness

A phrase descriptive of Tartarus. In that place are "pits" (*seiros*, a pitfall, den, cave) a word used by ancient profane writers of underground graneries. They are full of gloom and thick darkness—"a darkness darker still, that, namely, of the sunless underworld . . . being ever used to signify the darkness of that

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\*The devil himself was *evidently* an angel, or, more specifically, an Archangel. Macknight paraphrases I Tim. 3:6, "A bishop must not be one newly converted, lest being puffed up with pride on account of his promotion, he fall into the punishment inflicted upon the Devil." *His* particular sin was evidently pride.

Other Scriptures cited in this relation are Rev. 12:7-8 (discounted by many), and Isa. 14:12ff (which does not refer to Satan at all, but the king of Babylon, as v. 4 plainly shows). John 8:44(b) states of Satan, "He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him." The word "standeth" (*histemi*) is here in the perfect tense, indicative mode. So Thayer comments, "Satan *continued not* in the truth . . ."

I Jn. 3:8 adds "the devil sinneth from the beginning." If we take the statements of Jn. 1:3 and Col. 1:16-17 without reserve, it seems to me we must assume that Satan was also created by Christ (God). God would not create anything sinful, hence he must have been holy *at first*, sinning "*from the beginning*," i.e., soon after his creation.

\*\*Iliad, line 13 under the Greek letter theta.

\*\*\*Theogen, line 119, 718.

shadowy land where light is not, but only darkness visible" (Trench, on *zophos*, "darkness").

It appears from what is said here that Tartarus has a number of these pits—perhaps individual ones for each person abandoned to that horrible place.

**to be reserved unto judgment**

The word "reserve" (*tereo*, meaning to guard, keep, preserve), as we saw under I Pet. 1:4, may have a very happy issue. But here (as in 2:9, 17; 3:7; Jude 6, 13) it is a very *unhappy* issue. They are kept under guard (as if they were in prison) until the day of judgment. Note the similarity of Jude 13 especially: ". . . for whom the blackness of darkness *hath been reserved* for ever."

They were held in this place "unto" (*eis*) judgment—either *until* the time of, or *for* the time of judgment. The word *krisis* ("judgment") means properly a distinction or discrimination. Here it evidently refers to the judgment *day*—the time of trial and the administration of justice.\*\*

**2:5 and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly;**

***Expanded Translation***

and did not spare (forbear, restrain his wrath from) the ancient (literally, original) world, but guarded and protected (kept in safe custody) Noah along with seven others, a preacher who summoned others to righteous living, when he (God) brought a flood upon the ungodly, impious, and irreverent.

**and spared not the ancient world**

Here is Peter's *second* proof that God punishes the wicked. The wicked antediluvians did not escape! (Compare comments, I Pet. 3:19-21. See also Matt. 24:37-39.)

**but preserved Noah with seven others**

His wife, his three sons (Shem, Ham and Japheth) and their wives.

**a preacher of righteousness**

*Kerux* ("preacher") originally signified a herald or messenger, vested with public authority, who conveyed the official messages of kings, magistrates, military commanders, etc., or who gave public summons or demands on their behalf. Noah was *God's* ambassador—a proclaimer of the *divine* word. He was a "preacher

\*\*Bagster would refer it to the time of their *impeachment*; Thayer to their *sentence of condemnation* or *damnatory judgment*.

of righteousness"—a preacher whose message, when adhered to, caused people to *be righteous*. Thayer defines "righteous" (*dikaio-sune*), "The state of him who is such as he ought to be . . . the condition acceptable to God . . . virtue, purity of life, uprightness, correctness in thinking, feeling, and acting."

**when he brought a flood upon the world of the ungodly**

This act shows that God *spared not*. "Ungodly" (*asebes*, which occurs also in I Pet. 4:18) refers not to one who is merely irreligious, but who acts, thinks, and lives in contravention of God's commands—a downright sinner. He is destitute of reverential awe toward God, and because of such an attitude he rebels at the attempt of others who would help him out of his sinful state.

**2:6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly;**

**Expanded Translation**

and he reduced the cities of Sodom and Gomorrah to ashes with a destructive overthrow, having condemned them; by this act having set them forth as an example (sign) to those living ungodly, irreligious and irreverent lives.

**and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow**

Either of the above translations of this phrase are possible in the original. For this account, see Gen. 19, where one notices the historian also terms it "the overthrow."

**having made them an example unto those that should live ungodly**

Here is a third instance where God "spared not." (Or, one may regard it as a part of the second, including it along with the pre-flood people of the "ancient world.") An example (*hupodeigma*) is a sign suggestive of anything, delineation, figure, or copy. Here, their example was *bad* and, therefore, should serve as a *warning* to the ungodly. How our *whole* nation, so filled with vices as vile as sodomy (which sin derives its name from Sodom) could well take heed to what befell these cities!

**2:7-8 and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds);**



**Expanded Translation**

and delivered (saved, rescued) righteous (upright, just) Lot, who was worn out (because of the pain of mind and distress caused) by the unrestrained, insolent, immoral way of living of those without law or rule. For that righteous man in seeing and hearing (their deeds and words) while living among them, was tormenting, torturing, and afflicting his righteous soul from day to day with their lawless deeds.

**and delivered righteous Lot**

See Genesis, Chap. 19. Because the contrast with Abraham is ever present in the reader's mind, so that the most lasting impressions are made by Lot's selfishness, worldliness, vacillation, cowardice, and finally his drunkenness and incest, our tendency is to label him "*un-righteous*." Peter, though, is fair-minded, and gives credit where credit is due. His life *taken as a whole*, was righteous, especially when compared to those around him.

**sore distressed by the lascivious life of the wicked**

The word *kataponeo* ("sore distressed") means to exhaust by labor or suffering, to be, as it were, "beat" from the distress, pain, or agony of a thing. It is to Lot's credit that his conscience was not seared and his heart was not hardened by his surroundings. It seems, however, that his daughters and wife *were not* "distressed" by their surroundings. Rather, they were influenced *toward wrong* by those wicked inhabitants. See "lascivious" (*aselgeia*) discussed under I Pet. 4:3.

**vexed his righteous soul from day to day with their lawless deeds**

That is, *because* of what he saw and heard of their actions he vexed his soul. The word "vexed" is *basanizo*, and means properly to apply the lapis Lydis or touchstone. This was a species of stone from Lydia, dark in color, which, being applied to metals was thought to indicate any alloy which might be mixed with them and, therefore, used in the *trial* of metals. Used here metaphorically, *basanizo* means to torture, torment, distress.

**2:9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment;**

**Expanded Translation**

(From the preservation of Noah and Lot with their families, remember that) the Lord knows how to rescue (save, deliver. Literally, draw, drag) the pious, godly, and devout out of temptation,

and (or, but) keep the unrighteous under guard while being punished, unto the Judgment Day.

**the Lord knoweth how to deliver the godly out of temptation**

As one may see from the previous examples cited. A key question here is, in what sense is the word "temptation" (*peirasmos*) to be taken? Evidently in the broad sense of trials, afflictions, or trouble—including the idea of direct inducement to sin, but not limited to it. It is the same word that is translated "trial" in I Pet. 4:12, but certainly refers to a direct temptation to sin in Luke 4:13, I Cor. 10:13.\*

Here again we see the apostle *encouraging* the Christians to steadfastness, even as he so often does in the first epistle.

**and to keep the unrighteous under punishment unto the day of judgment**

The word "keep," (*tereo*) meant properly to guard a prisoner or one who was in a prison, Acts 12:5 ("kept") 16:23-24, etc. These unrighteous ones would be confined in Tartarus (as the angels who sinned, v. 4) a place of punishment, *unto* (*eis*, literally, into, that is, *until*) the Judgment Day when they would receive God's sentence of doom and be abandoned to the fires of hell.

"Punishment" (*kolazo*) means properly, to prune or lop, as trees or wings. Thus it began to assume the meaning of checking, curbing, or restraining, and eventually to *chastise* or *punish*. In what way is Tartarus or Hades a place of *punishment*?

1. It is a place of torments (Lk. 16:28).
2. It is a place of anguish (Lk. 16:24).
3. It is a place of extreme thirst (Lk. 16:24).
4. It is a place of flame (Lk. 16:24).
5. It is a place of complete separation from God and his people (Lk. 16:26).
6. It is a place of blackness, darkness, and gloom (2:4, 17).

**2:10-11 but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord.**

\*See notes under I Pet. 1:6-7 where the same word is again rendered "trials." It has a number of meanings; in each of its occurrences the *context* must be carefully considered.

**Expanded Translation**

But the unrighteous ones I have particular reference to are those that pursue after and are devoted to the flesh, and indulge in passion (strong craving) which stains, pollutes, and defiles them, who disdain and slight constituted authority. Being bold (audacious, presumptuous) and self-pleasers (hence, willful, obstinate), they do not tremble (i.e., are not fearful) to revile, reproach, and blaspheme dignitaries (i.e., those in places of glory or preëminence): whereas angels, though greater in ability and power, do not bring a blasphemous, railing, or reproachful judgment against *them* (i.e., the revilers) before the Lord.

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**but chiefly them that walk after the flesh in the lust of defilement**

The apostle is evidently still speaking of the false teachers. He again mentions here, as in 2:1, a phase of their lives that is shockingly true of many promoters of falsehood today, namely, immorality and the perversion of sexual appetites.

These men "walk" after the flesh, i.e., they pursue after or are devoted to their fleshly lusts *as a way of life*.<sup>\*</sup> But more than this, we are told they are "in the lust of defilement" (*en epithurnia miasmou*, "in cravings which stain"); i.e., in such lusts as defile, corrupt, and pollute the soul. In Jude 7 two immoral practices of Sodom and Gomorrah are specified: (1) They "gave themselves over to fornication," and (2) they had "gone after strange flesh," referring to their practice of sodomy. The *sins* these false teachers fell into are in the same basic category as those of the ancients—and their doom was just as certain!

**and despise dominion. Daring, self-willed, they tremble not to rail at dignities**

(See also Jude 8.) Both the words "dominion" (*kuriotes*, literally, lordship) and "dignities" (*doxia*, literally, glory; hence, one who is in a *place* of glory, a dignitary), refer to whatever authorities might be binding upon a person, whether civil or religious. They had nothing but *contempt* for such authority.

Two reasons are given for this: (1) They were "daring" (*tolmetes*), literally, "one who is bold." But *this* boldness has a *bad* sense, and describes one who is presumptuous and contemptuous. Where he should be sensitive, polite, and respectful, he is brazen

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<sup>\*</sup>So *poreuomai* ("walk") is frequently used, as, for example, in Eph. 2:2.

and rude. He is the fool that rushes in where angels fear to tread! (2) They were "self-willed" (*authedes*). This is quite a word. It is composed of two parts: *autos*, self, and *hedomai*, which means to enjoy oneself. Putting the two together, we literally have, "one who pleases *himself*." Thus it came to describe an obstinate, arrogant individual. "One so far overvaluing any determination at which he has himself arrived, that he will not be removed from it" (Trench). With such attitudes, they did not fear to rail at the "powers that be."

It seems very probable that Peter, in the phrase under consideration, is pointing the finger of guilt toward that class of false teachers that preached that religious freedom and license to sin were synonymous. Taught along with this was freedom from *civil* authority. Their great cry was liberty, but they themselves were bondservants (2:19). That the repudiating of *civil* or *human* authority is meant *here* seems most likely, for there are many *warnings* concerning this sin in the first epistle (2:13-18, 4:15-16).

**whereas angels, though greater in might and power**

i.e., greater than the wicked men just spoken of. "Might" (*ischus*) and "power" (*dunamis*) are very similar in meaning. Thayer says, "*dunamis*, power, natural ability, general and inherent . . . *ischus*, strength, power [especially physical] as an endowment."

**bring not a railing judgment against them before the Lord**

That is, the angels do not treat these *wicked* men like *they* were treating the dignitaries.

The verse teaches us a significant lesson about our speech. Concerning the most vile persons it is not our place to bring railing judgments! The term "railing" (*blasphemos*) means abusive (report), false or malicious (accusation), reproachful, blasphemous. Though it may be necessary to tell others they are hypocrites and backsliders, liars and adulterers, it must never be done from a *malicious motive* on our part. The angels, though superior in every way than these men, did not speak of them abusively! Take a lesson from the angels! "Let your speech be *always* with grace, seasoned with salt, that ye may know how ye ought to answer each one" (Col. 4:6).

**2:12 But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed,**

### Expanded Translation

But these deceivers are like (irrational or) brute beasts (creatures) who are born and exist in accordance with mere natural instincts unto (for) the capture (taking, catching) and slaughter, (in that in both cases their doom is certain). Railing and speaking reproachfully in matters of which they are ignorant and do not understand, they shall because\* their (spiritually and morally) corrupting influence certainly be destroyed themselves (i.e., perish eternally).

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#### But these, as creatures without reason, born mere animals to be taken and destroyed

The second comma in this phrase could be omitted. The false teacher was *as* (*hos*, like as, similar to) the brute beast in that his doom was certain and unavoidable. Compare the similar picture drawn in Jas. 5:5. As brute beasts are born and raised for the inevitable day of slaughter, so the *everlasting* misery of these men awaited them, and would just as certainly befall them. The word "destroyed" (*phthora*) here means "killing, slaughter" (Bagster).

#### railing in matters whereof they are ignorant

"Railing" (*blasphemeo*) also appears in 2:10. They use their slanderous and profane speech in regard to areas of knowledge of which they are ignorant—where they do not know the *facts* of the case. Paul speaks of a similar group in I Tim. 1:6-7.

#### shall in their destroying surely be destroyed

The words in this verse translated "destroyed . . . destroying . . . destroyed" all come from the same basic Greek verb (*phtheiro*). In the first case it appeared as a noun (*phthora*) in regard to the animals that were "killed." Its root idea is *corruption, decay, destruction, or ruin*. So the body which is subject to decay ("corruption") "shall not inherit incorruption" (I Cor. 15:50). But Peter uses the word more often of *moral and spiritual* corruption, the depravity and decay of the *soul* (see 1:4, 2:19 "corruption"). In the phrase before us he is showing how the condemnation and eternal misery of these men was as certain as the capture

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\*Literally, "in their corrupting . . ." But Dana and Mantey (in *A Manual Grammar of the Greek New Testament*) show that *en* ("in") may have the resultant meaning "because of," as in Rom. 1:24, Col. 1:21.

and slaughter of beasts. They shall "in their *destroying* (*phthora*, the noun) also be *destroyed* (*phtheiro*, the verb). *Who* were they destroying, corrupting, or "bringing into a worse condition"? Their followers! Their disciples were becoming inferior, lower, and "rotten" spiritually and morally BECAUSE OF THE FALSE TEACHERS' CORRUPTING INFLUENCE! And what would be the "reward" for their services? THEY THEMSELVES would be "brought into a worse condition"—a *much* worse condition! They will be consigned to the black pits of Tartarus and reserved for the fires of hell!

**2:13 suffering wrong as the hire of wrong-doing; men that count it pleasure to revel in the day-time, spots and blemishes, reveling in their deceivings while they feast with you;**

### Expanded Translation

Being wronged and treated unjustly as the wages (pay, reward) of their unrighteousness [or, as other manuscripts have, bringing upon themselves (receiving) the wages of unrighteousness]; persons considering it enjoyable and gratifying to live soft, luxurious, effeminate lives during the day-time, spots (morally stained) and blemishes (*disgraces* to society), living luxuriously, delicately, and in revelry, by their deception as they are feasting (banqueting) together with you.

### suffering wrong as the hire of wrong-doing

If this reading is correct, the idea is that these men *themselves* were being injured, wronged, or treated unjustly *as punishment* (wages) *for their own unrighteous deeds*. But the marginal reading, "receiving the hire of wrong-doing" is preferred by many. This would simply mean they will be paid (i.e., *punished*) for their wickedness. Compare v. 12. The King James Version reads, "And shall receive the reward of unrighteousness . . ."

### men that count it pleasure to revel in the day-time

"Pleasure" (*hedone*, compare our word *hedonism*) or "gratification," has no wicked connotation by itself and in modest and legitimate surroundings. But as used in the *New Testament*, it is descriptive of those who are *slaves* to pleasure, especially sensual pleasure (Luke 8:14, Tit. 3:3, Jas. 4:1-3). These place a high premium on the pleasurable or delightful effects of something—to the damnation of their own souls! How many Christian people have gone back to the ways of the world because of "the pleasures of sin for a season" (Heb. 11:25).

And what did these men regard with such delight? To "revel in the day-time." The word *truphe* ("revel"), a noun, is from the root *thrupto*, to break small, enfeeble, enervate. The noun came to refer to a *way of living* that enervates—delicate, soft, luxurious living, which included many evils—parties, drinking bouts, dancing, and festivities of various sorts. Many people wait until evening to carry on in such sin, but not these—they reveled "in the day-time."

#### spots and blemishes

These are picture words which show defects of character. The first (*spilos*, a spot or stain) would picture a *moral blemish*. Instead of wearing clean and pure garments, his are splattered with sin. The second word (*momos*, a blemish or blot) was used by the classical Greek poets and later prose writers in the sense of *blame, insult, or disgrace*. These men, because of their licentious behavior, were disgraces to society, and certainly to true religion.

#### reveling

This verb is an emphatic form of the noun "revel" already discussed. It means to live luxuriously or delicately, to revel in, riot. **in their deceivings while they feast with you**

Describing at least in part *how* these wicked men were able to "live luxuriously"; in (or *through*) their deceit (*apate*). With deception, they could somehow horn their way into the Christian's *agapae* (love feasts) and eat (like gluttons, no doubt) with the Christians for whom the feast was originally designed.

Thayer says that the word "deceivings" as it occurs here (*apatai*) was "by a paragram [or verbal play] applied to the *agapae* or love-feasts . . . because these were transformed by base men into seductive revels." But in some manuscripts the reference to the love-feasts is more direct (as in Jude 12), actually including the word *agapais* in the text instead of *apatais*.\* These were "feasts expressing and fostering mutual love which used to be held by Christians before [or after] the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy" (Thayer). Reference is apparently made to these social-religious gatherings in Acts 20:11, I Cor. 11:20-22, 33, 34, and some think Acts 2:46.

\*Though the reference here *does* seem to be to the love-feasts, the text of the American Standard Version is considered more accurate. The International Bible Encyclopedia calls the insertion of *agapais* "a very doubtful reading." The only *actual* use of *agape* in the New Testament with reference to these common meals is in Jude 12.

## 2. Concluding Exhortations and Doxology, 3:14-18

2:14 having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing;

### Expanded Translation

having eyes that are filled with adultery (adulterous looks) who cannot stop and are unceasing in this sin; baiting, alluring, and deceiving unsettled and unstable souls, having a heart that covetousness (or the love of gain) has trained in its crafty ways; children (i.e., persons, men) worthy of a curse or execration.

### having eyes full of adultery, and that cannot cease from sin

These two clauses should be taken together. This man's eyes, in the presence of women, are continually and unceasingly sinning because they are filled with lust. His heart is so filled with adulterous and immoral thoughts that his eyes express the desire. It might be added, however, that the basic sin here mentioned is not limited to men. In addition to casting a lustful look, a woman may, by her dress, walk, and conduct, strive to charm the eyes of men and so influence them to sin. The fellow here described cannot "cease from sin"; that is, he cannot *as long as he is ruled and dominated by such passion*. The immoral stares would cease if his heart was clean and pure.

Jesus explicitly condemns this sin in Matt. 5:27-29. Let every man make the covenant of Job with his eyes (Job 31:1).

### enticing unstedfast souls

The word "enticing" (*deleazo*) means properly to bait, catch by bait; thus, metaphorically, to beguile by blandishments, flattery, allurements, etc. It is used again in v. 18, and in both instances with reference to immoral practices.

Whom do these lewd men seek out and entice? The steadfast, strong and virtuous? No. It is the *unsteadfast*—those who have no *fixed and unmovable convictions* in regard to their conduct; especially, "those who are just escaping from them that live in error" (v. 18). Those Christian women whose principles are firm, settled, and stable will not be drawn away by the "bait" of pleasure, promises, flattery, or possessions offered by sensual men. Nor are such men long attracted to a woman of virtue. Let every Christian lady be a steadfast soul!

### having a heart exercised in covetousness

Besides being lewd, they are excessively covetous. The word



“exercised,” (*gumnazo*, from the same root as our word *gymnasium*) meant properly to train in gymnastic discipline; then, to exercise vigorously *in any thing*, whether the body or mind was being used, or both. The hearts and lives of these men were *trained*—in covetousness and its methods!

### children of cursing

An expression taken from Hebrew terminology. Their condition was so vile and wicked that they were only worthy and *deserving* of God’s curse, that is, his sentence of condemnation and doom.\*

**2:15-16 forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrongdoing; but he was rebuked for his own transgression: a dumb ass spake with man’s voice and stayed the madness of the prophet.**

### Expanded Translation

Abandoning the straight, true, and right course of conduct, they (the evil men just spoken of) were caused to wander away from it, having followed and imitated the conduct of Balaam the son of Beor, who loved the wages (pay, reward) of unrighteousness (promised to him by Balak, so that he resolved to curse the Israelites whether God gave him permission to do so or not). But he received a rebuke for his own transgression (literally, violation of [God’s] law); an ass on which he rode, destitute of the power of speech, spoke in a man’s (human) voice and restrained the prophet’s madness, insanity, and folly.

### forsaking the right way, they went astray

The right (literally, *straight*) way is that which adheres to the true teachings of Christ. This was left behind, and therefore they were caused to wander and fall away by Satan. Christ is “the way” (Jn. 14:6); therefore, the church, his body, is “the Way” (Acts 24:14). Let us not forsake it!

### having followed the way of Balaam the son of Beor

See also Jude 11. As was pointed out in 1:16 and 2:2, the word *exakolouthéo* (“having followed”), may mean to *imitate* another’s conduct or behavior. The prophet Balaam was influenced and motivated by covetousness, and these men were treading in his steps.

\**katara* (“cursing”) is similarly used in Gal. 3:10,13. But others understand the phrase differently. If “children of obedience” (I Pet. 1:14) means “those who are pre-eminently obedient,” then why could *this* phrase not mean “those who are pre-eminently cursers”—“people who are always cursing”?

But it is well to point out that in *fact* these wicked men resembled Balaam in *other ways*: (1) Both professed to be servants of God, or religious teachers. (2) Both induced others to commit sin—the *same kind* of sin. Balaam counselled the Moabites to entice the children of Israel to illicit practices with their women, thus introducing licentiousness into the camp of the Hebrews. See Num. 25:1-9 where this sin is recorded, and 31:13-16 for Balaam's part in causing it.

#### **who loved the hire of wrong-doing**

That is, he loved the wages or pay he received for disobeying God. Balaam was continually sent gifts from Balak, the king of Moab, that he might curse Israel. At first the prophet refused, saying, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or more" (Num. 22:18). But soon afterward he began to seek God's permission to go with Balak. He was allowed to go, *but only on the condition he speak God's words*.

#### **but he was rebuked for his own transgression**

In a most unusual way!

#### **a dumb ass spake with man's voice and stayed the madness of the prophet**

Num. 22:21-35. After the rebuke from his ass (and also the angel of Jehovah), Balaam confessed, "I have sinned; for I knew not that thou [the angel] stoodest in the way against me; now therefore, if it displease thee, I will get me back again" (v. 34). Evidently, the prophet *was* truly sorrowful and penitent, for he *does* speak precisely what God tells him to, to the utter consternation of Balak.

It might be fairly asked, how was the prophet's madness stayed, *when he proceeded on with Balak?* It appears from comparing Num. 22:20 with v. 35 that the wrath of God was not kindled against him for *going* (for Jehovah had told him to go). But we are nowhere told when he *first* left that he *intended* to speak just what God told him to. He was evidently going with the *wrong motive* — to curse God's people. He would have his expensive gifts, and Israel would be cursed! This was "madness." (Love of money often makes one act insanelly!) God then talked to him through two mouthpieces: an ass and an angel. Afterward, his *intentions* changed and he was allowed to proceed—himself a mouthpiece of God. The "transgression" and "madness" was more in his *reason or motive* for going, than in the going itself.

The complete Scriptural account of Balaam and his deeds may be found by reading Numbers, Chap. 22—25, 31:1-20. After his  *cursing*  was stayed, he later gave sinful  *counsel* , causing thousands of Israelites to be slain by the plague. Thus the "staying" of his madness was not permanent.

**2:17 These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.**

### **Expanded Translation**

These men are like springs without water (dry), and like clouds driven by a violent attack of wind which comes in furious gusts; for whom the blackest and gloomiest darkness has been reserved, kept, and preserved.

#### **These are springs without water**

Jude adds, " *clouds*  without water" as well as "autumn trees without fruit" (Jude 12). In each case the  *appearance*  provided an expectation which was not fulfilled. From a spring (or a well fed by one, as the word is used in Jn. 4:6, 14, where it is rendered "well") we expect  *water* . The  *unexpected benefits*  are not received from these false teachers. They may build up hope by "uttering great swelling words of vanity" (v. 18) and "promising them liberty" (v. 19), but the thirst of the soul will never be quenched at their fountain.  *Jesus*  and his righteous teachings provide us with the real water of life. See Matt. 5:6, Jn. 4:10-14.

#### **and mists driven by a storm**

The word "mists" ( *homichle* ) may signify a  *cloud*  as well as a mist. And many manuscripts have the word  *nephele*  here, which  *only*  means "a cloud." These clouds (men) are urged forward by a  *storm*  ( *lailaps* ). This is not  *any*  storm, but one involving strong and erratic winds. It is "never a single gust, nor a steadily blowing wind, however violent; but a storm breaking forth from black thunder-clouds in furious gusts, with floods of rain, and throwing everything topsy-turvy (Schmidt, quoted by Thayer).

Now the "clouds" in the figure are  *people*  — false teachers! These unstable and unsettled souls were not solidly grounded or rooted in the true teachings of Christ (Col. 2:6-7). They themselves were "tossed to and fro and carried about with every wind of doctrine" (Eph. 4:14), and yet were posing as the spiritual leaders of  *others* ! The reference here to their unsettled and unsteady condition seems to point to their whole way of living—moral, spiritual and doctrinal.

**for whom the blackness of darkness hath been reserved**

Again referring to Tartarus, as in vs. 4, 9, Jude 6. It will be a place of absolute and total darkness!

Hell also shall be a place of darkness (Matt. 8:12, 22:13, 25:30).

**2:18 For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error;**

**Expanded Translation**

For these deceivers, by uttering big, overswollen, immoderate words expressive of vanity, emptiness, and folly; allure, beguile, and entice in (into) the lusts and strong cravings of the fleshly or sensuous nature, through lasciviousness (abandonment of moral restraint), those who are just escaping\* from (unchristian people) who are living in error and perverseness.

**For, uttering great swelling words of vanity, they entice in the lusts of the flesh**

See also v. 14 and Jude 16. The "great swelling words of vanity" are evidently *flattering* and *seductive* words, for with these they "entice" their listeners into the lusts of the flesh. The word "entice" (*deleazo*) means literally, "to catch by bait," and thus came to signify to beguile by blandishments or flattery. Part of their "bait" was their ability to use big, vain words. But in addition to this, they enticed

**by lasciviousness**

(*aselgeia*). See notes under I Pet. 4:3, II Pet. 2:2. It is unbridled lust, excess, wantonness, shamelessness. The one who has this trait shows little or no restraint or self-control in his moral behavior—gives free vent to his sensual and lustful appetites. And *who* do they entice by such means?

**those who are just escaping from them that live in error**

In many cases the same as the "unsteadfast souls" mentioned in v. 14. These sinister men were striving to lead others back to the ungodly *life* and the ungodly *people* from which they had escaped. It is much easier to bring about the death of a baby than a strong and full-grown man. Knowing this, the false teacher tried to snuff out the spark of spiritual life which had been ig-

\*Other MSS, have "who have just escaped . . ."

nited in the souls of these Christians, but had not long been burning.

It is hard to *imagine* such immoral and unprincipled men as those here described, claiming to be teachers of the *truth*. But upon a close scrutiny of some of our modern-day sects *right here in America*, one will find men (and women) carrying on in a similar fashion. And it all justified under the cloak of "true religion"!

**2:19 promising them liberty, while they themselves are bondservants of corruption; for of whom a man is overcome, of the same is he also brought into bondage.**

### **Expanded Translation**

promising those whom they deceive liberty and freedom, while they themselves live as bondservants (slaves) of corruption, decay, and ruin; for by whatever (thing or person) anyone is conquered or vanquished (and thus brought into a worse condition), by the same (thing or person) he is also brought into bondage and slavery.

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**promising them liberty, while they themselves are bondservants of corruption**

The young or "short-time" Christians were being promised *freedom* by those in a far worse condition! *From what* would such persons offer them freedom? Probably from those elements of the Christian religion that the unregenerate regard as *rigorous* and restraining. Perhaps they taught their followers that the Apostles' teaching was *too severe* to be the *truth* and, therefore, should be abandoned. Peter warned against such abuse in his first epistle (2:16, where see notes). The "liberty" these men offered was not real liberty at all, but *license to sin!* Lawlessness is not *true* liberty. *True* freedom always involves an element of law and restraint, even in the government of countries. Our country would be in chaos if *freedom* meant license to break the law at will.

The truth of the matter was that they themselves did not have what was promised, being slaves to "corruption" (*phthora*)—that which brings moral and spiritual decay, and ruins the soul. Christians have escaped from this corruption (1:4), but they may certainly return to it, as this and the following verses show.

**for of whom a man is overcome, of the same is he also brought into bondage**

Further proof that these liberty-promisers did not themselves possess what they offered to others. The word translated "overcome" (*hettao*), which appears again in v. 20, meant primarily to be inferior (II Cor. 12:13 "were made inferior"). It carries here, then, not only the thought of being subdued by a thing, but of being in a worse or inferior condition because of being conquered. The term was anciently employed when an army was "worsted" or vanquished in a war: II Maccabees 10:24.

When a man *serves* sin (whether it be pride, sensuality, jealousy, anger or *whatever* might get the mastery of him) he is certainly in no condition to proclaim *freedom* to others! He is in bondage—"cruel bondage!"

All people are servants—either of sin or righteousness. See Jn. 8:34, Rom. 7:15-23. Paul said, concerning indifferent things, "I will not be brought under the power of any" (or, more fully, "I will not be brought under the authority, rule, or dominion of any"). Let us volunteer ourselves as bondservants of Christ—happy and joyous that in this position we are free from both the curse and the dominion of sin.

**2:20 For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first.**

### ***Expanded Translation***

For if, after having fled away from and escaped the pollutions, contaminations, and defilements of the world (i.e., the ungodly mass of mankind) through an exact and full knowledge of the Lord and Saviour Jesus Christ, they are again intertwined, entangled, and involved, being conquered (and thus brought into a worse condition), the last state of things has become worse with them than the first.

### **For if, after they have escaped the defilements of the world**

Compare 1:4. The persons described *had been* Christians. They had fled from and were free from the world's defilements. Thayer defines "defilements" (*miasma*) here, as "vices the foulness of which contaminates one in his intercourse with the ungodly mass of mankind" (*miasmōs*, "defilement is defined in v. 10). The verb form, *miainō*, means literally to dye with another color, stain. Sin discolors the soul! The garments of these men, once made white

in the blood of the Lamb, were now, once again, being spotted and stained by this world's corruption.

**through the knowledge of the Lord and Saviour Jesus Christ**

On the word "knowledge" (*epignosis*) see 1:2. It appears again in 1:3, 8, and the verb (*epignosko*) in 2:21 (twice). In each case it refers to a *Christian's* knowledge of God, Christ, or holy things. But here this "precise and correct knowledge" is of the Lord and Saviour Jesus Christ. They had a true knowledge of Christ's nature, dignity, and benefits. Oh, that they would have retained it!

How difficult it is to explain with logic the doctrine of "eternal security" or "once in grace always in grace" in the light of what is stated here!

**they are again entangled therein and overcome**

On the word "overcome" (*hettao*), see v. 19. The "again" signifies they were once *out* of sin's entangling mesh. Foolishly, they went back into Satan's net.

**the last state is become worse with them than the first**

Their *first* entrance into sin was soon after the age of accountability. Then they transgressed God's law and were in need of his saving grace. At some time during the course of their lives they had seen this need and escaped the world's filth by accepting Christ. But then they decided to return! Having once been untangled from the ropes of Satan, they are now "entangled again"! Now their condition is much worse, for they know the truth concerning salvation and righteousness, and shall therefore have "many stripes" (Luke 12:47-48).

It is also true, we might add, that the apostate frequently goes deeper into sin, and with less restraint, than he did formerly. His conscience often becomes branded and seared into insensibility (I Tim. 4:2)—far harder and more calloused than before he was a Christian. As a rule, his ears are closed and his eyes are shut to any further help.

**2:21-22 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.**

**Expanded Translation**

Concerning these who have again become entangled in the lusts of this world, it would have been better for them not to have

fully, accurately, and personally known the way of righteousness, rather than, having fully, accurately, and personally known it, to turn back (return) from (literally, out of) the holy and sacred commandment (that is, the whole body of Christian precepts) given over and entrusted to them. It has come to pass in their case in accordance with the true proverb; a dog who has returned to his own vomit, and (another true saying is) the sow that had bathed her body returned to the wallowing-place of mud, filth and dung.

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**For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them**

The verbs rendered "have known" and "having known" are both forms of the verb *epiginosko* (see v. 20). The noun form is defined in 1:2. This "full and accurate" knowledge can only describe persons who were *Christians*, and is never used in this book with reference to one who only *professes* or *claims* to be a follower of Christ. Nor could it be construed to refer to those who only "knew" the way of Christ *mentally*, as one "knows" of a historical character. Peter never uses the term *epignosis* ("knowledge") in this loose sense.

To the candid mind it must be admitted that Peter is saying that a man *may* at one time be a Christian—a *real* one—and then turn back into the ways of the world. The very *reason* for giving this exhortation was so that the presently *faithful* ones might take heed *and not fall away themselves!*

The holy "commandment" (*entole*, order, charge, injunction) given to them is here used in a collective sense of the whole body of the moral or spiritual precepts of Christianity, as in 2:2.

**it has happened unto them according to the true proverb, the dog turning to his own vomit again**

See Prov. 26:11. This is not a pretty picture, but God did not intend that it should be. Sin is repugnant to the Almighty—and *should* be to *us!* Let us not more think of taking sin into our *spiritual* beings than we would of sharing this dog's meal with him!



But the *particular* kind of sin here indicated by returning to the vomit, is sin which one has at one time been *coughed up* or cast off. After ridding himself of it, this man goes back and again takes it into his life. The dog, once having cleansed his inward parts by getting the poisonous and upsetting materials *out of* his body, is far healthier *if he keeps away from it!* God help us to despise and hate all our former ways of rottenness and filth!

**and the sow that had washed to wallowing in the mire**

This proverb is not found in the Old Testament. However, it was common in the Rabbinical writings, and is found in the Greek classics. Peter does not maintain that it was a part of *Scripture* (much less of the Book of Proverbs), but only that it was expressive of *truth*. The old sow, once washed (literally, "bathed"), would be far better off to *stay away* from the mire and dung from which she was just cleansed. Here again, the terrible-ness of sin—particularly sin returned to—is emphasized. We should no more think of returning to our former worldly ways than we would of joining this sow after we had just taken a bath.

The Calvinists make much of the fact that Peter here likens men to dogs and pigs. Now *pigs* and *dogs*, they tell us, could never have their natures changed—they will only act, in the end, according to their *true nature*. This passage is cited as proof that their real character *never was changed*, and when they apostatized from their outward profession, they only acted out their nature—only showed that in fact there had never been any real change.

To make such an assertion concerning this passage is certainly to miss the very point of the inspired writer. Peter has just spoken of those who *in fact* had "*escaped* the defilements of the world" (v. 20) and this "through the knowledge (*epignosis*) of the Lord and Saviour Jesus Christ. This "full and careful knowledge" of Christ is referred to every time the word "know" or "knowledge" is used in verses 20 and 21. Who then, is the person that is willing to affirm that the apostle is only speaking of those who *seemed* to be Christians, but were only hypocrites? The basic and main reason for citing the case of the *dog* and the *sow* was to show their foolishness and harm in *returning* to something *filthy*. We are not told here to contemplate long and hard on the unchangeable nature of animals. Admittedly, many of us did have dog-like and pig-like characters before conversion. But "if any man is in

Christ, he is a *new* creature: the old things are passed away; behold, they are become new" (II Cor. 5:17). Let all new creatures STAY NEW CREATURES!

### QUESTIONS OVER CHAPTER TWO

1. What does the author discuss in the last part of Chapter 1?
2. How does *this* chapter begin, in contrast?
3. What kind of heresies would the false teacher bring in?
4. What (or whom) would they deny?
5. And therefore they would bring themselves \_\_\_\_\_  
\_\_\_\_\_ (?)
6. What does "destruction" mean, when referring to a living soul?
7. The apostle said those who would follow their lascivious doings would be (a) few (b) multitudes (c) thousands (d) many (e) some.
8. Because of this, what shall happen to the way of *truth*?
9. What are "lascivious doings"?
10. What motivates these evil men? (v. 3.)
11. What are "feigned" words?
12. In what way are *people* here spoken of as *merchandise*?
13. The false teacher's "\_\_\_\_\_ now from old lingereth not, and their \_\_\_\_\_ slumbereth not."
14. T. or F. God did not spare angels when they sinned.
15. Why is the case of the angels cited?
16. Specifically, they were cast into: (a) hell (b) sheol (c) hades (d) the "great gulf" (e) abandon (f) Tartarus.
17. Give several descriptive characteristics of this place.
18. Are souls committed there *before* or *after* the judgment day?
19. *Why* do you suppose Peter spent time showing how God "spared not the ancient world"?
20. What persons did he "preserve" from that world?
21. Noah was "a preacher of \_\_\_\_\_" (?)
22. Into what material were the cities of Sodom and Gomorrah converted?
23. What happened to these two cities should serve as a reminder to all, but particularly "those that should live \_\_\_\_\_"  
\_\_\_\_\_ (?)
24. Would you call Lot righteous or unrighteous? (Explain answer.)
25. What did he do to himself because of the sin about him?

## II PETER

26. What does the Lord know how to do? (Two things, v. 9.)
27. *Where* is the unrighteous "under punishment unto the day of judgment"?
28. How does one "walk after the flesh"?
29. What does one do who despises dominion?
30. At whom do these wicked men rail?
31. How do angels treat *them*, in contrast?
32. Note v. 12. What *picture* is drawn here?
33. What do they receive as their "hire of wrong-doing"?
34. When do they revel?
35. At what occasions would they particularly come in contact with the Christians?
36. What were their eyes full of?
37. What particular people were they enticing?
38. Explain the phrase, "children of cursing."
39. What man's ways did they follow (imitate)?
40. What did he love?
41. Who rebuked him (as recorded here)?
42. Was the "madness" of the prophet stayed *permanently* by this rebuke?
43. What kind of springs are these false teachers?
44. What kind of mists (clouds)?
45. Their vain words may be described as: (a) small (b) medium (c) large (d) very large.
46. How do they entice in the lusts of the flesh?
47. What particular class of Christians is especially in danger? (v. 18, cp. v. 14.)
48. What are these Christians *promised*?
49. Why is the *promiser* unqualified to make such a promise?
50. What do they really mean by "liberty"?
51. According to the apostle, how may the last state of one become worse than the first?
52. Do the words "knowledge" and "know" have any particular bearing on the interpretation of verses 20-22?
53. Are both of the proverbs (v. 22) found in the Bible?
54. What, exactly, does "vomit" and "mire" represent here?
55. Do verses 20-22 apply to one who was a true Christian and who became a backslider? (Give reason(s) for your answer.)