

2 Peter 2:1-7

Chapter one gave us Peter's focus/mission and ended with Peter's defense against charges of teaching myths. Chapter two moves Peter from defense to an offensive attack of the false teachers who are slandering him and misleading the people. 2 Peter is an aggressive attack which seems to be similar to books from later in the apostle's lives such as 2 Timothy, Jude and 2 John and 3 John.

Peter is not facing "false prophets" because they are not claiming to have "revelation", but calls them false teachers because they are misrepresenting the message from God through Jesus and apostles. But, the style, type and doom of the false teacher is the same as that of the OT false prophet.

Peter uses the future tense in 2:1-3 and 3:3 (as does Paul in 2 Tim. 2:16-17; 3:2-5, 13; 4:3-4) because he is possibly quoting earlier apostolic teaching and simply preserves the future tense (Jude 17-18).

These false teachers are already present in 2 Peter's day: 2:10-22 (feasting, 13; making converts, 2:14, 19; perverted Paul's teaching 3:15-16)

2:1

<u>1096-1161</u> εγένοντο δε	But there existed	<u>2532</u> και	also
<u>5578</u> ψευδοπροφήται	false prophets	<u>1722</u> εν	among
<u>2992</u> λαώ	people	<u>5613</u> ως	as
<u>1722</u> εν	among	<u>1473</u> υμίν	you
<u>5572</u> ψευδοδιδάσκαλοι	false teachers	<u>1510.8.6</u> έσονται	there will be
<u>3919</u> παρεισάξουσιν	shall introduce privately	<u>3748</u> οίτινες	ones who
και	and	<u>139</u> αιρέσεις	sects
<u>1473</u> αυτούς	them	<u>684</u> απωλείας	destructive
<u>1863</u> επάγοντες	bringing	<u>2532</u>	
<u>5031</u> ταχινήν	quick	<u>3588</u> τον	the
		<u>59</u> αγοράσαντα	buying
		<u>1203</u> δεσπότην	master
		<u>720</u> αρνούμενοι	denying
		<u>1722</u> εν	unto
		<u>1473</u> αυτοίς	themselves
		<u>684</u> απώλειαν	destruction

Peter is not focused on false prophets because the threat is not men receiving false revelation from God, but instead is focused on false teachers because they were currently misrepresenting the message that had already been received. The New Testament revelation had been communicated by Jesus and the Apostles over the last 30 years. The churches had been founded on this teaching, but now false teachers were twisting the received revelation.

The similarity between the false prophets and the false teachers are seen in chapter two:

1. Same motive
2. Same style of manipulation
3. Same type of person
4. Same ultimate doom

Pseudo indicates men with false credentials, anointings or callings from God, besides having false teaching, information and application.

The future tense is used because Peter is quoting from Jesus, Paul's and other teachings over the past 30 years that said these men were coming. (Same as Jude 17-18 and 2 Tim. 2:16-17; 3:2-5, 13; 4:3-4)

The false teachers are already active as chapter 2 indicates and Peter states clearly in 2 Peter 3:15-16.

“Introduce” (*pareisaxousin*) does not have in its meaning the idea of “secret” or “stealth”. The word *pareisago* (παρεισαγω) means “to bring into alongside of” and “to smuggle in.” The idea is to bring something not expected in along with something that is expected. It could be done “in secret” or may be done carelessly. The fact the false teachers are described the way they are in chapter 2 would seem to indicate they were bringing in false teaching on purpose while someone (the listener) was not paying attention or while the listener was being manipulated.

“Heresies” (*haireseis*, αἱρέσεις, or sects):

1. originally referred to a choice that was made between two options
2. then it began to refer to a group, sect, school of thought as it is used in:
 - a. Acts 5:17 – “But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy...”
 - b. Acts 15:5 – “But some believers who belonged to the party of the Pharisees rose up and said, ‘It is necessary to circumcise them and to order them to keep the law of Moses.’”
 - c. And, Acts 24:5; 26:5; 28:22
3. In 1 Corinthians and Galatians 5:20 it refers to a faction or division among the believers who held to a particular doctrinal slant.
4. Heresies (*haireseis*) began to mean doctrine or teaching that was no longer in agreement with the Truth. This is how Peter uses it in 2 Peter in 63-64 AD.

The nature of this “heresies” is said to be “destructive” and includes:

- a) the denial of the coming of the Lord
- b) the denial of the Lord’s future judgment
- c) the acceptance of immoral lifestyle

The “destructive” aspect includes the destruction of the lives of those who accept the heresy and the destruction of the false teachers.

Jude 4 is similar to this verse in Peter when Jude writes, “For certain people have crept in unnoticed who long ago were designated for this condemnation.”

“Deny the Master who bought them” (*ton agorasanta autous despoten arnoumenoï*) includes these words:

“to deny” (αρνούμενοι *arnoumenoï*) meaning the opposite of “to confess” the Lord:

- John 1:20 – “He confessed, and did not deny, but confessed, “I am not the Christ.”
- 2 Timothy 2:12 – “if we endure, we will also reign with him; if we deny him, he also will deny us.”
- Titus 1:16 – “They profess to know God, but they deny him by their works.”
- 1 John 2:22-23 – “Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. No one who denies the Son has the Father. Whoever confesses the Son has the Father also.”

To “deny” the Lord is to say “no” in word or in deed instead of agreeing by saying “yes” and living in agreement.

This is the key character of the false teachers and is later identified as “despise authority” in 2:10 to refer to the false teacher’s rejection of the Word of God. Instead, the false teachers replace the Word of God, or the authority of the Lord by replacing it with their own word, their own opinion, their own authority. They deny the authority of the Lord (deny the authority of his Word) for their own. This leads them to follow their own natures into: Greed and Sexual sin

“**Master**” (δεσποτην, **despoten**) – refers to masters of slaves in 1 Tim. 6:1-2. It is used to refer to God. The main idea of the use of “master” is to focus on the legal right the master has over the subject.

The concept of the “master” is intensified and clarified when Peter goes on to explain by adding phrase “who bought them” (τον αγορασαντα αυτους, **ton agorasanta autous**). This is the language used of a free man buying the slave and setting them free. It is called manumission. In the United States manumission this was a common practice when the will of a slave owner called for the release of his slaves upon his death. The ancient papyri uses this same phrase as Peter does to refer to slaves who had been bought and then released. In these documents stipulations were included that would not allow the freed slave to be enslaved again. Violations were met with penalties:

Believers are those who belong to Christ:

- 1 Corinthians 15:23 – “But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.”
- Galatians 5:24, - “And those who belong to Christ Jesus have crucified the flesh with its passions and desires.”

These false teachers have been freed by the Lord, but have not only enslaved themselves again, but are going about re-enslaving others. Clearly their judgment should be swift and complete.

“Destruction” is **apoleia**. This is the same word that is attached to “heresies” to create the phrase earlier in this verse as “destructive heresies” (139 αιρέσεις, *haireseis*, sects; 684 απωλείας, *apoleia*, destructive) .

This “destruction” is described as “swift” or “sudden” from **tachinen** (5031 ταχινήν). The word means “soon, “quick”, “sudden” in time and in its approach. (This is the same word, **taxinos** ταχινοσ, that is used in Revelation 1:1, “...what must **soon** take place...”, which is **taxei**, ταχει which means speed, swiftness, quickly, suddenly, soon.

Eternal Security:

- This “sudden destruction” is it a temporal destruction in time?
Or, an eschatological destruction for eternity?
- Is Peter teaching these people can Lose Salvation? or, Eternal Salvation?
- Is Peter addressing Unlimited Atonement with a combination of free-will that includes the freedom to reject Christ, after a person has once a person has accepted Christ?
- Options:
 1. The saved can lose their salvation once they become entangled in the world
 - This seems to conflict with:
 - 2 Peter 1:3 – “His divine power has granted to us all things that pertain to life and godliness.”
 - 1 Peter 1:5 – “who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.”
 2. The false teachers are considered “Christian” because they professed Christ and became involved in church. They gave the outer appearance of being “saved”, but their failure to grasp the Truth and inability to hold to the way of holiness indicates they were NOT really saved and DID NOT belong to God.

- 1 Peter 4:3
- Jude 4

False teachers and false church leaders have a negative effect of the true believers in the church. These false teachers effect the world's opinion of the church by making the church behave just like the world.

Sinful/sensual behavior give a negative image of the church to the world:

- Romans 2:24 –
- Isaiah 52:5 –

Good behavior gives credit to the Gospel when it empowers believers to rise above the sensuality and greed of the world:

- 1 Timothy 6:1 –
- Titus 2:5 –
- 1 Thes. 4:12 –
- 1 Peter 2:12 –
- 1 Peter 2:15 –
- 1 Peter 3:16 –

2:3

[2532](#) και And [1722](#) εν by [4124](#) πλεονεξία a desire for wealth
[4112](#) πλαστοίς with shaped [3056](#) λόγοις words
[1473-1710](#) υμάς εμπορεύσονται they shall make trade of you [3739](#) οίς for whom
[3588](#) το the [2917](#) κρίμα judgment [1597](#) έκπαλαι of old
[3756-691](#) ουκ αργεί is not idle [2532](#) και and [3588](#) η
[684-1473](#) απώλεια αυτών their destruction [3756](#) ου shall not [3573](#) νυστάζει slumber.

“exploit” *emporeuomai* is a term that refers to engaging in business in James 4:13. It is possible for this to be used in a positive way, but that is to assume the teachers were doing business with these church people for the mutual benefit of both the student and the teacher. But, it cannot be positive since the teachers are marketing a defective and deceitful product to the students. In fact, the product will destroy the buyer. If the product the false teachers are marketing is their teaching, then the what is the currency being used by the students as the medium of exchange?

Money, power, support, etc.?

Any transaction with the false teachers was motivated by the false teacher's greed as it says in 2 Peter 2:14, “They are experts in greed.”

“fabricated words”, *plastois logois*, Peter identifies the product that the false teachers are selling to the people in the church as “false words,” “molded words.” This is to be contrasted with what the false teachers call Peter's teaching in 2 Peter 1:16... which is “myths” created to support the concept of the Second Coming.

“it is not idle” *ouk argei*. It appears the false teachers were gaining momentum because they could considered the fact that Christ had NOT come back as evidence that they were right and there would be no judgment for them. They believed Peter had everybody worried about issues and morality that God was not concerned about. But, Peter said, God's silence was not the same as God's consent. God's silence was not because of the lack of judgment. The two are not even connected, unless it is as stated in 2 Peter 3:9, “Is patient toward you, not wishing that any should perish.”

The combination of the false teacher's bad teaching and immoral behavior with the fact that the false teachers were leading others away from the Truth meant judgment was sure.

To prove this Peter turns to 3 examples in 2:4-10

Peter's three examples of judgment of the false include another important truth for Peter's readers: two examples of Gods preservation of his followers.

2:4

1487-1063 ει γαρ For if 3588 ο 2316 θεός God 32 αγγέλων of angels
264 αμαρτησάντων sinning 3756-5339 ουκ εφείσατο spared not 235 αλλά but
4577 σειραίς in chains 2217 ζόφου of the infernal 5020 ταρταρώσας region
3860 παρέδωκεν delivered them up 1519 εις for 2920 κρίσιν judgment
5083 τετηρημένους being kept for.

2:5

2532 και and 744 αρχαίου the ancient 2889 κόσμου world
3756-5339 ουκ εφείσατο he spared not 235 αλλά but 3590 όγδοον the eighth * Νώε Noah 1343
δικαιοσύνης of righteousness 2782 κήρυκα proclaimer 5442 εφύλαξε kept 2627 κατακλυσμόν
the flood 2889 κόσμω world 765 ασεβών to the impious 1863 επάξας having brought

2:6

2532 και and 4172 πόλεις the cities * Σοδόμων of Sodom 2532 και and
* Γομόρρας Gomorrah 5077 τεφρώσας having reduced to ashes
2692 καταστροφή by a final event 2632 κατέκρινεν he condemned
5262 υπόδειγμα an example 3195 μελλόντω for the ones being about
764 ασεβείν to be impious 5087 τεθεικώς having set

2:7

2532 και and 1342 δίκαιον righteous Λωτ Lot
2669 καταπονούμενον being harassed 5259 υπό by 3588 της the
3588 των 113 αθέσμων⁷unlawful ones 1722 εν in
766 ασελγεία⁹lewdness 391 αναστροφής of behavior 4506 ερρύσατο he rescued

2:8

990-1063 βλέμματι γαρ for by sight 2532 και and 189 ακοή hearing
3588 ο the 1342 δίκαιος righteous man 1460 εγκατοικών dwelling
1722 εν among 1473 αυτοίς them 2250 ημέραν day
1537 εξ by 2250 ημέρας day 5590 ψυχήν soul
1342 δικαίαν his righteous 459 ανόμοις by their lawless
2041 έργοις works 928 εβασάνιζεν tormented

2:9

1492-2962 οίδε κύριος but the Lord knows 2152 ευσε βείς the pious
1537 εκ from 3986 πειρασμών tests 4506 ρύεσθαι to rescue
94-1161 αδίκους δε and the unrighteous 1519 εις for 2250 ημέραν a day
2920 κρίσεως of judgment 2849 κολαζομένους being punished
5083 τηρείν to keep

2:10

3122-1161 μάλιστα δε and especially 3588 τους the ones 3694 οπίσω after
4561 σαρκός the flesh 1722 εν in 1939 επιθυμία a desire
3394 μiasμού for defilement 4198 πορευομένους going
2532 και and 2963 κυριότητος lordship
2706 καταφρονούντας ones disdaining 5113 τολμηταί daring 829 αυθάδεις self-willed
1391 δόξας glories 3756 ου they do not 5141 τρέμουσι tremble
987 βλασφημούντες in blaspheming

2:10 is a transition verse from 2:4-9 which identified two sins of the false teachers:

- a) **Sexual sins**
- b) **Rebellious** towards authority (towards the revealed Word of God)

Now in the verses 2:10-16 these two sins of the false teachers are explained in detail:

- a) 2:10-13 – **rebellion**

b) 2:13-16 – **sensuality** or sexual sin

In 2:1-3 there were three sins identified by Peter when the subject of false teachers was introduced:

- a) 2:1 – **rebellion** against the Word of God, when they “introduce heresies” and “deny the Lord who bought them”
- b) 2:2 – **sensuality** that seduces others, when “many follow their shameful ways.”
- c) 2:3 – **greed** for money, power and gain, when the false teachers “exploit you.”