

# THE SECOND EPISTLE GENERAL OF PETER

## 2 Pet. 2:3b-9

2 Pet. 2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

## I. FAITH'S CONVICTIONS, 1:1-21

### A. As to the Walk with God, 1:1-15

1. The Secret of Commencing Well, 1:1-4
2. The Secret of Continuing Well, 1:5-9
3. The Secret of Concluding Well, 1:10-15

### B. As to the Word of God, 1:16-21

1. Its integrity, 1:16a “For we have not followed cunningly devised fables...”
2. Its instruction, 1:16b-18
3. Its incomparability, 1:19a
4. Its illumination, 1:19b
5. Its inspiration, 1:20-21

## II. FAITH'S CONTENTION, 2:1-22

### A. The Doctrine of the Heretics, 2:1-3a

1. Their lying message, 2:1
  - a. It was deceitful, 2:1a
  - b. It was damnable, 2:1b-c
    - (1) In what it taught, 2:1b
    - (2) In what it brought, 2:1c
2. Their lascivious morals, 2:2
  - a. What the ungodly saw, 2:2a
  - b. What the ungodly said, 2:2b
3. The lamentable motive, 2:3a

## B. The Doom of the Heretics, 2:3b-9

1. Its nearness, 2:3b "...whose judgment now of a long time lingereth not, and their damnation slumbereth not."

2. Its nature, 2:4-9

a. An appeal: in view of past history, 2:4-8

(1) The angels and their presumptuous lives, 2:4

(a) Their great sin, 2:4a "For if God spared not the angels that sinned..."

(b) Their great suffering, 2:4b-c

i. Their terrible prison 2:4b "...but cast *them* down to hell, and delivered *them* into chains of darkness..."

Original Word: ταρταρώω

Transliteration: tartaróō

Definition: I thrust down to Tartarus or hell.

*tartaróō* – properly, send to *Tartarus* ("*Tartaros*"). The NT uses (*tartaróō*) for the *netherworld* – the place of *punishment fit only for demons*. Later, *Tartaros* came to represent *eternal punishment for wicked people*.

"(*tartaróō*) is a Greek name for the *under-world*, especially the abode of the *damned* – hence *to cast into hell*" (A-S); to send into the *subterranean abyss* reserved for *demons and the dead*.

[In Greek mythology, Tartarus was a "place of punishment under the earth, to which, for example, the Titans were sent" (Souter).]

<http://biblehub.com/greek/5020.htm>

ii. Their terrible prospect, 2:4c

“...to be reserved unto judgment;”

Jude 1:3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

(2) The antedeluvians and their permissive loves, 2:5

(a) The judgment warrior: Noah, 2:5a-b

i. His salvation, 2:5a “And spared not the old world, but saved Noah the eighth *person*...”

Original Word: φυλάσσω

Transliteration: phulassó

Definition: (a) I guard, protect; mid: I am on my guard, (b) act. and mid. of customs and regulations: I keep, observe.

*phylássō* (akin to *phýlaks*, "a military guard") – properly, preserve by "having an eye on" (J. Thayer), referring to the uninterrupted vigilance shepherds show in keeping their flocks (see Lk 2:8, used with *phylaké*, "a military guard," i.e. exercising unbroken vigilance as a military guard).

*phylássō* ("keep watch over, keep secure") emphasizes the needed vigilance to keep what is entrusted. Thus (*phylássō*) is often used in the NT in the Greek *middle* voice meaning, "*Personally* be on guard against," stressing the constant, *personal interest* involved with the guarding.

<http://biblehub.com/greek/5442.htm>

Noah was the 8<sup>th</sup> generation from Adam (born 1,056 years after creation.)

ii. His sermons, 2:5b “...a preacher of righteousness...”

(b) The judgment waters nigh, 2:5c “...bringing in the flood upon the world of the ungodly;”

(3) The abominable and their perverted lusts, 2:6-8  
(Lev. 18:22, Rev. 21:8)

(a) The destruction of Sodom, 2:6

i. The manner of Sodom's overthrow, 2:6a  
“And turning the cities of Sodom and  
Gomorrha into ashes condemned *them*  
with an overthrow...”

1 Thess. 5:8 But let us, who are of the day, be sober,  
putting on the breastplate of faith and love; and for an  
helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain  
salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we  
should live together with him.



Luke 17:26 And **as it was in the days of Noe**, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also **as it was in the days of Lot**; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

ii. The message of Sodom's overthrow, 2:6b  
"...making *them* an ensample unto those that after should live ungodly;

(b) The deliverance of some, 2:7-8

i. The fact of Lot's deliverance, 2:7a "And delivered just Lot..."

"...just Lot..." does NOT mean *only* Lot – it means "just" as in "righteous"

Original Word: δίκαιος

Transliteration: dikaios

Definition: just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).

*díkaios* (an adjective, derived from *dikē*, "right, judicial approval") – properly, "*approved by God*" (J. Thayer); *righteous*; "*just in the eyes of God*" (Souter). ("*dikaíosynē*).

["Righteous" relates to *conformity to God's standard* (justice). For more on the root-idea see the cognate noun, *dikaíosynē* ("righteousness").]

*díkaios* ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright." <http://biblehub.com/greek/1342.htm>

ii. The fundamentals of Lot's deliverance, 2:7b-8

- What vexed him, 2:7b "..., vexed with the filthy conversation of the wicked:"

Original Word: καταπονέω

Transliteration: kataponeó

Definition: I exhaust by labor or suffering, wear out, overpower, oppress.

<http://biblehub.com/greek/2669.htm>

- What vindicated him, 2:8
- His righteousness revealed, 2:8a "(For that righteous man dwelling among them..."

Original Word: ἐγκατοικέω

Transliteration: egkatoikeó

Definition: I dwell in, among. (A settling down, permanently in contrast to transients.)

<http://biblehub.com/greek/1460.htm>

- His regrets, 2:8b “...in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)”

Original Word: βασανίζω

Transliteration: basanizó

Definition: I examine, as by torture; I torment; I buffet, as of waves.

*basanízō* (from *básanos*, "a tormenting trial") – properly, to examine (literally by using *torture*).

<http://biblehub.com/greek/928.htm>

Day in and day out, Lot was an onlooker of the place where he had chosen to be, and was miserable as a result of his decision.

b. An application in view of present heresy, 2:9

(1) A glad word for the saint, 2:9a “The Lord knoweth how to deliver the godly out of temptations...”

Original Word: πειρασμός

Transliteration: peirasmos

Definition: (a) trial, probation, testing, being tried, (b) temptation, (c) calamity, affliction.

*peirasmós* (from *peirázō*) – *temptation* or *test* – both senses can apply *simultaneously* (depending on the context).

<http://biblehub.com/greek/3986.htm>

(2) A sad word of the sinner, 2:9b “...and to reserve the unjust unto the day of judgment to be punished:”

## Conclusion

1 Cor. 10:13 There hath no **temptation** taken you but such as is common to man: but **God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Jas 1:2 My brethren, **count it all joy when ye fall into divers temptations; ...**

12 **Blessed is the man that endureth temptation:** for when he is tried, he shall receive **the crown of life, which the Lord hath promised to them that love him.**

1 Pet. 4:12 **Beloved, think it not strange concerning the fiery trial which is to try you,** as though some strange thing happened unto you: