



C. Their Expected Success (2 Peter 2:2-3)

1. The quantity of their success—"many shall follow" (2 Peter 2:2)
 - a. The passage could be teaching that the false teachers were going to reach other lost people who would join their ranks as false teachers.
 - b. The passage could suggest that the false teachers were going to have more than a little success among the saved and that saved people would begin to follow false teachers (see 2 Peter 2:3, 13, 18).
 - c. Both could be and are true, but it sadly seems like the false teachers were going to be successful among the saints.
2. The means of their success (2 Peter 2:2-3)
 - a. They would set forth pernicious ways (2 Peter 2:2). Note: The word *pernicious* speaks to that which is harmful or injurious.
 - b. They would speak evil of the way of truth (2 Peter 2:2).
 - c. They would make merchandise of the saints (2 Peter 2:3).
 - (1) The suggestion—The initial sin belonged to the false teachers, but their aim was to sell their error to the saints, making gain of them.
 - (2) The means—"with feigned words"
3. The motivation of their success—"covetousness" (2 Peter 2:3, 14-15)

D. Their Expected Judgment (2 Peter 2:3)

1. Their judgment now of a long time **lingereth not**.
2. Their damnation **slumbereth not**.

II. THE HISTORY OF FALSE PROPHETS (2 Peter 2:4-9)

A. Consider the Days of Noah (2 Peter 2:4-5)

1. The judgment declared (2 Peter 2:4)
 - a. The context of the sin—"angels...sinned...the old world...saved Noah" (2 Peter 2:4-5; Genesis 6:1-22; Genesis 7:1-24; Genesis 8:1-22)
 - (1) The sons of God (angels in the Old Testament—see Job 1:6; Job 2:1; Job 38:7) saw the beauty of the daughters of men, took them for wives, and went in unto them (Genesis 6:1-4).
 - (2) This mixed breeding brought about a population of giants, who were part human and part spiritual being and this population of beings became mighty men and men of renown (Genesis 6:4).
Note: It would seem that there were instances of this mixed breeding in other times after the flood (see Genesis 6:4) as the Israelites had ongoing battles with the giants as far out as the days of king David.
 - (3) This mix led to magnified or increased wickedness, imaginations, and capabilities (Genesis 6:5).
 - (4) In order to preserve a pure seed from which to bring the Messiah, the Lord had to find an unmingled seed and He found that in Noah and his family (Genesis 6:8-9).



- b. The judgment given
 - (1) The angels were not spared.
 - (2) They were cast down to hell.
 - (3) They were delivered into chains of darkness.
 - a) They were reserved in everlasting chains (Jude 1:6).
 - b) They were reserved UNDER darkness (Jude 1:6).
 - c) These were the “spirits in prison” to which Christ went and preached after His crucifixion and before His resurrection (1 Peter 3:19-20).
 - (4) They were/are reserved unto judgment.
 - (5) Note: One of two things transpired, either some of the fallen sons of God did not participate in the initial intermingling, but did so at a latter time, or giants were able to hide and survive the flood and continued to produce giants here and there even up to the days of David. There are a good number of interesting and intriguing theories as to which of these is true.
- 2. The deliverance declared (2 Peter 2:5)
 - a. The old world was not spared...bringing in the flood upon the ungodly.
 - (1) The coming of the flood (Genesis 7:10-24)
 - a) The rain
 - i) The rain began (Genesis 7:11). This was the day the ark was entered (Genesis 7:13). Note: It had not yet rained on earth (Genesis 2:5-6).
 - ii) It rained forty days and forty nights (Genesis 7:12).
 - iii) The waters prevailed on the earth 150 days (Genesis 7:24; Genesis 8:3-4).
 - b) The safety of the ark—The ark was lifted up above the earth (Genesis 7:17-20).
 - c) The death outside of the ark—All outside the ark that had the breath of life died (Genesis 7:21-23).
 - (2) The receding of the flood (Genesis 8:1-14)
 - b. Noah was saved.
 - (1) The flood ended (Genesis 8:15-22).
 - a) All left the ark (Genesis 8:15-19).
 - b) Noah built an altar to the Lord (Genesis 8:20-21).
 - c) The Lord promised no more worldwide destruction (Genesis 8:21-22).
 - (2) He was the eighth person (see 1 Peter 3:20).
 - (3) He was a preacher of righteousness.
 - a) Some have interpreted this to mean that Noah was preaching in hopes that others would get on the ark.
 - b) The Genesis account seems to dispute that (Genesis 6:13-18; Genesis 7:1).
 - i) Noah was told by the Lord to build an ark for his family and for animals only.
 - ii) Apparently, Noah’s preaching was of pending doom.

**B. Consider the Days of Lot (2 Peter 2:6-9)**

1. The judgment declared (2 Peter 2:6, 9)
 - a. The context of the sin—"the cities of Sodom and Gomorrha...Lot" (2 Peter 2:6-7; Genesis 18:1-33; Genesis 19:1-38)
 - (1) The sin of Sodom and Gomorrha grew to a place of no return (Genesis 13:13; Genesis 18:20-21).
 - (2) Lot had moved into that region and would need to be considered for evacuation (Genesis 13:10-11; Genesis 18:23).
 - b. The judgment given (2 Peter 2:6, 9)
 - (1) Sodom and Gomorrha were turned into ashes (2 Peter 2:6).
 - (2) The cities were overthrown in condemnation (2 Peter 2:6).
 - (3) They were made an ensample unto those that after should live ungodly (2 Peter 2:6).
 - (4) They were reserved unto the day of judgment (2 Peter 2:9).
2. The deliverance declared (2 Peter 2:7-9)
 - a. The identity of the delivered—"delivered...Lot" (2 Peter 2:7)
 - b. The nature of the delivered (2 Peter 2:7-8)
 - (1) He was just (2 Peter 2:7).
 - (2) He was a righteous man (2 Peter 2:8).
 - (3) He had a righteous soul (2 Peter 2:8).
 - c. The assault on the delivered (2 Peter 2:7-8)
 - (1) He was vexed with the conversation of the wicked (2 Peter 2:7).
 - (2) He vexed his righteous soul (2 Peter 2:8).
 - a) He dwelt among them.
 - b) He saw and heard.
 - c) He vexed his soul from day to day with their unlawful deeds.
 - d. The deliverance of the delivered (2 Peter 2:9)
 - (1) The ability in the deliverance—"The Lord knoweth how to deliver"
 - (2) The recipients in the deliverance—"the godly"
 - (3) The trouble in the deliverance—"out of temptations"
 - (4) The separation in the deliverance—"to reserve the unjust unto the day of judgment to be punished"

C. Consider the Implications

1. Typically, when Noah and Lot are recalled, it is to illustrate the conditions prevalent when Christ returns to destroy His enemies and fulfill His promises concerning a kingdom for Israel (Luke 17:26-30).
2. In this case, they are recalled because of their surroundings and deliverance from those surroundings.
 - a. Noah lived in a time when fallen angels threatened the safety and security of all humanity.
 - b. Lot lived in a region where wicked citizens threatened the safety and security of all its citizens.
 - c. Noah and Lot (along with some family) were delivered, but the wicked surrounding them were destroyed.



3. To fully understand the purpose of recalling Noah and Lot, one must consider the immediate context.
 - a. Peter admonished true believers to grow in the Lord (2 Peter 1:1-15).
 - b. Peter encouraged these believers that the word of God was authoritative and trustworthy (2 Peter 1:16-21).
 - c. Peter warned that false teachers would infiltrate their ranks and threaten their growth (2 Peter 2:1-3).
 - d. He further warned that “many,” likely within the body, would follow the pernicious ways of these false teachers (2 Peter 2:1-3).
 - e. This would have no doubt generated grave concerns among the true believers in Peter’s audience.
 - f. He followed with two historical examples of when “many” followed the whims of fallen angels or of generally wicked citizens within a region and reminded the saints that as God could deliver His true followers in times past, He was just as powerful to bring these saints through the present distress.

III. THE CHARACTER OF FALSE PROPHETS (2 Peter 2:10-22)

A. Their Self-Absorption (2 Peter 2:10-13)

1. The connection made—“But chiefly them” (2 Peter 2:10)
 - a. The current sentence began with 2 Peter 2:4 and continues through 2 Peter 2:10. This means that the current thought is a continuation of the previous verses.
 - b. In the immediate context, the Lord reserves all the unjust unto the day of judgment to be punished, but CHIEFLY them that...
2. The description given (2 Peter 2:10)
 - a. Their character (see Deuteronomy 18:20)
 - (1) They are presumptuous.
 - (2) They are self-willed.
 - b. Their walk (see Jude 1:8)
 - (1) They walk after the flesh in the lust of uncleanness.
 - (2) They despise government.
 - a) In 2 Peter the word is *government*, but in Jude it is *dominion*.
 - b) While we may initially assume that the reference is to a human government, it seems more likely that we are speaking of spiritual governance through the Lord, the prophets, the apostles, and the New Testament church.
 - (3) They are not afraid to speak evil of dignities.
3. The contrast offered (2 Peter 2:11)
 - a. The compared—“angels”
 - b. The advantage—“which are greater in power and might”
 - c. The conduct—“bring not a railing accusation against them before the Lord”
 - d. Note: The example given in Jude involves Michael’s rebuke of Satan concerning the body of Moses (Jude 1:9).