

2Pet 2:3-9

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 2Pet. 2:1-3

The prophecy given here is alarming. There are going to be so many false teachers down through the centuries that the way of truth will be buried under all the error and be looked upon as evil and actually blasphemed. The Lord's church and the Lord's people will bear the brunt of this blasphemy that will arise because of errors false teachers put forth. Along with this covetousness will abound:

3 By covetousness

The true motive and reason (*en* - in the midst of) these false teachers will arise is because of covetousness. Because of their "*desire to have more*", "*and more material possessions.*"

pleonexia "covetousness," literally, "**a desire to have more**" (**pleon**, "**more**," **echo**, "**to have**"), always in a bad sense, (fVine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.)

pleonexia ... **a strong desire to acquire more and more material possessions or to possess more things than other people have, all irrespective of need - 'greed, avarice, covetousness.'** 'and greed (**covetousness**), which is idolatry' Col 3:5; ... (Lou & Nida Greek-English Lexicon NT 4124)

"*pleonexia* (*covetousness*), *philarguria* (*love of money*) Between these words the same distinction exists as between our '*covetousness*' and '*avarice*'...*pleonexia*, **primarily the having more**, and then in a secondary and more usual sense, **the desire after the having more**, is the more active sin, *philarguria* the more passive: the first,... **seeks rather to grasp what it has not**; the second, to retain, and, by accumulating, to multiply that which it already has. The first **in its methods of acquiring, will be often bold and aggressive; even as it may, and often will, be as free in scattering and squandering, as it was eager and unscrupulous in getting**:... *philarguria*, on the other hand, the miser's sin... will be often cautious and timid, and will not necessarily have cast off the outward shows of uprightness. The Pharisees, for example, were *philarguroi* (Luke 16:14): this was not irreconcilable with the maintenance of a religious profession, which the *pleonexia* would have manifestly been...." (Trench synonyms of the NT: 4124)

Religion and the desire to be godly is one of the most fundamental needs of man. But true godliness is very difficult to attain. Men have created cheap substitutes that will draw away the people and bring gain to them.

Paul was deeply concerned about this in his own ministry. He wanted to make it clear to those he was preaching to that there was no desire for financial gain.

For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ. 2Cor 2:15

*Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of God to you free of charge? 8 I robbed other churches, taking wages from them to minister to you. 9 And when I was present with you, and in need, I was a burden to no one, for what I lacked the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself. 10 As the truth of Christ is in me, no one shall stop me from this boasting in the regions of Achaia. 11 Why? Because I do not love you? God knows! 12 **But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.** 13 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 2 Cor 11:5-14*

*For neither at any time did we use flattering words, as you know, nor a cloak for covetousness — God is witness. 6 Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. 7 But we were gentle among you, just as a nursing mother cherishes her own children. ... 9 **For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of God.***

1Th. 2:5-8

For you yourselves know how you ought to follow us, for we were not disorderly among you; 8 nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, 9 not because we do not have authority, but to make ourselves an example of how you should follow us. 2Th. 3:7-9

When someone is teaching error, refusing to accept the truth, and blaspheming the true word of God, covetousness will always be one of the motives behind it.

they will exploit you

From the Greek word “*exploit*” comes our “emporium” which is a large retail store with a wide variety of goods. Their focus was on “trade” buying and selling to make a profit. Thus the false teachers the Holy Spirit is warning against see the people of God as a commodity that they seek to use for their own ends.

*"emporeuomai... (fr empropous, q. v.); **to go a trading, to travel for business, to traffic, trade... to import for sale... to deal in; to use a thing or a person for gain, [A.V. make merchandise of], ...**" (Thayer,s Greek Lexicon, NT:1710)*

*emporeuomai... **to carry on a business involving buying and selling** - 'to be in business, to engage in a business, to trade, business.' (Lou & Nida, Greek-English Lexicon NT 1710)*

These people will seek to use the weakened faith of those who would serve God as a means of making gain. They would literally sell the souls of others for the money that it would bring to them. This is a terrible thought, and one that makes many shrink back. But it is the truth for all those who know they are not actually teaching what the Scriptures say.

*useless wranglings of men of corrupt minds and destitute of the truth, who **suppose that godliness is a means of gain. From such withdraw yourself.** 1Tim. 6:5*

***having a form of godliness but denying its power.** And from such people turn away! 6 For of this sort are those **who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,** 7 always learning and never able to come to the knowledge of the truth. 2Tim. 3:5-8*

Paul has nothing but contempt for such people. They look for those who want a godliness without power. They do not want a cross of denial and a life of repentance and growth. They want fables that will allow them to live the life they want and still feel godly. People like this will always fill the void, even among those in the church.

*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.** Acts 20:29-30*

with deceptive words;

This is the word that our “*plastic*” comes from. It is a substance that can be easily molded into many different objects based on the need they fulfill. Even among the Greeks, this word was used exactly as Peter does here. These are words that are “*fabricated, forged and counterfeit.*”

plastos ... formed, molded in clay or wax, ... metaphorically fabricated, forged, counterfeit, ...” (Liddell and Scott Abridged Greek Lexicon. NT:4112)

*plastos primarily denotes **"formed, molded"** (from plasso, **to mold; English "plastic"**); then, metaphorically, **"made up, fabricated, feigned,"** 2 Peter 2:3. Cf. plasma, "that which is molded," Rom 9:20. (Vine's Expository Dictionary NT:4112)*

Whenever God’s people or even the culture become restless and ready for a change, there will always be those who treat the word of God like plastic. They form the words of the Scriptures to fit their own take based on the needs of the people. They take a Scripture here and another there and twist them to fit a new doctrine. Generally a generation behind the denominations (seems to take that long for the people to be pliable enough to make the changes. Even in recent history we have

witnessed this. They took the day in Genesis and turned it into an age. They took the words of Jesus on divorce and removed their power. Others have modified modesty, drunkenness, wine, and other sinful activities to justify sin. Recently we have even seen churches adding instrumental music, twisting the word *psallo* removing baptism and the Lord's name from the church. Peter will come back to this in the third chapter.

*as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some **things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.** 2Pet. 3:15-16*

for a long time their judgment has not been idle,

This long time is a relative term. It can be our "old" sins or "holy women of old" or as here, all the way back into eternity with angels.

ékpalai ... "from of old, for a long time" (ek, "from," and pálai "long ago, of old," Heb 1:1), occurs in 2 Peter 2:3, RV, "from of old" (KJV, "of a long time"); 3:5. See (Vine's Expository Dictionary, NT:1597)

*ékpalai ... adv. from ek (1537), of, and pálai (3819), **anciently, formerly.** Of old, long since (2 Peter 2:3; 3:5). (Complete Word Study Dictionary: NT:1597)*

God has never changed. He views such rebellion and ungodly selfishness with the greatest of contempt. These are the "vessels of wrath fitted for destruction." It may not appear so in a world where the way of truth is blasphemed and error is extolled and praised as tolerance and love, but the Holy Spirit will now strip away the veneer and reveal the depths of evil these people are actually doing

God does not look at such without emotion. He feels very strongly about them. He has a strong opinion and judgement about such. Though they work and it appears God does nothing, this is not true. For a long time such people have been judged, and it has never been idle. Peter will return to the dilemma God faces as He weighs out the severity of the punishment these people deserve with the needs of those who will be saved if He waits.

*The Lord is **not slack concerning His promise**, as some count slackness, but is **longsuffering** toward us, **not willing that any should perish but that all should come to repentance.** 2Pet. 3:9*

*What if God, **wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not of the Jews only, but also of the Gentiles?** Rom. 9:22-24*

But with God a day is as a thousand years and a thousand years as a day, so the judgment has already been passed. What seems a long period of time to us is only an instant to God. Regardless of what it looks like, their judgment is not idle. While the context will allow judgement to mean anything from being a judge to proclaiming condemnation, here it is clearly the latter. God has already judged and passed His condemnation. A "condemnatory sentence," and "penal judgment" was passed long ago

*"krima... 1. a decree... judgments;... 2. judgment i. e. condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others... In a forensic sense, the sentence of a judge... of the punishment to which one is sentenced... where the justice of God in punishing is to be shown, krima denotes **condemnatory sentence, penal judgment, sentence...** 3. a matter to be judicially decided, a lawsuit, a case in court..." (Thayer, p. 360; 2917)*

*"krima ... appears 27 times in the NT, of which 10 occurrences are in the Pauline letters. It **commonly denotes the result of an action: the judge's verdict.** However, it can also take on the meanings of *krisis*: **the action of judging, dividing, or accusing.** ... Jesus' warnings against the scribes threaten them, on the basis of their misconduct in their social obligations, **with "a greater condemnation"** (Mark 12:40)... **Jesus' statement on judging** (Matt 7:1...) is based on the concise statement that "**with what judgment you judge, you will also be judged.**" ... It refers to **divine condemnation** in Rom*

2:2,3 (Exegetical Dictionary NT:2917)

This condemnation is not idle. It seems to be, but it is affirmed that it is not. It is their term for the condemnation of wrong. It refers both to the verdict that they are guilty and the sentence of punishment that is then passed. Such people have already had a verdict passed upon them. They simply wait for it to come. It is not idle:

argós means a. "**indolent,**" "**useless,**" "**unemployed,**" and b. "**incapable of action.**" It occurs in the NT in the secular sense in **Matt 20:3 ("unemployed")**, Matt 20:6 ("inactive"), and Titus 1:12 ("idle"). It also has a religious sense in 2 Peter 1:8, namely, "ineffective," i.e., without works that express faith and hence "unserviceable" or "worthless" (parallel *ákarpos*, "unfruitful").... **used in the negative in 2 Peter 2:3 to express the latent activity of judgment; it is "not idle."** (Kittel, Theological Dictionary of the New Testament, NT:691)

argeō ... *a-ergos* to **lie idle, be unemployed, do nothing, ... land lying fallow, the shop is out of work, ...** II. Passive, **to be left undone, to be fruitless,** (Liddell and Scott, Abridged Greek Lexicon. NT:691)

The imminent nature of God's coming judgment should strike fear into the hearts of all. It is only a matter of time, and that time is not lingering or delaying long. As God told Habakkuk:

"Write the vision And make it plain on tablets, That he may run who reads it. 3 For the vision is yet for an appointed time; But at the end it will speak, and it will not lie. Though it tarries, wait for it; Because it will surely come, It will not tarry. Hab. 2:2-3

and their destruction does not slumber.

This is the common word for the destruction that will result in ruin. As Vine notes it is not the end of being, but the loss of all the good in it. Thayer captures its more literal meaning, but Jesus makes it very clear that this is not a one time destruction, but one that endures for all eternity.

"apoleia,... 1. actively, a **destroying, utter destruction**... 2. passively, a **perishing, ruin, destruction**... in particular, *the destruction which consists in the loss of eternal life, eternal misery, perdition*, the lot of those excluded from the kingdom of God." (Thayer, Joseph Henry; op. cit., p. 70-71; 684)

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)

Once again, the Holy Spirit uses a term that emphasized imminence and impending. This destruction though it doesn't seem to be moving at all is in fact not "*slumbering.*"

nustazo ... **the process of becoming sleepy - 'to grow drowsy.'** 'the bridegroom was late in coming, so all grew drowsy and fell asleep' Matt 25:5. ... In 2 Peter 2:3 *nustazw* occurs in a highly figurative context: ... **literally 'and their destruction is not drowsy,'** ..." (Lou & Nida, Greek-English NT:3573)

It is clear from what follows that God doesn't want us to be lulled into thinking that there really must not be anything wrong with what they are doing since nothing ever happens to them. The reality that though man cannot always see the movements because we are not here long enough to watch all of God's plans and punishments coming to fruition. Even the punishment of Israel after they crucified their Messiah did not come for 40 years, but it never slumbered or lingered.

God despises and is angered (filled with wrath) against all those who would destroy the souls of others for earthly gain.

4 For if God did not spare the angels who sinned,

The term for here is the Greek word (*gar* - giving the reason and cause) for the previous verse. What follows explains and adds further proof. First the Holy Spirit affirmed that the false teachers and those who follow them will be severely punished. This begins the reasons why it should be accepted as the absolute truth.

This passage must be taken by faith. We have no way to verify it. It is interesting that the Holy Spirit would introduce something from the spiritual realm. We don't know much about angels, let alone angels that sinned.

We first read about angels in the book of Genesis in the days of Abraham. The Angel of the Lord first appears at this time also (Gen. 16:7-11). We learn quickly that they are sent by God anytime He seeks for something to be accomplished. In both Hebrew and Greek the term messenger is chosen. In the Hebrew it is (*mal'āk* -Malachi) - messenger), and in the NT is it (*angelos* - messenger).

Two angels were sent to destroy Sodom and Gomorrah (Gen. 19:1), and save Lot (Gen. 19:15). An angel was sent to help find Isaac a wife (Gen. 24:7, 40), In Jacob's dream he saw a ladder with angels before he went to Laban (Gen. 28:12), and another company of them met him just before he met with Esau on his return (Gen. 32:1). They come and go throughout the pages of the Old and New Testaments. They always do God's bidding whether it is for destruction of the wicked or to help those who are saved.

Now we learn that they also can and have sinned, and that when they did sin, God did not spare them. They were not shown mercy, forgiven, or spared.

phaidomai "to spare," i. e., "to forego" the infliction of that evil or retribution which was **designed**, is used with a negative in Acts 20:29; Rom 8:32; 11:21 (twice); 2 Cor 13:2; 2 Peter 2:4,5; ..." (Vine's Expository Dictionary NT:5339)

This is a somber and terrible Scripture. It manifests the demands placed upon angels and the punishment if they do not measure up. Evidently the blood of Christ does not extend to angelic beings in heaven. They can sin and rebel against the commands of God, but if they do so, God does not spare them. This helps us to appreciate the damaging nature of sin and the wonderful grace being offered to us here.

Stated as fact, it is frightening, fearful, awesome and intimidating. It leaves no hope, no mercy and no compassion open. The door for them was forever closed the moment they sinned. What type of sin is involved can be understood a little more clearly with Jude as a guide, but still is impossible to be specific upon.

*And the angels who **did not keep their proper domain, but left their own abode**, He has reserved in everlasting chains under darkness for the judgment of the great day; Jude 6*

This is all we know. It expresses a fearful decree of judgement. There is no time lapse of mercy and grace with an offer to repent given until the very end as we have here. But we must not be lulled by this. It is not a slumbering of God's wrath or of his judgement, it is only a truce and time of forbearance.

but cast them down to hell

God cast these angels down to hell. This entire phrase is a single Greek word that is only used here in the NT. As is pointed out, the use of hell here is done by most of the translations to avoid the confusion of adding a Greek term (Tartarus) into the Scriptures that has no meaning. Yet that is exactly what the Spirit did here. He introduced this new term to describe something different than *gehenna-hell*.

tartarōō, from *tártaros* ... ('tartarus, hell,' as a place of torture or torment, not occurring in the NT) to **cast into or to cause to remain in Tartarus - 'to hold in Tartarus, to cast into hell.'** **'but held them in Tartarus by means of chains of darkness'** or **'cast them into hell where they are kept chained in darkness'** 2 Peter 2:4. In many cases it is confusing to add still another term for a designation of

hell by transliterating the Greek *tartaros*, and so most translators have preferred to render *tartaróō*, as either 'to cast into hell' or 'to keep in hell,' thus using for 'hell' the same term as is employed for a rendering of the Greek term *gehenna* ... (Lou & Nida, Greek-English Lexicon, NT:5020)

This is a place of torment similar to hell, but from which they will be taken on the judgment day and then cast into *gehenna*.

and delivered them into chains of darkness,

They were delivered and given into the hands of or delivered over to the power of these chains.

paradidomi... **to give over**... 1. prop. **to give into the hands** (of another. 2. **to give over into (one's) power or use**... **to deliver to one something to keep, use, to deliver one up to custody, to be judged, condemned, punished, scourged, tormented, put to death, (often thus in prof. Auth.)**... , **take care of, manage**... (Thayer, p. 480-481; 3860)

paradidomi from **pará (3844), to the side of, over to, and dídoemi (1325), to give**. To deliver over or up to the power of someone. (Complete Word Study NT 3860)

The picture here is bleak, dismal and deeply troubling. That angels can sin, and after they have sinned, they are not spared, but delivered up to chains of darkness is something that should sober any who read it. Do we really want to join them in the end. Although the term chain can be any instrument of binding and we think of ropes of chains, God used darkness as the chains.

seira ... a pliable instrument of binding - 'chain' (made of metal) or 'rope' (made of fiber). 'but he threw them into hell, chained in darkness' 2 Peter 2:4. (Lou & Nida, Greek-English Lexicon NT:4577).

to be reserved for judgment;

After they are placed in these chains of darkness, they will be kept there, guarded or held fast until the day of judgment.

tereo... **to attend to carefully, take care of**; i.e. a. prop. **to guard**... b. metaph. **to keep, ... to hold firmly**... c. **to observe** ... d. **to reserve**... (Thayer, p. 622; 5083)

tereo ... guard, preserve; hold fast to, keep, follow ... in the NT ... 70 occurrences... is used with its literal meaning — to guard (prisoners) — most often in Acts (24:23; 25:4,21)... (Exegetical Dictionary NT:5083.)

This is a different term from the judgment of condemnation above. This takes us one step back to the investigation and distinguishing and separating.

krisis ... (a) **denotes “the process of investigation, the act of distinguishing and separating”** ... hence **“a judging, a passing of judgment upon a person or thing”**; it has a variety of meanings, such as judicial authority, John 5:22,27; justice, Acts 8:33; James 2:13; a tribunal, Matt 5:21-22; a trial, John 5:24; 2 Peter 2:4; a judgment, 2 Peter 2:11; ... (b) sometimes it has the meaning “condemnation,” ... (Vine's Expository Dictionary NT:2920)

Perhaps just like men.

And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. Rev. 20:12-13

5 and did not spare the ancient world,

The Spirit repeated the term “*spare*” from the previous verse. Just as God did not *spare* the angels who sinned, refusing to *forego* “*the infliction of that evil or retribution which was designed*,” He also refused to spare the ancient world before the flood. “*Ancient*” is something that has been in existence since the beginning. It is therefore the primeval and ancient world that existed before the flood.

archaios ... 1) from *arche* beginning, hence) properly, **that has been from the beginning, original, primeval, old, ancient**... (Thayer's Greek Lexicon, NT:744)

archaios [744], *palaios* [3820]. ... We should go astray, if we regarded one of these words as

expressing a higher antiquity than the other, and at all sought in this the distinction between them. On the contrary, this remoter antiquity will be expressed now by one, now by the other. **archaios**, **expressing that which was from the beginning** ... must, if we accept this as the first beginning of all, be older than person or thing that is merely **palaos**, **as having existed a long time ago** ... whilst on the other hand there may be so many later beginnings, that it is quite possible to conceive the *palaos* as older... 'As the word *archaeology* is already appropriated to the discussion of those subjects of which the antiquity is only comparative, it would be consistent with the usual distinction between *archaios* and *palaos* to give the name of *paleology* to those sciences which aim at reproducing an absolutely primeval state or condition.' ... **Satan is the ancient (archaios) serpent (Rev 12:9; 20:2), his malignant counter workings of God reaching back to the earliest epoch in the history of man. The world before the flood, that therefore which was indeed from the first, is the ancient (archaios) world (2 Peter 2:5)....**" (Trench's Synonyms NT:744)

After God saw that every imagination of the thoughts of men's heart were only evil continually, it grieved Him, but it also brought about His wrath and punishment. God determined to destroy it, and once that determination was made, the preparations were laid to do it.

All the things that God said He would do were done to His exact specifications.

So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." Gen. 6:7

And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Gen. 6:13

"And behold, I Myself am bringing flood waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. Gen. 6:17

"For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made." Gen. 7:4

And all flesh died that moved on the earth: birds and cattle and beasts and every creeping thing that creeps on the earth, and every man. 22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died. 23 So He destroyed all living things which were on the face of the ground: both man and cattle, creeping thing and bird of the air. They were destroyed from the earth. Only Noah and those who were with him in the ark remained alive. Gen. 7:21-23

This sets up the pattern. It is impossible for God to lie and since exaggerations also stretch the truth, that is also impossible. God gives the cold hard facts, nothing more and nothing less. Since everything God said came to pass then, everything God has said will come to pass in the future will be fulfilled in exactly the same way.

but saved Noah, one of eight people,

Now Peter weaves in another thought that will continue with us through the end of the book. Not only is God fixed in his intent to punish all evil doers, but he is also fixed in his desire to save His people. At the same time that God destroyed all the earth as he promised, he also saved Noah as he promised.

"And behold, I Myself am bringing flood waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die. 18 "But I will establish My covenant with you; and you shall go into the ark-- you, your sons, your wife, and your sons' wives with you. Gen. 6:17-18

While the NKJV used saved, the other translations used preserved or protected. Literally God 'kept watch, kept guard, defended, protected and kept safe.'" God made a covenant with Noah, and did all that was necessary to keep it.

phulasso... A. absol. to keep watch and ward, keep guard, ... B. trans. to watch, guard, keep, defend, ... to guard one from a person or thing, ... C. Med., with pf. pass., ... I. absol. to be on one's guard, keep watch..." (Liddell & Scott Abridged Greek Lexicon NT:5442)

"phulasso... 1. Active to guard a. to watch, to keep watch... b. to guard or watch, have an eye upon...

c. **to guard a person (or thing) that he may remain safe**, i.e. lest he suffer violence, be despoiled, etc., i.q. **to protect**... d. *to guard*, i. e. *to care for, take care not to violate, to observe*... 2. Mid. a. to observe for one's self something to escape, i. e. *to avoid, shun, flee from* ... b. by a usage foreign to Grk. writ. but very freq. in the Sept. ... *to guard for one's self* (i. e. for one's safety's sake) *so as not to violate*, i. e. *to keep, observe*... " (Thayer, p. 659-660; 5442)

a preacher of righteousness,

This is an interesting addition that we do not see in Genesis, though one could have expected it. Not only was Noah an ark builder. He was also a preacher of righteousness.

"kerux... a herald, a messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties... In the N. T. God's ambassador, and the herald or proclaimer of the divine word..." (Thayer, p. 346; 2783)

"kerux... The Qualities Demanded of a Herald. A strong and resonant voice is the basic requirement, since the herald has to issue summons, keep the peace, and make announcements. The games include contests to test the strength and diction of heralds. To restrict garrulity and exaggeration, it is important that heralds deliver news or pass on messages strictly as these are given to them. ... The herald is strangely unimportant in the NT. There are only three instances of the term. Noah is a herald of righteousness in 2 Peter 2:5 ... and Paul is a herald and apostle (and teacher) in 1 Tim 2:7 and 2 Tim 1:11. (Theological Dictionary of the New Testament, NT:2783)

This verse brings up an interesting point. If God appointed Noah to be a herald of righteousness, then it was his role, not only to build the ark, but to preach the righteousness that God demanded of those then living. It is difficult to imagine that the two were not united in His proclamations. The ark He was preparing was a testament against their unrighteousness.

By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith. Heb 11:7

The closest example to a herald like Noah would be Jonah, and it is difficult to imagine that the message would have been much different. :

"Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me." ... Jonah 1:2 ... "Arise, go to Nineveh, that great city, and preach to it the message that I tell you." Jonah 3:2 ... Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!" Jonah 3:4

The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. Matt 12:41-42

Noah condemned the ancient world in exactly the same way that the men of Nineveh will do. The fact that Noah believed and built the ark, while the rest of the ancient world even with his preaching refused to repent will condemn them as well.

bringing in the flood on the world of the ungodly;

The term "bring on" is the exact same word as used earlier in this chapter. Just as those false teachers would bring upon themselves swift destruction, God had already brought a similar destruction upon the world of the ungodly.

bringing upon themselves swift destruction. 2Pet. 2:1

God chose to bring a destructive flood upon that world of the ungodly. The ungodly are those who "have no fear or reverence of God." They "actively enjoy and practice those things God condemns." Those who seek to live in an immoral and impious way.

"asebes,... ungodly, godless, unholy, profane, ... (Liddell and Scott Abridged Greek Lexicon.)

"asebés, adjective, from the privative a (1), without, and sébomai (4576), to worship, venerate. Basically it means godless, without fear and reverence of God. It does not mean irreligious, but one who actively practices the opposite of what the fear of God demands. ... asebés is one

characterized by immoral and impious behavior. Often opposite of *dikaïos* (1342), just (Rom 4:5; 5:6). *asebés* also occurs in 2 Peter 2:5; 3:7; Jude 4,15. (Complete Word Study Dictionary: NT:765)

This is what came out of it all though. They did not listen to his preaching. God saved Noah and destroyed the entire ancient world.

Those who are ungodly in every generation will far no better.

Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, 15 to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." Jude 14-15

6 and turning the cities of Sodom and Gomorrah into ashes,

His third and final example of “*the judgment is not idle*” and the “*destruction does not slumber*” is Sodom and Gomorrah. The Dead Sea is all that is now left of the area that once was so lush and green it caused Lot to select it as the best of all places to raise his livestock. No plant life can now grow by its chemically laden waters and no aquatic life to live within it's pollution.

tefroō (derivative of *tefra* 'ashes,' not occurring in the NT) **to destroy by reducing something to ashes** - 'to reduce to ashes.' '(God) condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes' 2 Peter 2:6. ..." (Lou & Nida, Greek-English Lexicon NT:5077)

This brings up some interesting considerations. While the account itself describes fire and brimstone, the entire region was reduced to ashes. Two things happened and to fully understand them both we have to tie a few things together. We learn that the battle of the kings occurred in the valley of Siddim where there which was full of asphalt pits, which later became the salt (dead) sea.

All these joined together in the Valley of Siddim (that is, the Salt Sea). Gen. 14:3-4

Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains. Gen. 14:10

Thus, when the fire and brimstone began to fall these pits would have ignited and it would have been a terrible conflagration that left the entire region in ashes. This is what Abraham saw from a distance.

Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens. 25 So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground. Gen. 19:24-25

And Abraham went early in the morning to the place where he had stood before the Lord. 28 Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace. Gen. 19:27-29

Once again, God decided to destroy it, and once that decision was made, He did not spare it. He listened patiently to Abraham plead its case and even agreed to spare it for the sake of 10, but only Lot and his family (4 people) left the city, only three arrived safely and of those his daughters were deeply corrupted.

condemned them to destruction,

God condemned them to destruction. They were not spared. Not even Lot's wife was spared. They were completely and utterly destroyed. All that was left was ashes.

katastrōphé ... a **state of total ruin or destruction** - 'complete ruin, destruction.' 'and he condemned the cities of Sodom and Gomorrah to complete destruction by reducing them to ashes' 2 Peter 2:6. (Lou & Nida, Greek-English Lexicon NT 2692)

katastrōphé .. to overthrow, overturn, ruin. A **catastrophe, overthrow, destruction**, as of cities (2 Peter 2:6). (The Complete Word Study Dictionary: NT:2692)

katastrōphé ... **literally, "a turning down" (kata, "down," strophe, "a turning"; English, "catastrophe")**, is used (a) literally, 2 Peter 2:6, (Vine's Expository Dictionary, NT:2692)

Once again, it was a condemnation by God. This is the strongest of the three terms. A judgment that condemns, declares guilt, and proclaims the punishment. All of this will come upon all those God marks out as worthy of it.

katakínō ... from *katá*, (2596), against, and *krínō* (2919), to judge. To pronounce sentence against, condemn, adjudge guilty. (Complete Word Study Dictionary: NT:2632)

katakínō ... katakrisis, katakrima ... to judge someone as definitely guilty and thus subject to punishment - 'to condemn, to render a verdict of guilt, condemnation.' (Lou & Nida, Greek-English Lexicon NT:2632)

making them an example to those who afterward would live ungodly;

God did this to make examples out of these people. He not only wanted them destroyed because of their wickedness, He wanted them destroyed in such a way as to make an example out of them.

hupodeigma, ... a. **a sign suggestive of anything, delineation of a thing, representation, figure, copy**: joined with *skia* Heb. 8:5; with a genitive of the thing represented, Heb 9:23. b. **an example: for imitation**, John 13:15; with the genitive of the thing to be imitated, Jas 5:10 (Thayer's Greek Lexicon, NT:5262)

hupodeigma, NT:5262), lit., "that which is shown" (from *hupo*, "under," and *deiknumi*, "to show"), hence, (a) "a figure, copy," Heb 8:5, RV, "copy," for KJV, "example"; 9:23; (b) "an example," whether for imitation, John 13:15; James 5:10, or for warning, Heb 4:11; 2 Peter 2:6, RV, example. (Vine's Expository Dictionary NT:5262)

The uses of this term help clarify the meaning here. It is a little stronger than the general term for example (to strike a pattern). It is a copy on earth of what is real in heaven. Just as the articles in the tabernacle had to be an exact replica of the things in the heavens. They must be done according to the pattern.

who serve **the copy** and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "**See that you make all things according to the pattern shown you on the mountain.**" Heb 8:5

Therefore **it was necessary that the copies of the things in the heavens should be purified with these**, but the heavenly things themselves with better sacrifices than these. Heb 9:23-24

Thus the destruction of Sodom and Gomorrah is a copy, type and replica of the final day. When Peter speaks of the fiery end to this age and Jesus to the fiery end in Hell, we see just how applicable this example is. The Spirit closes with a present active participle which can't be translated into English without a paraphrase. This example is "for the ones who are about to do" what Sodom and Gomorrah did. Or "any about to be living ungodly."

"*mello*... to be about to do anything; so ... 2. joined to an infin. a. to be on the point of doing or suffering something... b. to intend, have in mind, thing to... c. as in Grk. writ. fr. Hom. down, of those things which will come to pass (or which one will do or suffer) by fixed necessity or divine appointment... d. in general, of what is sure to happen..." (Thayer p. 396-397; 3195)

They are to be an example now. All who live ungodly will suffer the same fate. It is not slumbering and it does not sit idle. It only waits for all attempts at repentance and faith to be vain.

7 and delivered righteous Lot,

While all these terrible things were happening to the wicked, God was delivering and drawing Lot out of the destruction.

"*hruomai*... (to cause to escape, to deliver)... (to draw out)... from *pus* to draw... hence prop. **to draw to one's self, to rescue, to deliver**... *ho hruomenos* the deliverer..." (Thayer p 564; 4506)

hruomai ... used in passive sense also occurs: -to draw to oneself, i.e. **draw out of danger, to rescue, save, deliver**, ... also, to save from an illness, cure, Hdt.: to set free, redeem, ... II. generally, to shield, guard, protect, -of defensive armour, ..." (Liddell and Scott, Abridged Greek Lexicon, NT 4506).

God did not allow the righteous to perish with the wicked. This too should be viewed as an example to all.

who was oppressed by the filthy conduct of the wicked

This is a powerful statement of what it is to be righteous when one must live among the ungodly. It is not a peaceful co-existence. The wicked things that ungodly people do should "oppress" the righteous. This term is defined:

kataponeo ... primarily, "to tire down with toil, exhaust with labor" (*kata*, "down," *ponos*, "labor"), hence signifies "to afflict, oppress"; in the passive voice, "to be oppressed, much distressed"; it is translated "oppressed" in Acts 7:24, and "sore distressed" in 2 Peter 2:7, (Vine's Expository Dictionary NT:2669)

kataponéō ... from *katá* (2596), an intensive, *down*, and *ponéō* (n.f.), to labor, which is from *pónos* (4192), pain, toil. To wear out or down by labor. In the passive *kataponéomai*, to be vexed, weary, oppressed, afflicted (Acts 7:24; 2 Peter 2:7). (Complete Word Study Dictionary: NT:2669)

It is like heavy labor day after day until completely worn down by the experience yet still one must go back. Their wicked conduct wore him out to the point of exhaustion. It was a trying thing to watch the wicked and ungodly conduct of others. It led to bitter frustration.

Their filthy conduct is a commonly used Greek word most often translated with lasciviousness, licentiousness, wantonness, shamelessness or insolence. It is a term with a broad meaning that is very important to understand so the student is encouraged to take some time to truly understand the emotions and actions these things will create.

aselgeia 1. In the NT *aselgeia* **NORMALLY HAS A SENSUAL MEANING AND REFERS ESP. TO SEXUAL DEBAUCHERY: IN ADDITION, THE WORD DESCRIBES BEHAVIOR IN WHICH SEXUAL DEBAUCHERY IS ONLY ONE ELEMENT AMONG MANY. ASELGEIA IS THUS A COMPREHENSIVE EXPRESSION FOR EVIL AND PERVERSION.** It is one of the vices that destroy an individual from within (Mark 7:22). The perversity of Sodom and Gomorrah (2 Peter 2:7) consisted of it. It is the characteristic of godless paganism (Eph 4:19; 1 Peter 4:3; Jude 4). (Exegetical Dictionary NT:766)

aselgeia ... behavior completely lacking in moral restraint, **USUALLY** with the implication of sexual licentiousness - 'licentious behavior, extreme immorality.' (Lou & Nida, Greek-English Lexicon NT 766)

Aselgeia "unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence": Mark 7:22 (where it is uncertain what particular vice is spoken of); of gluttony and venery, Jude 4; plural, 1 Peter 4:3; 2 Peter 2:2 ... of carnality, lasciviousness: 2 Cor 12:21; Gal 5:19; Eph 4:19; 2 Peter 2:7; plural "wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc." (Thayer's Greek Lexicon, NT:766)

aselgeia ... Notes: (1) Broadly speaking, *aischrotes* signifies "whatever is disgraceful"; *rhuparia*, "that which is characterized by moral impurity", *molomos*, "that which is defiling by soiling the clean"; *aselgeia*, "that which is an insolent disregard of decency." (Vine's Expository Dictionary NT 766)

Aselgeia denotes "excess, licentiousness, absence of restraint, indecency, wantonness"; "lasciviousness" in Mark 7:22, one of the evils that proceed from the heart; in 2 Cor 12:21, one of the evils of which some in the church at Corinth had been guilty; in Gal 5:19, classed among the works of the flesh; in Eph 4:19, among the sins of the unregenerate who are "past feeling"; so in 1 Peter 4:3; in Jude 4, of that into which the grace of God had been turned by ungodly men; it is translated "wantonness" in Rom 13:13, one of the sins against which believers are warned; in 2 Peter 2:2, according to the best mss., "lascivious (doings)," RV (the KJV "pernicious ways" follows those texts which have *apoleiais*); in v. 7, RV, "lascivious (life)," KJV, "filthy (conversation)," of the people of Sodom and Gomorrah; in 2:18, RV, "lasciviousness" (KJV, "wantonness"), practiced by the same persons as mentioned in Jude. **The prominent idea is shameless conduct.** Some have derived the word from a, negative, and selge, "a city in Pisidia." Others, with similar improbability, trace it to a, negative, and selgo, or thelgo, "to charm." See WANTONNESS. (Vine's Expository Dictionary NT: 766)

aselgeia ... If our Translators or the Latin had impurities and lusts of the flesh exclusively in their eye, they have certainly given to the word too narrow a meaning. *Aselgeia*, which, it will be observed, is not grouped with such in the catalogue of sins at Mark 7:21,22, is **BEST DESCRIBED AS WANTON LAWLESS INSOLENCE**; *aselgeia* as Passow observes, is very closely allied to the *hubristikos* and *akolastos* being one who acknowledges no restraints, who dares whatsoever his caprice and wanton petulance may suggest. None would deny that *aselgeia* may display itself in acts of what we call 'lasciviousness;' ... but still it is their petulance, their insolence, which this word, ... expresses. ... In a multitude of passages the notion of

lasciviousness is altogether absent from the word. Josephus ascribes *aselgeia* and *mania* to Jezebel, daring, as she did, to build a temple of Baal in the Holy City itself (Antt. viii. 13. 1); and the same to a Roman soldier, who, being on guard at the Temple during the Passover, provoked by an act of grossest indecency a tumult, in which many lives were lost ... Other passages, helpful to a fixing of the true meaning of the word, are 3 Macc 2:26; Polybius, viii. 14. 1; Eusebius, Hist. Eccl. v. 1. 26; and see the quotations in Wetstein, vol. i. p. 588. *Aselgeia* then, and *asotia* are clearly distinguishable; **THE FUNDAMENTAL NOTION ... aselgeia LAWLESS INSOLENT AND WANTON CAPRICE.** (Trench's Synonyms NT 766)

This was the sum total of their conduct. Like the ancient world, every imagination of the thoughts of their hearts were only evil continually. The manner of life, behavior, and actions were all summed up with lasciviousness and wanton insolence.

anastrophe... (fr. the pass. *anastreophomai*, see the preceding word*), **prop. `walk' i. e. manner of life, behavior, conduct...** Hence **life in so far as it is comprised in conduct**, ... (Thayer, p. 42; 391)

*the preceding word is: "*anastrepho*... 3. **to turn hither and thither** pass. reflexively, *to turn one's self about, sojourn, dwell*... b. like the Hebr. ... to walk, **of the manner of life and moral character, to conduct one's self, behave one's self, live**... simply *to conduct or behave one's self, "walk"* ... " (Thayer, p. 42; 390)

anastrophe to turn up, to move about. A turning about. In the NT, **mode of life, conduct, behavior, deportment** (Gal. 1:13; Eph. 4:22; 1Tim. 4:12; James 3:13; 1 Peter 2:7; 3:11); life, as made up of actions (Heb. 13:7; 1 Peter 1:15)...." (The Complete Word Study Dictionary: NT:391)

From the literal "turning hither and thither," it came to mean what one does while they are "*turning hither and thither*:" Hence, manner of life, conduct or behavior. So this is the word that would be used to sum up the nature and quality of their lives.

8 (for that righteous man, dwelling among them, tormented his righteous soul

Though Lot made a foolish choice to dwell among them, and reaped what he sowed, he did not compromise what he thought was right, he did not become like them or even tolerate them. He was righteous! But he dwelt among them! What was it like? It was torment. This is an idiom. Literally it would mean taking one's soul and placing it upon the grinding wheel. Whatever is placed there will be grinded away and thus was used as a form of torture. It came to mean feeling vexed, tormented, anguished. A sorry mixed with anger, bitterness and disgust.

basanizo... properly signifies "**to test by rubbing on the touchstone**" (*basanos*, "a touchstone"), then, "**to question by applying torture**"; hence "**to vex, torment**"; in the passive voice, "to be harassed, distressed"; (Vine's Expository Dictionary NT:928)

basanizo... (an idiom, literally 'to be tormented in soul') to experience mental torment involving sorrow mixed with anger - 'to experience anguish, to be tormented in one's heart.' ... 'his righteous heart was tormented by their evil deeds' (literally 'he tormented his righteous soul by their evil deeds') 2 Peter 2:8..." (Lou & Nida Greek-English Lexicon NT:928)

from day to day by seeing and hearing their lawless deeds)--

What he saw and heard of their lawless deeds tormented him. He did not become accustomed to it, he did not use it for entertainment, he did not seek to be as close to them as he could. Their lawless and rebellious deeds were torture to him.