

## 2Peter 1:21; 2:1-2

### 21 for prophecy never came by the will of man,

The Greek word order is different from the English and is helpful.

***For not by the will of man came prophecy in old time but by the Holy Spirit as they were moved, spoke of God.***

With the term for - (*gar* - the reason and explanation of the previous verse), the Spirit revealed the reason why no prophecy of Scripture could ever have been of the private interpretation of the writer. They had no control of the process from beginning to end. Their will had nothing to do with any of their writings. What they wanted or wished, determined or desired had no influence on what ended up in the Scriptures.

*thelema*,... will, i.e. a. **what one wishes or has determined shall be done**, [i.e. objectively, *thing willed*]... [...act of willing, the subjective] **will, choice... inclination, desire...** (Thayer, p. 285; 2307)

*thelema* -atos will (noun) ... **thelema occurs in the NT 62 times**, ... **thelema can represent both (objectively) what is willed and (subjectively) the act of willing**. ... In most NT occurrences of **thelema God's will is spoken of**. Twice it is used of the will of the exalted Christ (Acts 21:14; Eph 5:17), once of that of the devil (2 Tim 2:26), and **12 times of human will, most often in contrast to God's will**. (Exegetical Dictionary NT:2307)

*thelema*... (derivative of *thelo* 'to purpose,' 30.58) that which is **purposed, intended, or willed - 'will, intent, purpose, plan.'** ... 'he had already decided that through Jesus Christ he would bring us to himself as his sons - this was his pleasure and purpose' Eph 1:5; 'may your will be done on earth as it is in heaven' Matt 6:10. (Lou & Nida NT:2307).

Like a pen or a computer has no will of its own, but only records the will of the one who wields it, so also were these men in the hands of the Holy Spirit. No man ever asked for or received prophecy as a result of his will. There is nothing of their own "*determination, choice, inclination or desire*." When they were preaching and writing, none of what they "*purposed, intended, willed or planned*" entered into their writings. Their own misconceptions of their world and the foolish notions of their culture had no part in the finished product. It contained, only, always, from beginning to end, from Genesis to revelation, the inspired flawless purified and perfect will of God.

Both "*came*" and "*moved*" are the same Greek term. *For not by the will of man came prophecy in old time but by the Holy Spirit as they were moved, spoke of God*. It is first negated and removed from man's will and then carried and borne only by the Holy Spirit. This is a term that has many different meanings. As noted in the definition below. Primarily it can mean "*carried, moved forward, brought or as a tree bearing fruit, brought forth*." Here, as Vine captured it, these prophets were carried, borne along, moved or impelled by the will of the Holy Spirit.

*phero* ... carry, bring, bear; lead; endure; uphold ... 66 occurrences in the NT ... Simon of Cyrene "**carries**" the burden of the cross ... Luke's use of *phero* emphasizes more the idea of forward movement than that of picking up). ... In reference to other objects *phero* refers to bring (along): the colt; in Luke 15:23 the fatted calf; in 24:1 the spices the women had prepared for Jesus' body (see also John 19:39); in 2 Tim 4:13 a cloak. ... **Jesus has someone bring him a denarius**. In Matt 14:18 he tells his disciples: "Bring them [i.e., five loaves and two fish] here to me" (cf. John 21:10). In John 20:27 **Thomas receives the challenge: "Put your finger here . . . and put out your hand. . . the voice that was borne from heaven at Jesus' transfiguration (Mark 9:7 . . . "Therefore let us leave . . . the beginnings of the doctrines of Christ and go on (pherometha) to perfection. . . c) Mark 4:8; John 12:24, and 15:2,4 f., 8,16 all use the metaphor of "bringing forth fruit" . . . According to Mark 4:8 the seeds that fell into good soil brought forth grain "thirtyfold and sixtyfold and a hundredfold" (i.e., thirty, sixty, and one hundred seeds are in one ear of grain), . . . In the speech about the true vine (John 15:1-10; see Borig 237 ff.), the metaphor of the vine and its branches is transferred to Jesus and his disciples (v. 5), who can "bear fruit" only if they "abide" . . . In a legal context one can bring a charge or accusation or even "a reviling judgment" (John 18:29; Acts 25:18; 2 Peter 2:11... occurs in the sense of endure in Rom 9:22: God has not immediately destroyed the "vessels of wrath" (Israel) made for destruction... 2 John 10 refers to the contents of teaching: "If anyone comes to you and does not bring . . . ; 2 Peter 1:21 a: "no prophecy ever issued from human impulse." . . . (Exegetical Dictionary, NT:5342)**

*phero* ... "to bear, carry," is rendered "being moved" in **2 Peter 1:21**, signifying that they were "borne along," or impelled, by the Holy Spirit's power, not acting according to their own wills, or simply expressing their own thoughts, but expressing the mind of God in words provided and ministered by Him. (Vine's Expository Dictionary NT:5342)

In "old time" refers to that period of time in which the oral (Abel, Enoch) and the literary prophets (Moses to Malachi) were doing their work, during the Patriarchal and Mosaic dispensation.

"*pote*... an enclitic particle... 1. *once*. I. e. **at some time or other, formerly, aforesaid**... a. of the **past**...Rom 7:9 ... b. of the **future**... 2. *ever*; ..." (Thayer, p. 533; 4218)

*poté*; indef. and enclitic adv. When, whenever. ... (I) **At some time, one time or another, once, used both of time past and future**. Of the **past** it means **once, formerly** (John 9:13, "one who was **blind at one time**" ... Rom 7:9, "**at one time without law**" [a.t.]; see 11:30; Gal 1:13,23; Eph 2:2,3,11,13; 5:8; Phil 4:10, "that now at the last," meaning now at length; Col 1:21, "**you who were at one time**" [a.t.]; 3:7; Titus 3:3; Philem 11; 1 Peter 2:10; 3:5,20; 2 Peter 1:21). Of the **future**, meaning **once, one day, at last** (Luke 22:32; Rom 1:10). (Complete Word Study Dictionary: NT: 4218)

Throughout the entire patriarchal and Mosaic dispensation, during those times, not one time did any prophesy ever enter the Scripture through the will, intent and desire of man. God kept it pure.

**The words of the Lord are pure words, Like silver tried in a furnace of earth, Purified seven times. 7 You shall keep them, O Lord, You shall preserve them from this generation forever. Ps. 12:6-7**

**5 Every word of God is pure; He is a shield to those who put their trust in Him. 6 Do not add to His words, Lest He rebuke you, and you be found a liar. Pr. 30:5-6**

It was not man's wish or will that prompted this.

**but holy men of God spoke**

This is the strongest "*adversative particle*," which in this context negates, objects to, and contrasts how it was not done with how it was done.

"*alla*... an adversative particle... hence properly, *other things* sc. than those just mentioned. I *But*. So related to the preceding words that it serves to introduce 1. an opposition to concessions; *nevertheless, notwithstanding*... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, *nay rather, yea moreover*..." (Thayer, p. 27-28; 235)

"*alla* ... **The adversative particle *alla* is etymologically derived from *allos*. ...Therefore it actually means differently and refers to that which is different, to contrasts, separations, and new beginnings.** a) In most cases *alla* means but ... or b) following (sometimes implicit) negations: on the contrary, rather, no ... c) Following negations in which *allos* (or *heteros*) occurs or is to be understood, *alla* has the sense of "*ei me*," other than, except ... d) Following conditional clauses with *ei kai* (*eiper*) or *ean*, *alla* means certainly... e) When used for rhetorical intensification *alla* means indeed or "so indeed, and what is more" ..." (Exegetical Dictionary of the NT: 235)

Because of how the Holy Spirit has sanctified and separated these men for this specific purpose, they were different from all others in that they were "*holy*." The "*fundamental idea* is "*separation*," and specifically separation for God and thus "*consecration and devotion*." These men had been separated from all other men to reveal Scripture. No one else could do what they were able to accomplish.

*hagios, hagnos* have been often considered different forms of one and the same word. At all events, they have in common that root "**HAG**," reappearing as the Latin '**sac**' in '**sacer**,' '**sancio**,' and many other words... **fundamental idea is separation, and, so to speak, consecration and devotion ...**" (Trench's Synonyms NT:40)

"*hagios*,... 1. properly, **reverend, worthy of veneration**...a. of things which on account of **some connection with God possess a certain distinction and claim to reverence as places sacred to God** which are not to be profaned,... b. of **persons whose services God employs**; as for example, apostles... 2. **set apart for God, to be as it were exclusively his**... Just as the Israelites claimed for themselves the title *hoi hagioi*, because God selected them from the other nations to lead a life acceptable to him... this appellation is very often in the N. T. transferred to Christians as those whom God has selected ... "(Thayer, p. 6-7; 40)

Anything connected to God is holy. Because these men are moved by the Holy Spirit they are

sanctified and set apart for God and different from all other men.

These were "holy" because God had chosen them to reveal His will to the world. Such holy sanctified and set apart men "*spoke*." There is a root distinction between the two words that are used for "*words*" in the NT. As Trench points out, the etymology of this term (la la la la) is was used more for the articulation of language than the content. Although some of this had receded from the time of classical Greek to the Koine, still there is enough that it is the perfect word here. They spoke the words, but not the content.

*laleo* ... appears **very frequently in the NT: 269 times (eleventh in frequency among verbs)**, ... The **original meaning of *laleo* was *babble, stammer*; it was onomatopoeic for the unassisted expression of small children**. Then, transferred to adult usage, it came to mean *chatter, prattle*, in deliberate contrast to reasonable speech (*lego*). However, already in classical Greek *laleo*, like *lego*, meant speak, talk... In the NT ***laleo* is found only with the meaning speak, talk, in which the nuance *be able to speak* is characteristic in many passages...**"; .. "the dumb man could speak again" (Matt 9:33 par. Luke 11:14; cf. Mark 7:37; Matt 12:22; 15:31); ... "he could again speak correctly" (Exegetical Dictionary NT:2980)

*lego / laleo* There are **two leading aspects under which speech may be regarded**. It may, first, be contemplated as **the articulate utterance of human language**, in contrast with the absence of this, from whatever cause springing; whether from choice, as in those who hold their peace, when they might speak; or from the present undeveloped condition of the organs and faculties, as in the case of infants ... This is **one aspect of speech, namely articulated words, as contrasted with silence**, with mere sounds or animal cries. But, secondly, speech ('*oratio*' or '*oris ratio*') may be regarded as **the orderly linking and knitting together in connected discourse of the inward thoughts and feelings of the mind**, ... But if in *lalein* the fact of uttering articulated speech is the prominent notion, in *legein* it is the words uttered, and that these correspond to reasonable thoughts within the breast of the utterer. (Trench's Synonyms of the NT 2980)

Just like the apostles began to "*speak laleo*" with other tongues as the Holy Spirit gave them utterance.

*Then there appeared to them divided tongues, as of fire, and one sat upon each of them. 4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:3-4*

This is the perfect passage to express the concept of inspiration. They did not know the tongues, therefore they could not add anything of their own thoughts to the message. It could only be done "as the Holy Spirit gave them the ability to speak the words.

**as they were moved by the Holy Spirit.**

Peter repeats the verb "*phero*," to once again emphasize that their mouth and hands had been borne along like the wind in the sails by the influence and guidance of the Holy Spirit. All passages on inspiration emphasize this exactly the same way.

"*hupo*... prep. *under*... I with the GENITIVE ... 1. prop. in a local sense, of situation or position *under* something higher... hence 2. metaph. of the efficient cause, as that under the power of which an event is conceived of as being... the Eng. *by* ... II with the ACCUSATIVE ... 1. of motion, in answer to the question 'whither?' ... 2. of situation, position, tarrying... 3. of time, ... *about*... III in COMPOSITION... *hupo* denotes 1. locality *under* ... trop in expressions of subjection, compliance, etc., ... 2. small in degree, *slightly*... " (Thayer, Joseph Henry; op. cit., p. 642; 5259)

Only under the power of the Holy Spirit was this was accomplished, their own spirit was not involved so they had to study the things they revealed just like everyone else.

*Of this salvation **the prophets have inquired and searched carefully**, who prophesied of the grace that would come to you, 11 **searching what, or what manner of time**, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. 12 **To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven** — things which angels desire to look into. 1Pet. 1:10-12*

## 2 Peter Two

### **1 But there were also false prophets among the people,**

The first chapter closes with some of the greatest assurances in the Scriptures that our salvation is secure if we do all the things revealed there. There is great certainty and assurance to God's Word.

But in spite of all God has done, there is still a grave danger. It is the same danger Adam and Eve faced in the garden of Eden. They had the same assurance from God's word. It was a much shorter list of commands than we have been given, but if they obeyed that one command, all would be secure.

*Then the Lord God took the man and put him in the garden of Eden to tend and keep it. 16 And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Gen. 2:15-17*

For as long as they trusted and complied with this command, their entrance and residence in the garden of Eden was fixed and certain. God had taken care of everything else. There was nothing else to hurt or harm them. Yet, even though they had been given everything, there was still a grave danger. A danger God had protected them from with stern warnings of the consequences that would surely come if they disobeyed. Yet Satan with his craft and subtlety, developed a believable lie that Eve believed.

*But I fear, lest somehow, as **the serpent deceived Eve by his craftiness**, so your minds may be corrupted from the simplicity that is in Christ. 2Cor. 11:3*

***the woman being deceived, fell into transgression.** 1Tim. 2:14-15*

Jesus revealed that Satan is the father of all lies and thus all liars. Since it is impossible for God to lie, those who lie are not following God, but Satan.

*You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. **When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.** Jn. 8:44*

As the father of all lies in this world, he set up a pattern that began with the false prophets under the Old Covenant and continue with the false teachers of today.

Although God called Abel, Enoch and Abraham prophets, the first law giving prophet was Moses. Not long after Moses took his rightful place as lawgiver and prophet, the false prophets began to work. The first false prophet was Korah, and his evil words deeply wounded and damaged the credibility of God's true prophet.

*They **gathered together against Moses and Aaron**, and said to them, "**You take too much upon yourselves, for all the congregation is holy, every one of them**, and the Lord is among them. **Why then do you exalt yourselves above the assembly of the Lord?**" Num 16:3*

Their plot was simple, yet for those who sought to break the yoke of God's law and decrees from off of themselves there was just enough credibility for them to accept it. They act as though Moses has taken this great authority over all the rest of Israel when God had revealed that the entire congregation is holy and thus capable of making their own decisions. But the rebellion had already grown strong with 250 men of renown already corrupted by it.

Although God crushed this rebellion by having the earth swallow up the main leaders (Korah, Dathan, and Abiram), and then sent fire to destroy the 250 men offering incense, the damage had already been done. The argument put forth by these men had permeated the congregation and they lay all the blame at Moses feet.

*On the next day **all the congregation of the children of Israel complained against Moses and Aaron**, saying, "**You have killed the people of the Lord.**" 42 Now it happened, when **the congregation had gathered against Moses and Aaron**, that they turned toward the tabernacle of meeting; and suddenly the cloud covered it, and the glory of the Lord appeared. 43 Then Moses and*

Aaron came before the tabernacle of meeting. 44 **And the Lord spoke to Moses, saying, 45 "Get away from among this congregation, that I may consume them in a moment."** Num. 16:41-45

God saw right through this rebellion, it was not against Moses and Aaron, but against God. Thus began a cycle that never ended. Whenever the people wanted them, there was always someone who would fill the role of the false prophet.

And the Lord said to me, **"The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart."** Jer. 14:14-15

**"An astonishing and horrible thing Has been committed in the land: 31 The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end?"** Jer. 5:30-31

**I have seen a horrible thing in the prophets of Jerusalem: They commit adultery and walk in lies; They also strengthen the hands of evildoers, So that no one turns back from his wickedness...** 16 Thus says the Lord of hosts: **"Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the Lord. 17 They continually say to those who despise Me, 'The Lord has said, "You shall have peace"; And to everyone who walks according to the dictates of his own heart, they say, 'No evil shall come upon you.'"** Jer. 23:14-18

**"I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. 22 But if they had stood in My counsel, And had caused My people to hear My words, Then they would have turned them from their evil way And from the evil of their doings."** Jer. 23:21-22

The full extent of the terrible things these prophets had done to God's people are littered across the pages of the Scriptures. Although with the passing of the Old Law, those prophets also passed away, but others are replaced them.

**even as there will be false teachers among you,**

This is a prophesy directly from God through the Holy Spirit. There will be false teachers. No matter which generation or what type of world we live in, they will always be among us. There are many passages to confirm, this. Jesus spoke of the narrow and broad gate and warned of false prophets. Paul spoke of them in most of His letters as did John. Paul said the Holy Spirit expressly and specifically spoke of Peter makes a dire prediction which has come true over and over again for the people of God. It doesn't matter what generation we live in, this will be true. There will be false teachers among us. There always has been and there always will be.

"hostis... prop. any one who; I. e. 1. whoever, every one who... whosoever (all those who)... 2. it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: one who, such as one as, of such a nature that... 3. Akin to the last usage is that whereby it serves to give a reason, such as equiv. to seeing that he, inasmuch as he... 4. Acc to a later Greek usage it is put for the interrogative tis in direct questions..." (Thayer, p. 457; 3748)

**"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. 15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16 You will know them by their fruits."** Mt. 7:13-16

**"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. 22 Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"** Mt. 7:21-23

**For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables."** 2Tim. 4:3-5

**Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 1Tim. 4:1-3**

Little children, it is the last hour; and as you have heard that the Antichrist is coming, **even now many antichrists have come**, by which we know that it is the last hour. **19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us.** 1Jn. 2:18-19

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because **many false prophets have gone out into the world.** 1Jn. 4:1-2

**They are of the world. Therefore they speak as of the world, and the world hears them.** **6 We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.** 1Jn. 4:5-6

**Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son.** 2Jn. 9-10

It is clear that this is as much of a part of our walk as a Christian as God's warning to Adam and Eve about the tree of knowledge. This is a statement of fact, a frightening reality that we will ignore to our peril. It must be prepared because they will come without warning or announcement.

*Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 For I know this, that **after my departure savage wolves will come in among you, not sparing the flock.** 30 Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. 31 Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.* Acts 20:28-31

**who will secretly bring in destructive heresies,**

When this quality of individual arrives, this is what they will always bring with them. These false teachers are "of such a nature that" or "who belong to such a class" that it will be of this quality or type.

"hostis... prop. any one who; l. e. 1. whoever, every one who... whosoever (all those who)... 2. it refers to a single person or thing, but so that regard is had to a general notion or class to which this individual person or thing belongs, and thus it indicates quality: one who, such as one as, of such a nature that... 3. Akin to the last usage is that whereby it serves to give a reason, such as equiv. to seeing that he, inasmuch as he... 4. Acc to a later Greek usage it is put for the interrogative *tis* in direct questions..." (Thayer, p. 457; 3748)

This is exactly what Jesus warned against. These are the fruits. Never openly, but always in secret and stealth. They will bring it in on the side or introduce it along with other things. They will never openly contradict the Scriptures, but by their teachings Scriptures will be openly contradicted.

*pareiságo...* from *pará* (3844), unto or at the side of, and *eiságo* (1521), to bring in, introduce. To bring in by the side of, to introduce along with others. In the NT, to lead or bring in secretly or craftily, to smuggle in. (Complete Word Study Dictionary: NT:3919)

This is how Satan always works. On the side, around from the back, never a direct attack. Satan and his servants and ministers always seek to portray themselves as something else. They may have even convinced themselves, but their fruits always come out. ,

And no wonder! For **Satan himself transforms himself into an angel of light.** **15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.** 2Cor 11:14-16

**The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, 10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.** 2Th. 2:9-10

"Beware of false prophets, who **come to you in sheep's clothing, but inwardly they are ravenous wolves.** 16 "You will know them by their fruits. Mt. 7:15-16

"For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. 25 "See, I have told you beforehand. Mt 24:24-25

These fruits that are brought in on the side are "destructive" heresies. This is a destruction that doesn't destroy completely, but only enough to ruin its purpose and end. Whether it be ointment that has gone bad, of money bringing destruction instead of blessings or doctrines that bring the

loss of eternal life instead of salvation.

*apoleia* ... indicating "**loss of well-being, not of being,**" is used (a) of things, signifying their **waste, or ruin; of ointment**, Matt 26:8; Mark 14:4; **of money**, Acts 8:20 ("perish"); (b) **of persons, signifying their spiritual and eternal perdition**, Matt 7:13; John 17:12; 2 Thess 2:3, where "son of perdition" signifies the proper destiny of the person mentioned; metaphorically of men persistent in evil, Rom 9:22, where "fitted" is in the middle voice, indicating that the vessels of wrath fitted themselves for "destruction", of the adversaries of the Lord's people, Phil 1:28 ("perdition"); of professing Christians, really enemies of the cross of Christ, Phil 3:19 (RV, "perdition"); **of those who are subjects of foolish and hurtful lusts**, 1 Tim 6:9 ... of **false teachers**, 2 Peter 2:1,3; of ungodly men, 3:7; of **those who wrest the Scriptures**, 3:16; ... (c) of **impersonal subjects, as heresies**, 2 Peter 2:1, where "destructive heresies" (RV; KJV, "damnable") is, lit., "**heresies of destruction**" (marg., "sects of perdition"); ... (Vine's Expository Dictionary NT:684)

What has gone bad and become something that brings ruin instead of salvation are essentially choices. Instead of choosing a love for the truth, they choose the fables that will scratch their ears. These are opinions and choices just different enough from the truth of the Scriptures as to create a new party or sect that is different enough that it is easily recognized once formed.

"*haireisis*... denotes (a) "a choosing, choice" (from *haireomai*, "to choose"); then, "that which is chosen," and hence, "an opinion," especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, Gal 5:20 (marg., "parties"); such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage; see 2 Peter 2:1, where "destructive" (RV) signifies leading to ruin; (Vine's Expository Dictionary NT:139)

The clearest uses of this term are found in Corinth and Galatia. In Corinth the perfectly joined together in the same mind and judgment had been replaced with these divisions and factions, which again speak of choices (*I am of Paul, I of Cephas, I of Apollos,*) They had divided up the body into separate choices that were resulting into a destructive environment where the Lord's Supper could no longer be taken in a worthy manner.

*Now in giving these instructions I do not praise you, since you come together not for the better but for the worse. 18 For first of all, when you come together as a church, I hear that **there are divisions among you**, and in part I believe it. 19 For **there must also be factions among you, that those who are approved may be recognized among you.** 20 Therefore when you come together in one place, it is not to eat the Lord's Supper. 1 Cor 11:17-20*

Those who were so quickly removing themselves to a different gospel which was a perversion were actually guilty of one of the lusts of the flesh which are these *haireisies* or divisions and dissensions.

*Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, **dissensions, heresies**, 21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. Gal. 5:19-21*

**even denying the Lord who bought them,**

This term can be outright denial, or it can be more subtle, where the denial is in practice, but not in word. Those who sought to influence those who hold to the truth will be very careful and cautious about how they go about it, but the end result is always the same. Some words of Jesus are denied or rejected.

*arneomai* signifies (a) "**to say... not, to contradict,**" e. g., Mark 14:70; John 1:20; 18:25,27; 1 John 2:22; (b) "**to deny**" by way of **disowning a person**, as, e. g., the Lord Jesus as master, e. g., Matt 10:33; Luke 12:9; John 13:38 (in the best mss.); 2 Tim 2:12; or, on the other hand, of Christ Himself, "**denying**" that a person is His follower, Matt 10:33; 2 Tim 2:12; or to "**deny**" the **Father and the Son, by apostatizing and by disseminating pernicious teachings, to "deny" Jesus Christ as master and Lord by immorality under a cloak of religion, 2 Peter 2:1; Jude 4;** (Vine's Expository Dictionary NT:720)

We see this today whenever anyone simply rejects Jesus words or those of His apostles on any subject. Whether it be the role of women, MDR, or any other doctrine where they, regardless of the justification, do not submit to His commands.

**"But why do you call Me 'Lord, Lord,' and not do the things which I say? 47 Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: 48 He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. 49 But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great."** Lk, 6:46-49

### and bring on themselves swift destruction.

By doing the above, this is what the ultimate end will be. It will be swift, but not swift enough to help others quickly see their destructive ways. But they bring this upon themselves by their own conduct. They reap what they have sowed.

*epágo* ... from *epí* (1909), upon, and *ágo* (71), to lead away. To lead up to, **to bring upon, introduce**, particularly to a place (Complete Word Study Dictionary: NT:1863)\_

*epágo* ... **to bring on, ... to bring upon, ... 2.** to set on, **urge on, as hunters do dogs**, ... b. to lead on an army against the enemy, ... 3. to lead on by persuasion, influence, ... 4. **to bring in, invite as aiders or allies**, ... 5. to bring to a place, bring in, Hdt., etc.: -to bring in, supply, ... 6. to lay on or apply to one, 7. to bring forward, propose a measure, 8. to bring in over and above, to add, ... (Liddell and Scott Abridged Greek Lexicon. NT: 1863).

Just as they bring in destructive heresies, they also bring upon themselves swift destruction. They are the same Greek word emphasized for a powerful comparison. The destructive heresies and choices they have created will bring upon themselves "swift" destruction;

*tachinós*; adjective from *tachús* (5036), **prompt, swift. Quick, swift** ... Figuratively, **swift, speedy, near at hand, impending** (2 Peter 1:14; 2:1). (Complete Word Study Dictionary: NT:5031)

"*tachús*... of motion, **quick, swift, fleet**, opp. to *bradus* ... II. of thought and purpose, quick, rapid, hasty, ... speed, haste, ... 2. so of actions, events, quick, rapid, sudden, (Liddell and Scott Greek Lexicon. NT: 5036)

### 2 And many will follow their destructive ways,

Yet in spite of the above warnings, Peter makes it very clear that this is not going to be a small movement among the disciples. Countless multitudes will fall into this. Because it is part of the broad gate that leads to destruction, there will be many and numerous.

"*polus*,... *much* used a. **Of multitude, number, many numerous, great... abundant, plenteous**... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, *much* I. q. *great, strong, intense, large*... c. of time *much, long*... d. Neut. sing. *Polu, much*, substantively, I. q. many things... *much*, adverbially, of the mode and degree of an action..." (Thayer, p. 529; 4183)

*polus* occurs 359 times in the NT (418 times with comparative *pleion* and superlative *pleistos*) ... As an adj. it modifies a subst. (sg. or pl., with or without art.) in the numerical sense of **much, many** (Matt 7:22; Luke 7:47), also with **measurements** (Matt 14:24), **temporally** (Luke 8:29; Acts 24:10), and **fig.** (Acts 26:24). *polus* can then also mean **great** (1 Peter 1:3), intensively something like **loud** (Matt 2:18), **deep** (Acts 21:40, of a state of quiet), **late** (Mark 6:35), and similar ideas (Exegetical Dictionary of the NT:4183)

Jesus Himself made it very clear that the multitudes would be following the false and the few would be his true followers.

**"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. 14 Because narrow is the gate and difficult is the way which leads to life, and there are few who find it. Matt 7:13-14**

**Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' 23 And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!' Matt 7:22-24**

This is such a sad commentary on the human race, but borne out with Noah and the flood and Moses and Israel in the wilderness.



## **because of whom the way of truth will be blasphemed.**

As a result of all these heresies and choices, just as we see today, those who hold the absolute standards of the Scriptures appear to be narrow minded, bigots, thinking they are the only ones who are right. This is why Jesus was blasphemed and why the church and Christians are blasphemed. There will be so many following the error that instead of the error being blasphemed and those following it being reviled, the way of truth will be reviled by those who are following error. The term blasphemy is the greek word given English letters. It literally means *to speak reproachfully, rail at, revile.*” it is an *“injurious saying or statement.”* It includes all *“abusive speech.”*

*“blasphemeo... to speak reproachfully, rail at, revile, calumniate ... those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things...”* (Thayer, NT:987)

*blasphemeo* “to speak slanderously, impiously, profanely” (*blapto*, “to injure,” and *pHEME*, “a saying”) ...” (Vine’s Expository Dictionary NT 987)

In secular Gk. **blasphemia** is a. **“abusive speech” (misuse of words) in contrast to euphemia** ... translates *blasphemia* as a **“word of evil sound.”** b. The word means further the strongest form of **“personal mockery and calumination.”** (Kittel, TDWNT NT: 988)

*blasphemia*, [NT 988] ( **disparagement; slander; reviling**) *blasphemeo* [NT:987] **slander, accuse wrongfully**; blaspheme *blasphemos*, [NT:989] abusive; slanderous .... The word group *blasphemia* appears 56 times in the NT: 34 of these are verbs, 18 are nouns, and 4 are adjectives ... When persons are named or presupposed as objects, **blasphemeo can have the simple meaning disparage, slander, defame** (1 Cor 4:13 v.l.; Titus 3:2; cf. Philo Spec. Leg. iv.197), as in secular Greek *blasphemia* likewise means **disparagement, reviling, slander, vile gossip** ... (Exegetical Dictionary of the NT:988)

Those who hold to the truth will be looked upon as the ones who are in the wrong.