

THE SECOND EPISTLE GENERAL OF PETER

2 Pet. 2:10-14

2 Pet. 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as they that* count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

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

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

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

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

1. Its nearness, 2:3b

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

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

i. Their terrible prison 2:4b

ii. Their terrible prospect, 2:4c

- (2) The antedeluvians and their permissive loves, 2:5
 - (a) The judgment warrior: Noah, 2:5a-b
 - i. His salvation, 2:5a
 - ii. His sermons, 2:5b
 - (b) The judgment waters nigh, 2:5c
- (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
 - ii. The message of Sodom's overthrow, 2:6b
 - (b) The deliverance of some, 2:7-8
 - i. The fact of Lot's deliverance, 2:7a
 - ii. The fundamentals of Lot's deliverance, 2:7b-8
 - * What vexed him, 2:7b
 - * What vindicated him, 2:8
 - * His righteousness revealed, 2:8a
 - * His regrets, 2:8b
- b. An application in view of present heresy, 2:9
 - (1) A glad word for the saint, 2:9a
 - (2) A sad word of the sinner, 2:9b

C. The Deeds of the Heretics, 2:10-22

1. An exposure of their conduct, 2:10-14

a. They are lustful, 2:10a “But chiefly them that walk after the flesh in the lust of uncleanness...”

Original Word: πορεύομαι

Transliteration: poreuomai

Definition: I travel, journey, go, die.

poreúomai (from *poros*, "passageway") – properly, to *transport*, moving something from one destination (port) to another; (figuratively) to go or depart, *emphasizing the personal meaning* which is attached to reaching *the particular destination*.

<http://biblehub.com/greek/4198.htm>

Jude 1:16 These are murmurers, complainers, **walking** after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should **walk** after their own ungodly lusts.

19 These be they who separate themselves, sensual, **having not the Spirit.**

Prov. 13:15 Good understanding giveth favour: but **the way of transgressors is hard.**

b. They are lawless, 2:10-13a

(1) The charge recorded, 2:10b-c

(a) They despise the government, 2:10b "...and despise government..."

Original Word: καταφρονέω

Transliteration: kataphroneó

Definition: I **despise**, scorn, and show it by active insult, disregard.

kataphronéō (from *katá*, "down, according to," intensifying *phronéō*, "regulating behavior from inner mind-set") – properly, view *down*, i.e. with a negative (hostile) outlook; to despise, thinking *down* on (thinking *little* of); esteem lightly, seeing as insignificant or detestable; to treat with contempt or disregard (*BAGD*); devalue; to depreciate (scorn); pay no regard to (because something seems of *no account*); " 'despise, scorn,' and show it by active insult" (Souter).

[*kataphronéō* (literally, "think down") refers to holding someone in *contempt*, deeming them unworthy and hence despised (scorned).]

<http://biblehub.com/greek/2706.htm>

Original Word: κυριότης

Transliteration: kuriotés

Definition: (a) abstr: lordship, (b) concr: divine or angelic lordship, domination, dignity, usually with reference to a celestial hierarchy

kyriótēs (from *kýrios*, "lord") – dominion; a power exerting itself in a particular jurisdiction ("ruling"). <http://biblehub.com/greek/2963.htm>

(b) They despise the great, 2:10c "...Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities."

Original Word: τολμητής

Transliteration: tolmétés

Short Definition: a daring, presumptuous man, bold man.

tolmētés – literally, darers, very bold people who *foolishly ignore* what *should* make them afraid, i.e. as they blatantly (boldly) practice their vile, disrespectful acts. <http://biblehub.com/greek/5113.htm>

Original Word: αὐθάδης

Transliteration: authadés

Definition: self-satisfied, self-willed, arrogant, stubborn.

authádēs (an adjective, derived from *autós*, "self" and *hēdomai*, "to gratify self, be indulgent") – properly, a person who *gratifies self*, i.e. fixed in *self-pleasure* (engrossed in *self-interest*). <http://biblehub.com/greek/829.htm>

(2) The charge reviewed, 2:11

(a) Angels and their resources, 2:11a

“Whereas angels, which are greater in power and might...”

(b) Angels and their restraint, 2:11b “...bring not railing accusation against them before the Lord.”

(3) The charge renewed, 2:12-13a

(a) The apostates described, 2:12a “But these, as natural brute beasts...”

Original Word: φυσικός

Transliteration: phusikos

Definition: natural, (a) according to nature, (b) merely animal.

physikós (an adjective, derived from *phýsis*, "nature") – *natural*, describing the behavior of an *unregenerate person*, i.e. a *nature* lacking divine transformation (salvation).

<http://biblehub.com/greek/5446.htm>

Rom. 1:26 For this cause God gave them up unto vile affections: for even their women did change the **natural** use into that which is against nature:

27 And likewise also the men, leaving the **natural** use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Jude 1:8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, **as brute beasts, in those things they corrupt themselves.**

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

(b) The apostates destroyed, 2:12b-13a
“...made to be taken and destroyed,
speak evil of the things that they
understand not; and shall utterly perish
in their own corruption; 13a And shall
receive the reward of unrighteousness...”

Job 11:12 For vain man would be wise, though man be born *like* a
wild ass's colt.

2 Tim. 4:14 Alexander the coppersmith did me much evil: **the Lord
reward him according to his works:**

c. They are licentious, 2:13b-c

(1) They have no regard for the normal constraints
imposed by time, 2:13b “...as they that count it
pleasure to riot in the day time...”

Original Word: τρυφή

Transliteration: truphé

Definition: **riot**, effeminate luxury, softness, indulgent living.

tryphé (from *thryptō*, "to break down due to over-indulgence, i.e. living in excessive luxury") – properly, *feebleness* brought on by self-indulgence (luxury); (figuratively) moral and spiritual breakdown ("enfeeblement") from over-indulging in dainty ("delicate") things, i.e. "dainty living" that deteriorates soul and body. <http://biblehub.com/greek/5172.htm>

Jn. 3:19 And this is the condemnation, that light is come into the world, and **men loved darkness rather than light**, because their deeds were evil.

20 For every one that doeth evil hateth the light, **neither cometh to the light, lest his deeds should be reprov'd.**

(2) They have no respect for the normal conventions imposed by the table, 2:13c “...Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;”

d. They are lost, 2:14

(1) Their corruption, 2:14a “Having eyes full of adultery...”

Mt. 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Prov. 6:26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.

(2) Their addiction, 2:14b "...and that cannot cease from sin..."

(3) Their seduction, 2:14c "...beguiling unstable souls..."

Original Word: δελεάζω

Transliteration: deleazó

Short Definition: I allure, entice by a bait

deleázō (from *delear*, "bait") – properly, to *bait* a hook or set a trap with bait; (figuratively) *entice* a victim into a moral trap, luring them in through their own *selfish impulses*

<http://biblehub.com/greek/1185.htm>

Jas. 1:14 But every man is tempted, when he is drawn away of his own lust, and **enticed**.

2 Pet. 2:18 For when they speak great swelling *words* of vanity, they **allure** through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

(4) Their sophistication, 2:14d "...an heart they have exercised with covetous practices..."

(5) Their damnation, 2:14e "...cursed children:"

Jn. 3:18 He that believeth on him is not condemned: but **he that believeth not is condemned already**, because he hath not believed in the name of the only begotten Son of God. ...

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but **the wrath of God abideth on him.**

Conclusion

Eph. 2:1 And you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were **by nature** the **children of wrath**, even as others.

4 But God, who is rich in mercy, **for his great love wherewith he loved us**,

5 Even when we were dead in sins, hath quickened us together with Christ, (**by grace ye are saved**;))

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.

8 For **by grace are ye saved through faith**; and that not of yourselves: *it is* the gift of God:

9 **Not of works**, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.