

II PETER: Warning of False Teachers

Chapter 2

1-3	Description of the danger
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Introduction:

1. Let us get started right on this chapter and this subject ... God must be worshipped in truth (John 4:20-24).
2. There has been a war against truth since Satan lied in Eden and Cain killed his brother Abel for holding to truth.
3. Truth is God's ways and God's will from God's word applied to every part of life without human compromise.
4. We through our first parents chose a lie over truth to our great shame, death, and continued corruption of truth.
5. Truth can be altered or even reversed with a change of a single word of the more sure word of prophecy (1:19).
6. Violation of truth led an entire race to damnation ... or it can leave you ashamed and confounded before Christ.
7. Neglect of truth brings judgment of lies; Christians are turning from truth to fables instead of defending truth.
8. There has been a very small remnant in the history of the world from Abel to the last soul that has held truth.
9. Every choice we make is either following and furthering the truth or denigrating and departing from the truth.
10. Knowing truth should cause thanksgiving for it, prayer for more, diligence in seeking it, and zeal in defending.
11. The rage in church growth has been called the "seeker sensitive" movement, which waters down the gospel, substitutes entertainment, and allows most any lifestyle to attract and keep unregenerate and carnal Christians.
12. Joel Osteen and Lakewood Church, Rick Warren and Saddleback Church, and Bill Hybels and Willow Creek Community Church are the big names, but seeker sensitive compromise has infected most churches.
13. We have in our city churches no longer willing to be called Baptists or churches i.e. Fellowship Greenville.
14. We have had a large Baptist church billboard, "If you come back, we promise not to throw the book at you!"
15. The greatest enemy we face is carnal Christianity, worldly living, sinful compromise, and diluted devotion.
16. We are living in the perilous times of the last days (II Tim 3:1 – 4:4), but this prophecy adds details to Paul's.
17. The key is in 2:19, where false teachers promise liberty, the lascivious grace of Jude 1:4 and Joseph Prince.
18. There are two groups of people in this chapter – the teachers and their hearers - traced by pronouns in 2:18-22.
19. There will be a temptation to get excited about tracing pronouns and antecedents, but we stress the warning.
20. Peter was very intense about frequently reminding the saints against carnal and fruitless living (1:12-15; 3:1).
21. As in the rest of the New Testament, there is warning here of regenerate saints backsliding in sin (1:9; 3:17).
22. The lesson we must receive is to earnestly contend against false teachers and carnal living (Jude 1:3-4,20-23).
23. We live in exceeding dangerous times, when the Christian world is spewing a lascivious and carnal brand of religion, which we must resist with all our might and not let it spot us with false brethren or false practices.
24. There are several ditches we must avoid when we study chapters like this in light of those returning to sin.
 - a. Ditch #1: there is a great crowd of unconverted elect wandering around that just don't know any better: this error assumes everyone in the chapter is a born again child of God, simply unconverted or living carnally.
 - b. Ditch #2: anyone returning to live in sin was not born again or saved in the first place, for it is impossible: these maintain that God has generally guaranteed that all the elect will progress in holiness through life; therefore they teach that there are no elect or regenerate saints in this chapter, all are false professors.
 - c. These are the large two ditches of Antinomianism and Universalism (#1) and Calvinistic Fatalism (#2).
 - d. Ditch #3: as long as one has invited Jesus into his heart, he is saved forever, no matter how he might live: these promote emotional decisions for eternal life with little regard for holy living or opposing the world.
 - e. Ditch #4: God loves all his children as they are, and hell is just an invention of angry old theologians: these believe all men are going to heaven, and this chapter is fear mongering of questionable authenticity.
 - f. These are the large two ditches of Arminianism and Decisional Regeneration (#3) and Universalism (#4).
 - g. The truth of the matter is that God guaranteed eternal life for the elect, but they can still ruin their lives.

- h. The truth of the matter is that ministers – faithful or false – can seriously affect their hearers (I Tim 4:16).
 - i. The truth of the matter is that discipleship is a duty of each believer, without which he will fall into sin.
 - j. The truth of the matter is that the grace of God can be squandered and God’s elect can miss God’s best.
 - k. The truth of the matter is that if we cannot be entangled again in sin, we should relax and take life easy.
 - l. The truth of the matter is that if God has guaranteed our holy living, then these warnings are a cruel hoax.
 - m. The truth of the matter is that many false teachers would arise by Satan’s working to devour true saints.
25. We must reject any and all semblance of fatalism that trusts God to deliver lazy saints from false, foolish living.
- a. If you do not apply yourself using the grace of God, you will fail of God’s grace and make shipwreck.
 - b. God warned often that elect saints can backslide and fall horribly into sin (II Peter 1:9; 3:17; Gen 19:1-38; I Kgs 11:1-11; I Cor 9:27; 10:1-11; 11:30; 15:2,33-4; II Cor 6:1; 11:3-4; Gal 5:4; 6:1; Eph 5:14-17; Col 2:4,8,18; I Tim 4:16; 5:6,11-13; 6:6-10; II Tim 2:16-18; Heb 2:1-4; 3:12-13; 4:1,11; 6:4-6; 10:26-31; 12:26-29; James 3:14-18; 4:1-10; 5:19-20; II Pet 1:9; 3:17; Rev 3:14-22).
26. Since II Peter 2 has a cousin chapter in Jude, you should not read or study the one without the other; and you may revel in the great similarity of these two epistles written by different men, but inspired by one Author!
27. For the identity and glory of truth ... *What Is Truth?* ... <http://www.letgodbetruer.com/pdf/what-is-truth.pdf>.
28. For the value of truth ... *Truth is Fallen in the Streets* ... <http://www.letgodbetruer.com/pdf/truth-is-fallen-in-the-streets.pdf>.
29. For *Pillar and Ground of the Truth* ... <http://www.letgodbetruer.com/sermons/church/pillar-and-ground-of-the-truth/sermon.php>.
30. For a thorough review of *True and False Grace* ... <http://www.letgodbetruer.com/pdf/true-grace-and-false-grace.pdf>.

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

But.

- A. The inspired disjunctive *but* coupled with *also* a few words later is a warning!
 - 1. A contrast is being drawn against the holy men that wrote scripture for us.
 - 2. There were holy men among the people, *but* there were *also* false prophets.
 - 3. Compare Moses, Samuel, and Jeremiah to Balaam, Zedekiah, and others.
- B. False teachers, unlike holy men, will bring damnable heresies in the churches.
- C. We should be very thankful for salvation from false teachers thus far in life.
- D. God’s pastors (Jer 3:15) and cursed children (II Pet 2:14) have different results.
- E. We are always obligated to give thanks for salvation from heresy (II Thes 2:13).
 - 1. The heresy at hand was the man of sin (popes) after apostasy (II Thes 2:3-8).
 - 2. Satan’s power for God’s judgment for lying strong delusion (II Thes 2:9-12).
 - 3. God chose us to truth by regeneration and sending teachers (II The 2:13-14).
 - 4. It is our duty to stand fast and hold the truth we have learned (II Thes 2:15).

There were false prophets also among the people.

- A. The adverb *also* here indicates the comparison/contrast to holy men of 1:21.
 - 1. Israel had some great men of God, but they *also* had some false prophets.
 - 2. There are always two categories of prophets strung along an unholy range.
 - 3. In the history of the church, both testaments, the false outnumber the true.
 - 4. There has been a war against truth from the start, when Cain killed Abel.

- B. Moses' law provided for false prophets; Balaam is in context here (2:15-16).
 - 1. Balaam was a false prophet that caused Israel trouble (Num 22-24; 31:1-18).
 - 2. For much more about Balaam ... <http://www.letgodbetrue.com/pdf/balaam-and-his-prophecies.pdf>.
 - 3. False prophets were put to death, even if they had miracles (Deut 13:1-5).
 - 4. False persons were put to death, even if your closest friends (Deut 13:6-11).
 - 5. Prophets were measured by perfect accuracy in prophecies (Deut 18:20-22).
 - 6. Erring priests were Nadab and Abihu, who altered the worship (Lev 10:1-7).
 - 7. Erring Levites thought they had gifts comparable to Moses (Num 16:1-3).
- C. Think about 850 false prophets Elijah dealt with at Carmel (I Kings 18:19-22).
- D. Shortly after, Ahab had another 400 false prophets for Micaiah (I Kings 22:6).
- E. Tobiah and Sanballat hired a false prophet against Nehemiah (Neh 6:12-14).
- F. There were false prophets in Isaiah's day (Is 9:15; 28:14-17; 29:9-16; 56:9-12).
- G. There were false prophets in Jeremiah's day (Jer 14:13-15; 23:16-17,25,32; 27:14-18; 28:15-17; 29:8-9,30-32; 37:18-19; Lam 2:14).
- H. There were false prophets in Ezekiel's and others' day (Ezekiel 13:1-23; Hosea 9:7-9; Micah 2:11; 3:5-12; Zechariah 13:1-5).
- I. Keep in mind that other nations only knew lies and only had false prophets – the history here and the warning here are for and about the church of God.
 - 1. It is important to keep the war against truth vivid in your mind, for it started with our first parents and has led to almost universal ignorance and rebellion.
 - 2. Though creation and providence proved Jehovah, all nations worshipped the creature and the imagination of their hearts rather than the Creator God.
 - 3. The deception of humanity is horrible and humorous, including the pantheons of Greek and Roman deities (Ps 115:1-8; Isaiah 44:9-20; Hab 2:18-20; etc.).
 - 4. The terribleness of Peter's prophecy is that he described the churches of God.
 - 5. His people, chosen by grace, blessed with truth by grace, are also still at risk.

Even as there shall be false teachers among you.

- A. Many N.T. warnings were given of many false teachers in the churches (Matt 7:15-23; 24:4-5,10-12,23-26; Acts 15:1,24; 20:25-32; I Cor 15:12; II Cor 2:17; 11:3-4,13-15,26; Gal 1:6-9; 2:1-5; 5:12; Eph 4:14; I Tim 4:1-3; 6:3-5,20-21; II Tim 2:17-18; 3:6-7,13; 4:3-4; Titus 1:10-11; I John 2:18-19; 4:1-6; II John 1:7; Jude 1:4; Rev 2:2,9,15,18-25; 3:9).
- B. Count the damage false teachers have done under the umbrella of Christianity.
 - 1. Without the apostles, the earth would be entirely pagan – all 7.2 billion!
 - 2. They turned the world upside down in the first generation after Jesus died.
 - 3. About 1/3 of the earth's population, or 2.4 billion, claims to be Christian.
 - 4. About 1/3 of so-called Christians are non-Catholic some way, 800 million.
 - 5. About 1/8 of non-Catholics are Baptist, figuring out immersion, 100 million.
 - 6. But the 100 million Baptists, about 1.3% of earth, believe many false things.

7. There are universalists, social gospel communists, sodomites, women pastors, Arminian teetotalers, decisional regenerationists, futurists, etc.
 8. For perilous times deception ... <http://www.letgodbettrue.com/sermons/exposition/perilous-times/sermon.php>.
 9. For contemporary deception ... <http://www.letgodbettrue.com/pdf/contemporary-christianity.pdf>.
 10. For forgotten sins deception ... <http://www.letgodbettrue.com/pdf/forgotten-sins.pdf>.
- C. Degrees of false teachers range from sloth and envy to devil-possessed lunatics.
1. A lazy minister, in personal life or doctrine, can cost his hearers (I Ti 4:16).
 2. Some have foolish or wicked motives but still preach Christ (Phil 1:12-18).
 3. Peter dealt with a foolish “converted” Simon the sorcerer (Acts 8:18-24).
 4. There is the man of sin, the great whore, operating by Satan (II Thes 2:3-9).
 5. There are false apostles that are the ministers of Satan (II Cor 11:13-15).
- D. Consider just a tiny sample of false religious teachers of the last two millennia.
1. *Origen* (185-254), a “great church father,” was a nutcase on many doctrines.
 2. *Arius* (250-336), condemned by Nicea for consistent eternal sonship doctrine.
 3. *Augustine* (354-430), “greatest church father,” held infant baptism, Mary’s perpetual virginity, real presence, sacramental grace, free will, etc.
 4. *Pelagius* (360-420) formalized some early Arminian ideas against Augustine.
 5. *Gregory the Great* (540-604), established temporal power, monastic rule, etc.
 6. *Innocent III* (1160-1216), one of the most powerful popes killing enemies.
 7. *Boniface VIII* (1230-1303), claimed temporal power was under pope as well.
 8. *Martin Luther* (1483-1546), called greatest reformer, did not reform enough.
 9. *John Calvin* (1509-1564), father of Calvinism, held eternal sonship, Servetus.
 10. *Jacobus Arminius* (1560-1609), father of Arminianism, basically a free-willer.
- E. Consider just a tiny sample of false religious teachers of the last two centuries.
1. *Jim Jones* used Communists, Methodists, William Branham for his insanity.
 2. *Billy Graham* promoted spiritual fornication with presidents and popes.
 3. *Al Sharpton, Jesse Jackson, MLK, and Malcolm X* were only race agitators.
 4. *Jack Hyles* built an empire stressing himself and Arminian church growth.
 5. *Fred Phelps* of Westboro Baptist Church was a heretic as much as most.
 6. *Ellen G. White* took some leftovers from William Miller for SDA delusions.
 7. *David Koresh* and the Branch Davidians were nutcases from the SDA.
 8. *Joseph Smith*, a peeper, perjurer, and polygamist, started the Mormon cult.
 9. *Herbert W. Armstrong* taught British Israelism and other O.T. superstitions.
 10. *Charles Russell*, another follower of Millerism, started Jehovah’s Witnesses.
 11. *C.I. Scofield* put Jewish fables on the pages of scripture for rank futurism.
 12. *Hal Lindsey* and others like him popularized and secularized carnal futurism.
 13. *Benny Hinn* and many others promote the most absurd Spirit “anointings.”
 14. *Joel Osteen* and *Rick Warren* have watered down the gospel to social fables.
 15. For a few introductions ... <http://www.letgodbettrue.com/pdf/heretics-of-the-nineteenth-century.pdf>.

Who privily shall bring in.

- A. **Privily.** In a privy manner; not openly or publicly; secretly, privately; stealthily; craftily. Compare Gal 2:4; Acts 16:37; Matthew 1:19; 2:7; Proverbs 1:11,18.
- B. False teachers bring false doctrines *privily* – secretly and craftily, not openly.
 - 1. Peter states their cunningly devised fables and feigned speech (1:16; 2:3).
 - 2. Jesus wisely referred to them as wolves in sheep's clothing (Matt 7:15-23).
 - 3. They use good words and fair speeches to deceive simpletons (Ro 16:17-18).
 - 4. Paul knew false brethren had crept into the churches (Gal 2:4; II Cor 11:26).
 - 5. He marked them as Satan's ministers with his subtility (II Cor 11:1-4,13-15).
 - 6. Jude's false teachers with lascivious grace crept in unawares (Jude 1:4).
 - 7. False teachers creep into houses to take captive silly women (II Tim 3:6-7).
- C. Safety is to prove all things by the word of God and reject all other influences.

Damnabale heresies.

- A. The false doctrines violate the general rule of Scripture by one Author (1:20).
- B. The false doctrines violate the common faith given to the apostles (Jude 1:3-4).
- C. *Damnabale* does not always mean hell, but rather God's judgment to destruction.
 - 1. It certainly can mean eternal torment (Mat 23:33; Mk 3:29; 16:16; Jn 5:29).
 - 2. The immediate context shows *damnabale* as justifying swift destruction (2:1).
 - 3. The immediate context shows *damnation* as judgment on the teachers (2:3).
 - 4. Corinth suffered *damnation* for abusing communion, which was destruction of their physical health, while confirming their eternal life (I Cor 11:27-32).
 - 5. Paul used *damnation* for punishment civil rulers can do to men (Ro 13:1-5).
 - 6. *Damnabale* in this context describes heresies sufficient to bring God's wrath.
 - 7. Pharisee religious abuse of widows brought greater damnation (Matt 23:14).
 - 8. It is not truth or lack of it that takes a man to hell, but Adam's and their sins.
- D. *Heresies* or heretic does not mean going to hell but leaving the truth for a lie.
 - 1. The ignorant fear or hate the word *heretic*, because they do not understand it.
 - 2. Of course, Catholic ignorance and malice that damns heretics does not help.
 - 3. **Heresy.** Theological or religious opinion or doctrine maintained in opposition, or held to be contrary, to the 'catholic' or orthodox doctrine of the Christian Church, or, by extension, to that of any church, creed, or religious system, considered as orthodox. By extension, Opinion or doctrine in philosophy, politics, science, art, etc., at variance with those generally accepted as authoritative.
 - 4. **Heretic.** One who maintains theological or religious opinions at variance with the 'catholic' or orthodox doctrine of the Christian Church, or, by extension, that of any church or religious system, considered as orthodox. By extension, One who maintains opinions upon any subject at variance with those generally received or considered authoritative.

5. Paul did not mind Jews calling his religious persuasion heresy (Acts 24:14).
 6. Paul wrote Titus to reject hereticks after a couple admonitions (Tit 3:9-11).
 7. Heresies must occur in God's churches to manifest the faithful (I Cor 11:19).
 8. Heresy is a sin in the N.T. that forfeits the kingdom of God (Gal 5:19-21).
- E. We in our first parents chose a lie over truth; heresies should not surprise us.

Even denying the Lord that bought them.

- A. The use of *even* indicates this is an extreme application of the heresy in context.
1. **Even.** Indicating that a sentence expresses an extreme case of a more general proposition implied. Prefixed to the particular word, phrase, or clause, on which the extreme character of the statement or supposition depends.
 2. There are many heresies, some of which are in context, but this is extreme.
 3. An example of this use is Prov 16:4 ... *even* the wicked for the day of evil.
- B. Many use this text to teach Jesus also died for wicked men that end up in hell.
1. The context does indicate that these teachers do go to hell (2:3-6,9,12,17).
 2. This false use argues for unlimited atonement and against limited atonement.
 3. This false use presumes their Arminian definitions for "bought" and "Lord."
 4. This false use rejects Christ's certain redemption of those given to Him by the Father for salvation (John 6:37-39; 10:26-29; 17:2-3; Rom 8:28-39; etc.).
 5. If Jesus *bought* them, what did He buy them from? God's justice? How can they go to hell for damnation and destruction as the context clearly indicates.
 6. For proof of limited atonement ... <http://www.letgodbettrue.com/pdf/limited-atonement.pdf>.
- C. This particular charge is Jewish blasphemy denying their Deliverer from Egypt.
1. Peter used Moses' indictment of false teachers in Israel (Deut 32:5-6), aggravating their sin by reminding them of God buying them out of Egypt.
 2. Loyalty to the God that delivered them from Egypt was a common method to exacerbate the sins of Israel (Deut 13:5; 15:15; 24:18; Hosea 7:13).
 3. The LORD God bought, or redeemed, or purchased, Israel out of Egypt (Exodus 6:6; 15:16; Deut 7:8; II Sam 7:23; Psalm 74:2; Isaiah 43:3; 51:10).
 4. Peter also appealed to the *spot* of false teachers in a few verses (2:13), which is also taken from the context of Moses' charge against Israel (Deut 32:5-6).
 5. Peter wrote Jews; many false teachers were Jews; keep it Jewish (Tit 1:10).
 6. These false teachers denied the LORD God, distinct from Jesus (Jude 1:4).
 7. If not denying in words, than doctrine and practice (Tit 1:16; Mal 1:7,12), which a holy God counts valid for condemnation (Pr 20:11; Matt 21:28-32).
 8. For denying God by works (1:7) ... <http://www.letgodbettrue.com/pdf/malachi-1.pdf>.

And bring upon themselves swift destruction.

- A. God will not put up with these wicked teachers for long – He will destroy them.
1. There is greater damnation or judgment on teachers (Matt 23:14; James 3:1).

2. Balaam was killed; Nadab and Abihu burned; Korah and company buried!
 3. Grasp it that God protects N.T. churches from false teachers (I Cor 3:16-17)!
- B. Regarding speed, it is negatively *lingereth not* and *slumbereth not* (II Pet 2:3).
1. Not all false teachers lose their lives on earth as quickly as we might think.
 2. Malachi's prophecy of false brethren took a while until 70AD (Malachi 3:5).
 3. Jesus' parables against rebel Jews took a full 40 years (Matt 21:41; 22:7).
- C. God's timing is not our timing (see II Pet 3:8), so this includes final judgment.
1. There is no impediment to their condemnation that awaits them at Judgment.
 2. The mist of darkness is reserved forever for them – they shall never escape!
 3. *Swift* can be sudden destruction; no warning, hindrance, remedy (I The 5:3).
 4. There is much evidence, in scripture and history, of false teachers enduring.
 5. Stubborn rebels are suddenly destroyed and that without remedy (Pr 29:1).
 6. The process of eternal judgment is not slow or drawn out like our system.
- D. Note that their swift destruction and eternal damnation (2:3) is their own doing.
1. Whenever we approach the subject of reprobation, man is rejected as guilty.
 2. No matter how you order God's decrees, man chose to sin and thereby die.
 3. He was capable of obeying, encouraged to obey, and duly warned of death.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And many shall follow their pernicious ways.

- A. Only fatalists presume God promised to protect all His elect from heresy, for if this is true, than the N.T. includes vain babblings and cruel hoaxes of warning.
1. Calvinists push *perseverance* foolishly to presume continued sanctification.
 2. If you do not apply God's grace, you will fail and be fruitless (II Pet 1:5-11).
 3. God warned often that elect saints can backslide and fall horribly into sin (Gen 19:1-38; I Kgs 11:1-11; I Cor 9:27; 10:1-11; 11:30; 15:2,33-4; II Cor 6:1; 11:3-4; Gal 5:4; 6:1; Eph 5:14-17; Col 2:4,8,18; I Tim 4:16; 5:6,11-13; 6:6-10; II Tim 2:16-18; Heb 2:1-4; 3:12-13; 4:1,11; 6:4-6; 10:26-31; 12:26-29; James 3:14-18; 4:1-10; 5:19-20; II Pet 1:9; 3:17; Rev 3:14-22).
 4. Reject fatalism trusting God to deliver lazy saints from false, foolish living.
- B. Many follow false teachers, just as the majority generally has (Num 14:22-24).
1. Compare the use of *many* (Matt 7:13,22; 24:5,10-12; John 6:66; I Cor 11:30; II Cor 2:17; 12:21; Phil 3:18-19; Heb 12:15; I John 2:18; 4:1; II John 1:7).
 2. The old man being what it is, his old sin nature, men default to carnal living.
 3. The world does not mind carnal Christians; Satan assists rather than hinders.
 4. It is painful to see a Christian majority flock like lemmings after pretenders.

- C. Pernicious ways are doctrines and practices of an evil, lascivious, wicked kind.
 1. **Pernicious.** Having the quality of destroying; tending to destroy, kill, or injure; destructive, ruinous; fatal. Harboring evil designs; wicked; villainous.
 2. With only this occurrence in the KJV, there are no useful cross-references.
 3. The next clause charges evil, so we stress evil, wicked, and villainous ways.
 4. Jude's charge in his fraternal epistle makes it *lascivious* doctrine (Jude 1:4).
- D. Here is the first distinction between hearers (*many*) and false teachers (*their*), which distinction is important through the chapter, especially in verses 18-22.
- E. What does it mean the very elect cannot be deceived about Jesus (Matt 24:24)?
 1. The very elect in Galatia were bewitched about Christ (Ga 1:6-7; 3:1; 5:1-4).
 2. Corinth was able to lose Christ's simplicity to another Jesus (II Cor 11:3-4).
 3. The elect knew Jesus of Nazareth and were not vulnerable to Christ frauds.

By reason of whom the way of truth shall be evil spoken of.

- A. False teachers corrupt Christian conduct, causing claims of hypocrisy against it.
 1. As Christians compromise by lascivious grace, enemies mock the hypocrisy.
 2. Hypocrisy has long been one of the greatest accusations against Christianity.
 3. The *way of truth* is the Christian religion that can be criticized by pagans.
 4. The general decline of Christian conduct by many stains and pollutes it.
- B. Who is *whom*? Distinguish between the hearers (*many*) and teachers (*their*).
 1. The active subject of the sentence is the many followers of the evil teachers.
 2. The wholesale compromise of Christianity is worse than a few bad teachers.
 3. Verses 1 and 3 have teachers the active subject, but not binding on verse 2.
 4. We need not strictly divide them here, for the combination is the danger.
- C. The general knowledge of Christianity makes Christian conduct very important.
 1. Especially in America, agnostics and atheists know basic Christian conduct.
 2. For example, they know cussing and swearing is not right Christian speech.
 3. For example, they know losing your temper and yelling is not Bible conduct.
 4. For example, they know adultery, drunkenness, fighting are not Christian.
 5. You bring reproach on Christ's name and religion by worldly compromise.
- D. Peter stressed the value of worldly reputation (I Pet 2:11-12; 3:13-17; 4:14-16).
 1. Compare how the Jews caused blasphemy by their hypocrisy (Romans 2:24).
 2. It is our job to adorn the doctrine of our Savior (Titus 2:1,5,8,10; I Tim 6:1).
 3. It is our job to shut the mouths of enemies (I Tim 5:14; II Sa 12:14; Ne 5:9).
 4. It is our job to bring glory to God by our conduct (Matt 5:16; I Cor 14:25).
 5. It is our job to live in a way to provoke questions (I Pet 3:15; Ac 16:25-30).
 6. For great Bible detail ... <http://www.letgodbetrue.com/pdf/things-becoming-sound-doctrine.pdf>.
 7. For simple Bible examples ... <http://www.letgodbetrue.com/pdf/actions-speak-louder.pdf>.

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

And through covetousness.

- A. Covetous ambition would be the basis for the ministries of these false teachers.
 - 1. *Through covetousness* states the teachers' greed and lust for personal profit.
 - 2. Balaam is an example in context of loving wages of unrighteousness (2:15).
 - 3. Jude used Balaam for running greedily after the reward of error (Jude 1:11).
 - 4. Jesus warned about religious pretensions for financial gain (Matt 23:14), though this verse has been deleted from all modern Bible versions.
- B. Therefore, great caution must be exerted to ordain men that do not love money.
 - 1. Both bishops and deacons must not be greedy of filthy lucre (I Tim 3:3,8).
 - 2. Paul told Titus to ordain elders that were not given to filthy lucre (Titus 1:7).
 - 3. It is *filthy lucre*, not due to intrinsic dirt, but corrupting effect (I Tim 6:6-10).
 - 4. *Given to* a thing is to be addicted, obsessed, vulnerable to it (Cp Rom 12:13).
- C. Knowing the tendency of men to be covetous, money issues should be guarded.
 - 1. Paul rejected covetousness, even though an apostle of Christ (I Thess 2:5-6).
 - 2. Due to bad human priorities, money issues call for caution (II Cor 8:16-24).

Shall they with feigned words.

- A. There are many ministers that are hypocrites or liars (Mat 7:21-23; II Cor 2:17).
- B. *Feigned words* are flattering and lying words to pretend spirituality to deceive, which any insincere or dishonest person will use in their profession to impress.
- C. *Feigned words* are used by belly-worshipping, money-grubbing false teachers (2:18; Matt 23:14; Rom 16:17-18; II Cor 2:17; 4:2; 11:3-4,13-15; Col 2:4; II Tim 3:6-9; Titus 1:10-11; Jude 1:16).
- D. *Feigned words* may be hard to detect, so you need to measure men by their fruits (Matt 7:15-20; Ps 37:37; Gal 1:6-9; Phil 3:12-21; II Thes 3:14; Tit 1:16).
- E. Let us hold fast the form of sound words the Holy Ghost teaches (II Tim 1:13).

Make merchandise of you.

- A. These greedy and covetous false teachers use their hearers for their own profit.
- B. *Making merchandise* describes using hearers as merely a commodity for profit.
- C. Whores *make merchandise* of men like buying a piece of bread (Proverbs 6:26).
- D. Hearers have no value to them beyond buying, getting, and using merchandise.
- E. Christ's ministers, like Timothy, are mostly concerned for you (Phil 2:19-22).

Whose judgment now of a long time lingereth not.

- A. The false teachers are appointed to hell (II Pet 2:9,17; Jude 1:4,7,15; I Pet 2:8).

- B. Judgment is not being delayed or held up as many might think (2:1; I Thes 5:3).
- C. God also judges here with hard, swift judgment (2:1; I Cor 11:30; Rev 2:20-23).
- D. Is this another reference to Moses' language (Deut 32:35; 2:1,13 cp 32:5-6)?
- E. What judgment has been waiting for a long time but is now getting closer?
- F. The judgment immediately following is hell ... then Noah ... and then Sodom.
- G. The *day of judgment* in 2:9 helps us understand this as including final judgment.
- H. They were *before of old* ordained to eternal judgment and damnation (Jude 1:4).

And their damnation slumbereth not.

- A. This is eternal damnation by context, and it is not sleepily forgetting to come.
- B. This ferocious language is by the Holy Spirit and part of N.T. gospel of grace.
- C. You will not hear about this certain event of the future anywhere else in life.
- D. We must come into the sanctuary to get our priorities straightened (Ps 73:17).
- E. How diligent have you been to make your calling and election sure (1:5-11).

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

For if God spared not.

- A. The first example of God's judgment on wicked creatures is the sinning angels.
 1. The introduction to false teachers ended with judgment and damnation (1-3).
 2. To comfort readers, Peter by the Spirit listed three examples of judgment.
 3. In each example, the godly righteous are delivered from the judgment (9).
- B. This sentence does not end until 2:10a. It confirms His judgment written (1-3).
- C. Note use of *spared not*, which indicates no grace or mercy for sinning angels.

The angels that sinned.

- A. If God judged angels so hard, He will surely judge men defying Him (Job 4:18).
- B. Compare Jude's version of fallen angels and their judgment by God (Jude 1:6).
- C. God saved the rest of the angels from sin and judgment (Mat 25:31; I Ti 5:21).
- D. God and Peter gave you a glimpse of a great event occurring before Gen 1:1.

But cast them down to hell.

- A. We understand three stages of the angels' judgment: cast out of their office (Is 14:12-15; Ezek 28:13-17; Luke 10:17-19; Rev 12:3-4), cast out of heaven (John 12:31; I John 3:8; Rev 12:7-10), and consigned to an eternity in the lake of fire (Matt 8:29; 25:41; Rev 20:10).

- B. Consider the verb tenses. Is Cain in hell? Yes, but not his body. Will he be cast into hell in the future? Yes, when he has his body and is formally sent to the place of torment (Rev 20:11-15).
- C. If *glorified* can be used in the past tense for the elect's future glorification, so can *cast them down to hell* be used in the past tense for the future of the devils.

And delivered them into chains of darkness.

- A. They are in metaphorical chains (angels are immaterial; chains are material).
- B. They are restricted in their activities from entering the abode of God and light.
- C. They squandered all the glorious light of God's presence and heaven by sin.

To be reserved unto judgment.

- A. They know well Jesus Christ will consign them to eternal torment (Matt 8:29).
- B. After a final outburst, Jesus will cast them into the lake of fire (Rev 20:7-10).

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

And spared not the old world.

- A. The second example of God's judgment on wicked creatures is Noah's Flood.
 1. The introduction to false teachers ended with judgment and damnation (1-3).
 2. To comfort readers, Peter by the Spirit listed three examples of judgment.
 3. In each example, the godly righteous are delivered from the judgment (9).
- B. God severely judged the ungodly world of Noah's day by suffocation (Ge 6-8).
- C. Note use of *spared not*, which indicates no grace or mercy for sinning men.

But saved Noah the eighth person.

- A. Noah saved his family by walking with God (Gen 6:8-10; 7:1; Ezekiel 14:14).
- B. God destroyed the earth and suffocated all mankind with water, but saved eight.
- C. There is nothing positive said of the other seven, so we see Noah as a Saviour.

A preacher of righteousness.

- A. Noah preached godliness – he warned a generation by the Spirit (I Pet 3:18-20).
- B. Noah was a preacher of righteousness – he was saved while the rest drowned.
- C. Noah was a preacher of righteousness – in stark contrast to false teachers here.

Bringing in the flood upon the world of the ungodly.

- A. Jude did not use Noah's example, but Paul did in the hall of faith (Heb 11:7).

- B. Call us morbid to exalt the Flood, but there is profit (Ps 9:16-17; II Co 5:10-11).
- C. There is a great deal of willful ignorance about this earth-shattering event!

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

And turning the cities of Sodom and Gomorrha into ashes.

- A. The third example of God's judgment on wicked creatures is burning of Sodom.
 - 1. The introduction to false teachers ended with judgment and damnation (1-3).
 - 2. To comfort readers, Peter by the Spirit listed three examples of judgment.
 - 3. In each example, the godly righteous are delivered from the judgment (9).
- B. God burned the cities of the sodomites and overthrew them by fire until ashes.
- C. God is a consuming fire, which demands our reverent worship (Heb 12:28-29).

Condemned them with an overthrow.

- A. The men of Sodom were wicked, and sinners exceeding (Gen 13:13; 18:20-21).
- B. Their sin is clear – *going after strange flesh* – same sex (Ge 19:1-11; Jude 1:7).
- C. Reject sodomites today reducing Sodom's sin from sodomy to poor hospitality.
- D. Why were homosexuals called sodomites for 4000 years? For being unfriendly?

Making them an ensample unto those that after should live ungodly.

- A. Compare Jude's version of Sodom's sin and God's fiery judgment (Jude 1:7).
- B. The fire that burned Sodom is called eternal fire, for the Sodomites went to hell.
- C. Sodom's burning was an example of what will occur to others living wickedly.
- D. Sodom was not the last fire to devour a city; a worldly conflagration is coming!

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

And delivered just Lot.

- A. God saved this carnal believer by great mercy; he had not totally compromised.
- B. The word *just* does not mean *only* Lot, for his two daughters were also saved.
- C. The word *just* here means he was justified in Christ by covenant, vitally just by the Spirit's new man, and practically just enough to be vexed by Sodom's sins.

Vexed with the filthy conversation of the wicked.

- A. Sodomy is *filthy conversation* here, which means dirty conduct, not bad speech!
- B. How vexed are you with the *filthy conversation* of Americans (Psalm 119:136)?

- C. The angel with the inkhorn marked those that sinned against sins (Ezek 9:1-11).
- D. For more about this angel ... <http://www.letgodbetrue.com/pdf/an-angel-with-an-inkhorn.pdf>.

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

For that righteous man.

- A. Lot was born again with a righteous new man (Eph 4:24), grieved by their sins.
- B. No matter what you think after reading Genesis 19, the Spirit has Lot righteous.
- C. The issue here is vital and practical righteousness, not legal standing in Christ.

Dwelling among them.

- A. Lot moved his family near Sodom to begin, which started his ruin (Gen 13:12).
- B. We then find his house in Sodom, where the angels had to visit to save him.
- C. We then find he had married three of his daughters to these local perverts.
- D. We then find he sat in the city gate of Sodom, where civil rulers generally sat.
- E. He could have saved his family and himself from this vexation by moving out.

In seeing and hearing.

- A. The public and profane nature of sodomites meant that Lot had to see and hear.
 - 1. As recently in America, the sodomites have boldly come out of their closets.
 - 2. Sitting in Sodom's gate, Lot was exposed to much of their ungodly lives.
- B. If you read or watch worldly news or entertainment, their bias is always present.
 - 1. Hopefully you and your children are still revolted to see sodomites in public.
 - 2. Hopefully you and your children are angered by defense of them in speech.

Vexed his righteous soul from day to day with their unlawful deeds.

- A. Their deeds were unlawful, which leads to a consideration of the legality of sin.
 - 1. Surely the city ordinances of Sodom allowed sodomy as in America in 2015.
 - 2. God had ruled against sodomy in the marriage ordinance (Genesis 2:21-25).
 - 3. Moses had ruled against sodomy in the particulars of his Law (Lev 18:22).
 - 4. Nature ruled against sodomy by making it revolting to most (Rom 1:26-27).
 - 5. The N.T. as well condemns sodomy (Rom 1:24-27; I Cor 6:9; I Tim 1:10).
 - 6. It does not matter at all if society makes it legal – because it is sin to God.
- B. A righteous soul will be vexed with sight and sound of wicked, riotous living.
 - 1. This is more than legal righteous standing before God, since it affected him.
 - 2. He was practically righteous but could not extricate his family out of Sodom.
 - 3. Many Christian men have vexed spirits but insufficient manhood to lead.

- C. **Vexation.** The state or fact of being mentally troubled or distressed, in later use by something causing annoyance, irritation, dissatisfaction, or disappointment.
- D. You can reduce vexation or nearly extinguish it by allowing wicked influences.
 1. We summarize five inputs ... Bible reading, prayer, friends, music, movies.
 2. The world will desensitize you to their corruptions as they have themselves.
 3. Where sin abounds, love of God and godliness will turn cold (Matt 24:12).
 4. The conscience can be seared as with a hot iron to no longer feel (I Tim 4:2).

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

The Lord knoweth how to deliver the godly out of temptations.

- A. The three examples show God can deliver the godly and still punish the wicked.
 1. The three examples from history are classic, ferocious, terrible judgments.
 2. But in each case – elect angels, Noah and family, Lot and girls – were saved.
 3. Joshua and Caleb were saved from the death of the rest of their generation, Rahab and her house were delivered from the annihilation of Jericho, Jeremiah saved from the Chaldean razing of Jerusalem, and Christians were delivered from the destruction of Jerusalem in 70 A.D. by the Roman army.
 4. The elect have been delivered from the final wrath to come (I The 1:10; 5:9).
- B. The *temptations* here are afflictions, judgment, and punishment by the context.
 1. The sense of enticing attractions to sinful lusts has not been dealt with here.
 2. The clear comparison is about the judgment of the unjust in the next clause.
 3. The English language justifies this archaic sense of the word (OED).
 4. **Temptation.** A severe or painful trial or experience; an affliction, a trial.
- C. The Spirit used *temptations* elsewhere in the Bible for afflictions, judgments, and punishments, and we compare such usage (Deut 4:34; 7:19; 29:2-3; Job 5:19; Ps 34:15-19; Luke 8:13; Acts 20:19; Jas 1:2; I Peter 1:6; Rev 3:10).

And to reserve the unjust unto the day of judgment to be punished.

- A. This is primarily the final day of judgment of the wicked being cast into hell.
 1. It is appointed unto men once to die and after that the judgment (Heb 9:27).
 2. Sinners are reserved to punishment like angels to judgment (2:4; Jude 1:6).
 3. Jesus sees and divides goats from sheep easily (Mal 3:16-18; Mat 25:31-46).
 4. Even when wheat and tares look alike, the angels will sever (Matt 13:38-40).
- B. There are also judgments in this life and world, but He can preserve the godly.
 1. God will judge the wicked, false teachers here, and He'll deliver the godly.
 2. He can do this even when the wicked and godly are mixed in a church, as at Corinth and what He described doing at Thyatira (I Cor 11:30; Rev 2:18-25).

3. Sometimes they are combined in a way, like Sodom suffering eternal life.
- C. Do not doubt; God will certainly judge wicked men, as three examples proved.

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

But chiefly.

- A. Jude's words by the Spirit are these: *Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities (Jude 1:8).*
 1. Jude used *likewise* and *also* for a connection from Sodom to false teachers.
 2. Did Jude get your mind with *filthy dreamers*? Sexual fantasies are dirty sins.
 3. The thought of foolishness is sin (Pr 24:9). Job did not fantasize (Job 31:1).
 4. We must hate compromise pertaining to fornication, sodomy, uncleanness.
 5. Dominion is good. An overbearing authority is no excuse. Despise it not!
 6. Jude labeled the danger as turning God's grace into lasciviousness (1:4), which by this context we must stress as sexual excess and civil disrespect.
 7. Jude will justify us using the example of Korah and his gainsaying (1:11).
- B. Peter saw two marks of apostates as being sexual immorality and civil rebellion.
 1. Here are the top two of *false teachers, damnable heresies, pernicious ways.*
 2. Here are top causes of *swift destruction, judgment, damnation, punishment.*
 3. Faithful ministers will blast away against both of these common temptations.
 4. A godly people to be saved from the God of judgment must be pure in both.
- C. The God of heaven, the God of the Bible, is committed to punishing the unjust.
 1. Peter is in the middle of long sentence here that runs from 2:4 to 2:10a.
 2. Note three examples of punishment (4-6); note God reserving men to it (9).
 3. The conjunction *but* here indicates two criminals of very great wickedness.
 4. Two offences – sexual excess, civil rebellion – are objects of God's wrath.
 5. Of sins of the unjust and false teachers, God hates these sins above others.
- D. Keep in mind here the underlying argument is the character of false teachers.
 1. God holds ministers accountable for sexual purity and respect of authority.
 2. He will judge with extra certainty and severity those that sin these ways.
 3. Two sins greatly corrupt and defile the nature and reputation of Christianity.
 4. These two sins may best expose the lusts of the flesh, eyes, and pride of life.
 5. The baser lusts of men (brute beasts in context) are exposed by these sins.
- E. If God's blessings are quite sparse in your life, examine yourself by these two.

Them that walk after the flesh in the lust of uncleanness.

- A. Fleshly lusts of uncleanness is the first of two categories of sin – sexual sins.

1. **Uncleanness.** Moral impurity; sexual fornication or filthiness; an act of it.
 2. Uncleanness shall not gain heaven (Ga 5:19-21; I Thes 4:7; II Cor 12:20-21).
 3. Uncleanness is a broad group of sexual sins (Lev 20:21; Nu 5:19; Ro 1:24).
 4. Here is another broad category comparable to filthiness to catch any sexual sins that might not line up perfectly with adultery, fornication, or sodomy. Pornography, effeminacy, and similar sexual sins fall into this broad term.
 5. Context includes eyes full of adultery, unable to stop sinning (II Peter 2:14).
 6. Jude calls it *defiling the flesh*, including sodomy with fornication (Jude 1:7).
 7. Fornication and adultery do defile (Gen 34:2,5,27; Lev 18:20; Num 5:13).
 8. It is marriage that honors sex and removes any defiling character (Heb 13:4).
- B. Sexual immorality – pandering to lusts of the flesh – is treason against Christ.
1. Compromising God’s gospel quickly leads to breakdown of sexual restraint.
 2. Jude wrote these teachers turned God’s grace into lasciviousness (Jude 1:4).
 3. Fornication by joining bodies ties the Holy Ghost to a harlot (I Cor 6:12-20).
 4. Context includes eyes full of adultery, unable to stop sinning (II Peter 2:14).
- C. We live in the fulfillment of this prophecy: sexual sanctification is long gone.
1. Churches in this country have backslid greatly; we must not go with them.
 2. Take a stand for modest clothing, television, activities; see what happens.
 3. Take a stand for virginity in dating and marriage; see what happens to you.
 4. Television, movies, Internet leave pornography of every sort a click away.
 5. Casual sex, sexting, hook-up sites, selfies, and such make it an epidemic.
- D. Ministers must be examples and standards of sexual fidelity and temperance.
1. Polygamy was allowed for patriarchs, but it is not for bishops or deacons!
 2. Consider this New Testament standard for greater marital/sexual integrity.
 3. One sin of David not punished directly was taking many wives (De 17:17).
 4. Solomon’s excessive and extreme polygamy followed David’s polygamy.

And despise government.

- A. Despising government is a second major category of sin God severely punishes.
1. God has set up offices of human authority; we are to honor and obey them.
 2. Resisting civil authority – the gods of this earth – is to resist God Himself.
 3. Existing powers in civil government are by God (Ro 13:1-7; I Pet 2:13-17).
 4. We may dislike many things about rulers, but their offices are from the Lord.
 5. God condemns cursing civil rulers even in your heart (Ec 10:20). Believe it!
 6. He condemns even meddling with those given to civil change (Pr 24:21-22).
 7. What faults a child sees or hears in his parents is fully irrelevant to his duty.
 8. Between a brat teenager and a disrespectful “patriot,” the adult is far guiltier.
 9. If you read political stuff, remember that all reporters have an agenda and bias, so that conservative or “Christian” sources will provoke you to this sin.
 10. Some of the harshest N.T. language is reserved for this political wickedness.

11. Neither God, nor nation, nor we are depending on you to preserve the nation.
 12. For not vigilance by citizens does so, but righteousness and prayers of saints.
 13. Even more so is there no help by the “informed,” the talking, the meddling.
 14. For more than noise and froth for God – honoring authority honors Him!
 15. Honor it to honor God; do not despise it (I Sam 8:6-7; 10:18-19; 12:16-25).
- B. Peter’s audience of Jews had temptations to resent or resist civil government.
1. Americans in 2015 have no reason, with greater liberty and prosperity ever!
 2. They were Jews living under Rome in what is central or western Turkey.
 3. Though citizens of states and nations far from Rome, they were under Rome.
 4. They were a small Jewish minority living under a large majority of Gentiles.
 5. They were Christians that made them enemies of both the Jews and Gentiles.
 6. The Jews were as nationalistic and as rebellious as any group of people ever.
 7. Paul gave an incredible example as a Jew honoring Nero Caesar as king!
- C. It is easy to build a ministry on anti-government rhetoric, for all men despise it.
1. Consider Carl McIntyre, Jeremiah Wright, Jerry Falwell, MLK, Jr., etc.
 2. The natural man loves to hear civil rulers criticized; spiritual men despise it.
 3. Natural men that know not God will flock to hear political conspiracies, etc.
 4. Innate rebellion against authority is most easily provoked about civil rulers.
 5. There are few if any lovers of Jesus Christ tempted to rail against the gods!
 6. The author has known those who preached the gospel but criticized rulers.
 7. The JBS and Christianity have no connection but the name of a missionary.
 8. Guessing political conspiracies is the biggest waste of time by any measure.
 9. Politics, conspiracies, Constitution, voting, etc. have no place in the pulpit.
- D. Ministers of the gospel must be examples of honor and submission to rulers.
1. If they will not honor civil rulers, why should church members obey them?
 2. If they must hold the ideal e.g. polygamy, they should highly honor rulers.
- E. The hypocrisy and inconsistency of anti-government patriots are confounding.
1. Those who chafe, criticize, and rebel expect others to honor and obey them.
 2. They oppose themselves by expecting one thing but giving another thing.
 3. They hate unions for organizing the rabble but attend meetings for the same!
 4. They claim to love God’s sovereignty, but by it He chose offices and men!
 5. They claim to love God’s sovereignty, so change will only occur by Him!
- F. Jude by the Spirit called it *despising dominion*, which noun is a fit for rulers.
1. Sons of Belial, a name to avoid, despised King Saul (I Sa 10:27; 11:12-15).
 2. Despising rulers is despising God (I Samuel 8:6-7; 10:18-19; 12:16-25).
 3. Despising authority in general is despising God (Rom 13:1-7; I Pet 2:13-17).
 4. A simple rule to follow to measure doctrine is to reject disrespect of rulers.
- G. If we open up this verse to its breadth, see all spheres of authority (Ps 119:96).
1. Honoring parents is right and declining (Eph 6:2-3; Prov 30:17; II Tim 3:2).
 2. Reverencing husbands is outdated and ridiculed today (Eph 5:33; I Pet 3:6).

3. Obey masters, even if brethren, is no longer taught (I Tim 6:1; Titus 2:9-10).
 4. Esteem ministers, for they are ordained to rule (I The 5:12-13; Heb 13:7,17).
 5. Every Christian anarchist/patriot expects or demands the first three spheres!
- H. Yielding to rulers and pacifying them is a rule of wisdom under any authority.
1. God taught this several times for our learning (Pro 16:14; 25:15; Eccl 10:4).
 2. Passive rebellion is as wrong as active rebellion – both are rebels (Pr 29:19).
- I. Before leaving this descriptive phrase to move to other ones, let us fill it out.
1. The following descriptions, which are covered thoroughly in the paragraphs below, focus on the verbal sins of *speaking evil* and *railing accusations*.
 2. But there is more to civil rebellion and government disrespect than speaking.
 3. There is leaving your place to confront or oppose civil authority (Eccl 10:4).
 4. There is meddling, or reading, those with revolutionary bents (Pr 24:21-22).
 5. There is no supplicating, interceding prayer, or thanksgiving (I Tim 2:1-3).
 6. There is illegal evasion or legal begrudging of taxes (Rom 13:7; Matt 22:21).
 7. There is the internal thought of cursing that is not made audible (Ecc 10:20).
 8. There is facial or body language of disrespect (Neh 2:1-2; Pr 29:19; 30:17).
 9. There is propriety of honorable address (Ac 26:25; I Pet 2:17; I Sam 10:24).

Presumptuous are they.

- A. It is presumption because authority is from God, both the office and man in it.
1. **Presumptuous.** Characterized by presumption in opinion or conduct; unduly confident or bold; arrogant, presuming; forward, impertinent.
 2. **Presumption.** The taking upon oneself of more than is warranted by one's position, right, or (formerly) ability; forward or over-confident opinion or conduct; arrogance, pride, effrontery, assurance.
 3. **Presume.** To take upon oneself, undertake without adequate authority or permission; to venture upon.
 4. Think of false prophets (Deut 18:20,22) or Haman's presumption (Est 7:5).
 5. Presumptuous disregard of a judge's ruling brought death (Deut 17:8-13).
 6. Think about Korah presuming on Moses and Uzziah presuming on priests.
- B. A basic reason persons despise civil government is due to foolish presumption.
1. They presume they have leadership qualities and could do the official's job.
 2. They presume they are as capable of those in office and deserve the office.
 3. This is generally based on surviving a newspaper route or driving a taxicab.
 4. They presume they know all the varied factors to be managed by the official.
 5. They presume they could easily manage such factors better than the official.
 6. They presume their sources of information are accurate, complete, and true.
 7. They presume their what-if analyses would surely work like falling off a log.
- C. Compare the view of a civil office by Solomon to that of Miriam and Korah.
1. Solomon confessed his ignorance and asked God for help to be able to do it.

2. However, Miriam and Korah presumed on an office and officer to their hurt.
3. Miriam and Korah were punished ... <http://www.letgodbetrue.com/pdf/miriam-and-korah.pdf>.

Selfwilled.

- A. A mark of *selfwill* – arrogant rebellion to do your own thing – is to resent rulers.
- B. **Self-will.** Willful, obstinate persistence to follow one’s own desires or opinions.
 1. This is rebellion and stubbornness; marks of fools and worse (Pr 26:12-16).
 2. Compare Saul (I Sam 15:22-23), the rich (Ps 49:6), and bishops (Titus 1:7).
 3. These are brute beasts that cannot be ruled or trained and thus worthless.
 4. In any sphere of society, these problem persons are to be severely punished.
- C. Prudence and wisdom are gained not by self-thinking but rather other-learning.
 1. Safety is by a multitude of counselors, not thinking you have a good idea.
 2. The human heart is very deceitful; you need to check your ideas with others.
 3. You want counselors not emotionally or financially involved like yourself.
 4. It is wisdom to subject all your thoughts to the judgment of other wise men.

They are not afraid to speak evil of dignities.

- A. There are good reasons to fear civil officials and avoid speaking evil of them.
 1. Since the official was ordained by God, you despise His lawful ordinance.
 2. Since the civil official is from God for your good, you are despising a gift.
 3. Since the ruler is God’s ambassador, you oppose His sovereign appointee.
 4. If the civil official has the authority God intended, he can cut off your head.
 5. If you are in any position of authority, you should want to exemplify respect.
 6. David carefully honored Saul as God’s anointed (I Sa 24:6; 26:9; II Sa 1:16).
 7. To learn these points (Rom 13:1-7) ... <http://www.letgodbetrue.com/pdf/romans-thirteen.pdf>.
- B. So important is this matter that God’s laws about such speech are very severe.
 1. Cursing, speaking lightly, or disrespectful facial expressions about or to parents was a capital crime (Ex 21:17; Lev 20:9; De 27:16; Pr 20:20; 30:17)!
 2. God called civil rulers *gods*, and they were not to be cursed (Exodus 22:28).
 3. They were not even to be cursed in your heart thinking of them (Eccl 10:20).
 4. Back in the old days, parents punished children for calling policemen “pigs.”
 5. Parents also punished children for calling them the “old man” or “old lady.”
 6. It is hard to grasp parents requiring *sir* and *mam* but disrespect for president.
 7. When Paul was caught cursing the high priest, he repented publicly, even though the high priest was wrong and Paul’s charge correct (Acts 23:1-5).
 8. This author heard Christians call IRS agents *public servants* disrespectfully, which terminology is Biblical, for they are God’s ministers (Rom 13:4)!
 9. Abraham Lincoln’s *of the people* and *by the people* is not true (Rom 13:1-2), for it is of and by God! Reject such thinking or you will be disrespectful.
 10. Be careful reading the Declaration of Independence and its presumptions.

- C. What does it mean to *speak evil of dignities*, since that is the terminology here?
1. The terminology below will be to *bring railing accusations* against officials.
 2. It is ... disrespectful use of names and/or charging them with wrongdoing ... or any other form of setting light, demeaning, mocking, cursing, jesting ... or any lack of proper honor and reverence that is expected for high offices.
 3. Whether you are right or not is irrelevant; the office still deserves its honor.
 4. Whether the official is a sinner or pervert is irrelevant; think Saul and Nero.
 5. It is showing proper deference to a dignified office regardless of the person.
 6. Elihu knew the will of God and law of nature in this matter (Job 34:16-19).
 7. Paul corrected himself from this sin even when he was right (Acts 23:1-5).
 8. If the ruler rises up against you, whether right or wrong, submit (Eccl 10:4).
 9. Forbearing is the means to deal with a prince, not threatening, etc (Pr 25:15).
 10. Think ... take the right honor owed any other sphere and increase it to a *god!*
 11. Think ... *he's an idiot ... pig! ... traitor! ... he should be a janitor ... his wife is a baboon ... all he does is golf ... a woman governor is ridiculous ... Obama (without his title) ... Biden's a fool ... Nikki Haley (no title) ... they're a bunch of devil-possession buffoons ... he takes more vacations than anyone I know ... I hate him ... his only qualification is graduating Harvard Law School by EEOC ... if he didn't have a teleprompter he couldn't speak ... he wouldn't know Constitutional law if it introduced itself to him.*
 12. When in court, try calling the judge an atheist, communist, or idiot (like you do in private or read from others) instead of addressing him as *Your honor!* The result should help you understand what is acceptable and what is not!
- D. Simply consider Christian reverence of parents, husbands, masters, and pastors.
1. The Bible comparably honors, defends, and revenges all authority spheres.
 2. Snotty kids by words or looks are cursed and killed (Deut 27:16; Pro 30:17).
 3. Wives are to reverence husbands e.g. call them lord (Eph 5:33; I Peter 3:6).
 4. Honoring parents is much more than obedience, and you are to honor rulers!
- E. David let Shimei live due to his guilt, but Solomon killed him (II Sam 16:5-14).
- F. You should *be afraid* to speak evil of rulers for the reasons and examples here.
- G. For much more about authority ... <http://www.letgodbetrue.com/pdf/authority-ordinance-of.pdf>.
- H. For paying taxes to a nation ... <http://www.letgodbetrue.com/bible/practical/christian-and-taxes.php>.

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

Whereas angels.

- A. The conjunction *whereas* functions here as an inspired disjunctive for contrast.
1. Evil men that despise government are proven wrong by an inspired contrast.

2. **Whereas.** As adversative conjunction. Introducing a statement of fact in contrast or opposition to that expressed by the principal clause: While on the contrary; the fact on the other hand being that.
 3. Jude's version of the same (though different application) used *yet* (Jude 1:9).
 4. There is a disjunctive *but* after angels, keeping the contrast (v.12; Jude 1:10).
- B. Peter by the Spirit gave an illustration to prove reverence of authority was right.
1. If you think the precept too strict and too severe for reality, check this out!
 2. His example is exceptionally wise and weighty, for angels are above men.
 3. The angels here are the elect and holy angels, the only ones *before the Lord*.
 4. The name of the example in Jude is Michael, the archangel of God's people.
 5. The fallen and wicked angels have no such restraint but slander as they will.
- C. How do elect and holy angels, who hold various ranks, treat human authority?
1. The holy angels are extensions of God's will in the world. Learn from them!
 2. Angels in the Bible are called principalities, powers, thrones, dominion, etc.
 3. They hold offices and roles in the affairs of nations above rulers (Da 10:13).
 4. They know all about authority, for they were given ranks by their Creator.
 5. They function together very well; Jesus said their kingdom was not divided.

Which are greater in power and might.

- A. To grasp the comparison's value and power, Peter reminded you about angels.
1. Angels are spirit beings operating in God's presence that influence nations.
 2. They are greater than men by every innate measure – here *power and might*.
 3. They are greater in intelligence, knowledge, dignity, wisdom, strength, beauty, holiness, foresightfulness, obedience to God, care for oppressed, etc.
 4. If any class of beings has a right to criticize human rulers, it is good angels.
 5. You are not so qualified, see abuse so clearly, and report to such authority.
- B. A common excuse for railing on officials is perceived or real ruler inferiority.
1. By the nature of public office leaders' backgrounds and abilities are known.
 2. Are there more intelligent men in a nation than its president? Of course!
 3. Are there men with more management skill than its president? Of course!
 4. Are there men with more business experience than its president? Of course!
 5. Are there men with more economic or foreign knowledge? Most definitely!
 6. But God does not care whatsoever, for those other men are not in the office.
 7. Should a child with an IQ of 120 despise a parent with an IQ of 90? At all?
 8. How about a wife with an IQ of 135 married to a man with one of only 100?
 9. Should an employee with an IQ of 150 honor a manager that only has 110?
 10. Should a sergeant with two tours despise a lieutenant fresh out of school?
 11. Typical of God's glorious word, the Bible gives us this powerful argument.
 12. Does a righteous man have the right to despise a sinful ruler? Try David!
 13. Do the holy angels despise and rail against wicked human rulers? Never!

14. Abuse of authority, or real dominion, demands obedience (I Pet 2:18-20).

Bring not railing accusation against them before the Lord.

- A. God's angels do not rail accusingly against Alexander the Great, Adolph Hitler, Idi Amin, President Obama, Joseph Stalin, Mao Zedong, Fidel Castro, etc., etc.
- B. This remarkable comparison should grab your attention to hate sin in this issue.
 - 1. They do not use railing accusation against the very worst human authorities.
 - 2. The last noun that is the antecedent for *them* in this verse must be *dignities*.
 - 3. We know they watch hair length on women, looking for rebels (I Cor 11:10).
 - 4. And ministers are charged against partiality by appeal to them (I Tim 5:21).
- C. What does it mean to bring *railing accusations*, since that is the wording here?
 - 1. The terminology above was to *speak evil of dignities* against civil officials.
 - 2. It is ... disrespectful use of names and/or to charge them with wrongdoing.
 - 3. Whether you are right or not is irrelevant; the office still deserves its honor.
 - 4. Whether the official is a sinner or pervert is irrelevant; think Saul and Nero.
 - 5. It is showing proper deference to a dignified office regardless of the person.
 - 6. Elihu knew the will of God and law of nature in this matter (Job 34:16-19).
 - 7. Paul corrected himself from this sin even when he was right (Acts 23:1-5).
 - 8. If the ruler rises up against you, whether right or wrong, submit (Eccl 10:4).
 - 9. Forbearing is the means to deal with a prince, not threatening, etc (Pr 25:15).
 - 10. Think ... take the right honor owed any other sphere and increase it to a *god!*
 - 11. Think ... *he's an idiot ... pig! ... traitor! ... he should be a janitor ... his wife is a baboon ... all he does is golf ... a woman governor is ridiculous ... Obama (without his title) ... Biden's a fool ... Nikki Haley (no title) ... they're a bunch of devil-possessed buffoons ... he takes more vacations than anyone I know ... I hate him ... his only qualification is graduating Harvard Law School by EEOC ... if he didn't have a teleprompter he couldn't speak ... he wouldn't know Constitutional law if it introduced itself to him.*
 - 12. When in court, try calling the judge an atheist, communist, or idiot (like you do in private or read from others) instead of addressing him as *Your honor!*
The result should help you understand what is acceptable and what is not!
- D. What does it mean *before the Lord*, which further modifies the angel contrast?
 - 1. Angels operate in the presence of God, so their reports of men are to Him.
 - 2. Remember Satan coming among the angels of God with accusations of Job.
 - 3. Even in the presence of infinite holiness, holy angels do not slight evil men.
- E. But what about God's prophets in the Bible that identified sin in national rulers?
 - 1. God's prophets identify sin as His ambassadors (II Sam 12:7; Matt 14:3-4).
 - 2. John reproved Herod respectfully; you are not John or his cousin (Mat 14:4).
 - 3. Daniel told Nebuchadnezzar to break off his sins for tranquility (Dan 4:27).
 - 4. Stating sin respectfully is not a railing accusation or disrespectful criticism.

5. The last we knew, you were not a prophet and God had not so called you.
 6. *It is not right to have your brother's wife ... vs. ... Go up, thou bald head.*
 7. See the huge difference: *Abortion is wrong ... vs. ... The president is stupid.*
- F. God has ordained honor and respect for all His offices and all His men in them.
1. It is high presumption for citizens to rail on civil rulers – ministers of God.
 2. Should children, knowing nothing of parenting, be allowed to mock parents?
 3. Should children defy their children or sit in judgment on their decisions.
 4. God has strong resentment of such children (De 27:16; Pr 30:17; Is 49:9-10).
 5. Should wives jest, criticize, mock, or condemn husbands? Any man agree?
- G. Jude by the Holy Spirit made his argument in a different direction than Peter.
1. Here is Jude's argument: *Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee (Jude 1:9).*
 2. Note a different disjunctive, *yet*, which shows the comparison and contrast.
 3. Jude's argument by angels ... even Michael refused to rebuke even Satan!
 4. No being is more corrupt and wicked than Satan ... but he holds an office!
 5. There was a fight; Michael was right; he did charge Satan even when hot!
 6. Shouldn't Michael sarcastically mock the devil to other angels? God forbid!
 7. You are no Michael, nor anything close, nor even a toll collector in the U.S.
 8. Your president is no Satan, not even close, but does many things for good.
 9. The evil or future of a person is authority is no grounds to be disrespectful.
 10. The good or position you might have yourself is no grounds for disrespect.

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

But these.

- A. The inspired disjunctive *but* draws a contrast between angels and false teachers.
1. Angels, as verse 11 shows, honor authority, even of wicked human rulers.
 2. *But* – in contrast to angels – these wicked apostates act like lower animals.
 3. These wicked men are found wanting in comparison to angels, so Peter rather showed their proper comparison to brute beasts of the animal world.
- B. Jude's words by the Spirit are these: *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves (Jude 1:10).*

As natural brute beasts.

- A. What is a *brute beast* here, so we might fully grasp the condemnation of rebels?
1. **Brute.** Of animals: Wanting in reason or understanding. Of human beings, their actions, and attributes: Brute-like, brutish; dull, senseless, stupid; unintelligent, unreasoning, uninstructed; sensual. Compare Jude 1:10 only.
 2. **Brutish.** Of or pertaining to the brutes, or lower animals, as opposed to man.
 3. The Bible uses *brutish* to mean a lack of ordinary human understanding – fool-like in thinking and conduct comparable to an animal (Ps 49:10; 92:6; 94:8; Pr 12:1; 30:2; Is 19:11 Jer 10:8,14,21; 51:17; Ezek 21:31).
 4. In current vernacular, we would say *like stupid animals* or *ignorant beasts*.
 5. David described men like horses and mules needing bit and bridle (Ps 32:9).
 6. On the contrary, men should be different by intelligence (Job 35:11; Jer 8:6).
- B. The adjective *natural* further depicts lack of intelligence and higher reasoning.
1. Compare Jude's arrangement, *what they know naturally, as brute beasts*.
 2. Their only operating senses are instinct and belly, not intellect and spirit.
 3. They lack ability for higher reasoning and intelligent learning of wisdom.
 4. Kings' hearts are unsearchable: they know far more than you (Prov 25:2-3).
 5. What would today's press say about Solomon's ruse with two prostitutes?
 6. What would they say about his reversal with his mother about Adonijah?
- C. This is not a nice comparison; wise men will learn God's full opinion of them.
1. Your previous esteem or established view about rebels is entirely irrelevant.
 2. We love the mind of the Lord in other things, so we should love it here also.
 3. God cannot stand men that want to accuse, criticize, or disrespect authority.
 4. They cannot grasp God's ordination of authority or the difficult nature of it, so they despise God Himself, the giver of authority, and the men who rule.
 5. This is a trait of wicked men; we must identify it and learn to hate it much.
 6. Wicked men reveal themselves, if you listen to them about the five spheres.

Made to be taken and destroyed.

- A. This phrase applies to the wicked men, not to the beasts, as the next clause also.
1. The phrase, *made to be taken and destroyed*, is independent, nonrestrictive.
 2. The phrase, *speak evil of the things ...*, applies past beasts back to *these*.
- B. Brute beasts, though foolish and ignorant, are often put to work for mankind.
1. Domesticated horses, oxen, and cattle can be very productive and valuable.
 2. It is the undomesticated beasts that only follow instinct that must be killed.
 3. It is domesticated beasts with rabies or similar diseases that must be killed.
- C. The best solution for rebellious men in any sphere is to take and destroy them.
- D. See the extensive Bible study entitled, "Authority Exalted and Enforced."
- E. Examples of *made to be taken and destroyed* are useful to appreciate the crime.
1. Miriam criticized Moses, though a sister, God punished her (Num 12:1-16).

2. Korah and company criticized Moses, and God killed 14,954 (Nu 16:1-50).
3. For much profitable detail ... <http://www.letgodbetrue.com/pdf/miriam-and-korah.pdf>.
4. Forty-two children learned not to mock God's man Elisha (II Kgs 2:23-24).

Speak evil of the things that they understand not.

- A. The speaking evil should not be separated from the context of dignities (2:10).
 1. A person wanting to minimize civil authority could introduce other *things*.
 2. This phrase should also be understood in light of railing accusations (2:11).
- B. These mouthy rebels are like natural brute beasts by sounding off in ignorance.
 1. The base lusts of the belly come out in men that do not recognize authority.
 2. They criticize those they do not know that perform duties they do not know.
 3. They criticize choices and decisions for factors/reasons they cannot know.
 4. Only the president himself knows all he must weigh in his many decisions.
 5. There is no such thing as "inside information" that means anything to God.
- C. The resentment that rises from someone telling you what to do is only brutish.
 1. The irritation that rises from someone being in an office over you is brutish.
 2. It is the same as a child talking against parental decisions it cannot grasp.
 3. It is the same as an employee talking against management decisions above it.
 4. It is the same as a wife resenting or cursing a husband for decisions he made.
- D. Corruption by rulers does not mitigate but increases submission (I Pet 2:18-22)!
 1. Civil officials do not owe their conduct to the governed but the Governor!
 2. The Governor among the nations will destroy them (Psalm 22:28; Matt 2:6).
 3. Rather than despise rulers, love the Ruler; He is higher than highest (Ec 5:8).

And shall utterly perish in their own corruption.

- A. Again, notice here, as in 2:1, they bring upon themselves their own corruption.
 1. Any man ending up in hell, either in Adam or himself, corrupted God's way.
 2. Jehovah God is a benevolent, fair, and just Being that rewards transgressors.
- B. **Utterly.** Without reserve or extenuation. In a complete or utter manner; to an absolute or extreme degree; altogether, entirely, absolutely; fully, thoroughly, out and out.
- C. God will avenge, defend, and exalt His ministers, whether religious or civil.
- D. Note well that this spirit and the words flowing from it are called *corruption*.
 1. This is fitting, since anarchists/patriots search out to expose civil corruption.
 2. But a child with a drunkard father has no right at all to railing accusations.
 3. But a wife with an unemployed husband has no right to railing accusations.

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

And shall receive the reward of unrighteousness.

- A. These wicked men creep into churches among saints, but God will punish them.
 - 1. It is important to retain the large context – false teachers in the church (2:1).
 - 2. Their damnation and judgment has been repeated several times (2:1,3,9,12).
 - 3. The emphasis is false teachers, but their apostate dupes are included (2:2-3).
- B. There is a sure reward for unrighteousness, and this axiom is to be remembered.
 - 1. The wages of sin is death, and every sinner will be paid (Ro 6:23; Heb 9:27).
 - 2. The *if ...then* conditions for punishment are severe (Le 26:18; De 28:16-68).
 - 3. Certain judgment of the wicked is a reward to them (Is 3:11; II Tim 4:14).
 - 4. Certain judgment of the wicked is a reward for the righteous (Ps 58:6-11).
 - 5. For reprobates punished in hate or the righteous in love, the reward comes!
 - 6. There is every reason to hate sin and avoid it like the plague (Heb 2:1-3).
- C. The reward for those considered here will be severe for their profane audacity.

As they that count it pleasure to riot in the day time.

- A. The terminology here is to magnify the boldness of their crimes and rebellion.
- B. They are so given to lusts they do not wait for dark (Pr 7:9; Jn 3:19; I Thes 5:7).
 - 1. With no restraint to their lusts, they crave sin day and night (Eph 4:17-19).
 - 2. What whores once wore only at night is now common for women in the day.
- C. They are so confident in their lusts that they feel no compunction or guilt for it.
- D. To riot is not throwing Molotov cocktails at buildings, but lascivious partying.
 - 1. The prodigal wasted his inheritance in riotous living with harlots (Lu 15:13).
 - 2. Solomon warned his son and young men of riotous living (Pro 23:20; 28:7).
 - 3. Christians must be sober and not riot, even if strange (Rom 13:13; I Pet 4:4).
- E. The reward for those considered here will be severe for their profane audacity.
- F. The boring, calm, dead atmosphere of rural America yesteryear was just right.
 - 1. The sobriety and temperance of previous generations protected against this.
 - 2. Consider the role of technology abuse ... <http://www.letgodbetrue.com/pdf/techno-sins.pdf>.

Spots they are and blemishes.

- A. The church ought to be pure and spotless, but they are spots and blemishes in it.
- B. The church of Christ is to be a chaste virgin presented in purity (II Cor 11:1-2).
 - 1. Pure religion before God the Father is spotless from the world (James 1:27).
 - 2. Our goal for the church should be the same as our Lord's goal (Ep 5:25-27).
 - 3. Christians must be aggressive getting such sinners out of the fire (Jude 1:23).

4. Churches are accountable for those they commune with, as Joshua at Ai.
5. See the warning to Corinth about a fornicator and John to churches of Asia.
- C. Christ coming in flaming fire, like the flood before, should alter us (II Pet 3:14).
- D. Compare use of *spot* with Moses' context already used (Deut 32:5 cp II Pe 2:1).
- E. David dreaded such spots, and he prayed for their removal (Psalm 144:7-8,11).
- F. It is just such hypocrisy by professors of religion that allow the world to accuse.

Sporting themselves with their own deceivings.

- A. It is a game to them to feign religion and enjoy full-blown satisfying of lusts.
- B. The false religion they preach is the one they practice – grace allows your lusts.
 1. Remember, Jude accused them of turning God's grace into lasciviousness.
 2. Remember, a whole generation of churches would pleasures more than God.
- C. Life is a game to them; life is a party; they think church a cover game for lusts.
- D. It is a shame to see them glory in carnality as belly worshippers (Phil 3:18-19).

While they feast with you.

- A. Working with sinners is okay (I Cor 5:9-11), but not communing or socializing.
- B. The churches had feasts of charity, which Jude identified in context (Jude 1:12).
 1. These feasts were suppers to benefit the poor and to promote brotherly love.
 2. Consider the plural use of *feasts*, the verb *feast*, and the prepositional phrase.
 3. The Lord's Supper, fulfilling the Passover, uses *feast* carefully (I Cor 5:8).
 4. The Lord's Supper is not eating, which is done at home (I Cor 11:20-22,34).
 5. Providing for the poor and including them ought to be important (Gal 2:10).
 6. Observe the fellowship and food of brethren in the early church (Acts 2:46).
 7. We accomplish this with potlucks, picnics, *fatted calf* feasts, and hospitality.
- C. For more about celebratory feasts ... <http://www.letgodbetrue.com/pdf/cause-for-mirth.pdf>.
- D. For more about the time for mirth ... <http://www.letgodbetrue.com/pdf/thanksgiving-2013.pdf>.

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

Having eyes full of adultery.

- A. Our brother Peter returns to the other sin of the two emphasized earlier (2:10).
- B. You can commit adultery with eyes and heart (Matt 5:28; Job 31:1; Prov 6:25).
 1. These men (and women) walk after the flesh in lusts of uncleanness (2:10).
 2. This powerful lust, if unchecked by Spirit and you, consumes (Pr 5:21-23).
 3. It is one thing like David to repent of adultery, but another to live in lusts.

- C. The issue here is grace turned into lascivious living without holiness (Jude 1:4).
 - 1. Our religion has abundant grace (Rom 5:20-21), but not for sin (Rom 6:1-7).
 - 2. The true grace of God teaches a life of self-denial and holiness (Tit 2:11-15).
 - 3. For more about false grace . . . <http://www.letgodbetrue.com/pdf/true-grace-and-false-grace.pdf>.

And that cannot cease from sin.

- A. These reprobates cannot stop sinning for there is no new man in them (I Jn 3:9).
- B. They are easily taken captive by the devil, lacking repentance (II Tim 2:25-26).
- C. The issue of sinning here is more than their inability, but their unwilling heart.
- D. Jeremiah blasted Israel; comparing them to leopards and Ethiopians (Jer 13:23).
- E. Self-examination is key (II Cor 13:5); are you pricked or cut (Acts 2:37; 7:54)?
- F. If you are not having victory over sin, read 1:1-5 again and cry out for mercy.

Beguiling unstable souls.

- A. Here is the second mention of two parties – the teachers and their hearers (2:2).
- B. False teachers with their false grace beguile (deceive or seduce) the unstable.
 - 1. Peter will explain this process more thoroughly in a few verses (2:18-19).
 - 2. A carnal gospel is obviously attractive to lusts (Jude 1:4; II Ti 3:1-5; 4:3-4).
 - 3. Note how false teachers prey on those with sins and lusts (II Timothy 3:6-7).
- C. Instability is unlearned, simple, or compromising (3:16; Ro 16:17-18; Jas 1:8).
 - 1. The unstable fall for the liberty of carnal, hypocritical, and lascivious grace.
 - 2. The unstable are generally born again believers but weak members in Christ.
 - 3. The purpose of the ministry is to establish believers against such (Eph 4:14).
- D. Your stability in the gospel is crucial for you to be saved from false teachers.
 - 1. What makes you unstable? Be double-minded about serving God (Jas 1:8).
 - 2. A man playing with the flesh is easy prey for false teachers with false grace.

An heart they have exercised with covetous practices.

- A. False teachers are discontent with their lives and greedily pursue more things.
 - 1. The following context shows that they are connected to covetous Balaam.
 - 2. Greedy ambition drives their religious pretences to use congregations (2:3).
 - 3. Jude described how they admire men's persons for advantage (Jude 1:16).
 - 4. Jesus warned the scribes and Pharisees on this greedy account (Matt 23:14).
 - 5. On the contrary, Paul was scrupulous to avoid covetousness (I Thess 2:3-6).
 - 6. On the contrary, apostles rejected respect of persons (I Tim 5:21; Jas 2:1-5).
 - 7. On the contrary, Paul taught Timothy real gain is contentment (I Tim 6:6).
 - 8. On the contrary, Paul taught Timothy against the love of money (I Ti 6:10).
 - 9. On the contrary, Paul required bishops free from greed (I Tim 3:3,8; Tit 1:7).
 - 10. What makes this difference? They lack the real love of Christ (Heb 13:5-6).
 - 11. Therefore, their hearts are always thinking on things God did not give them.

- B. You can exercise your heart by what you allow or choose for it to consider.
1. You can keep your heart – do not forfeit it – but it takes diligence (Pr 4:23).
 2. All sins begin in the heart, which needs to be ruled (Jas 1:13-16; Gen 6:5).
 3. The heart does have a default to sin, but you set your affections (Col 3:1-4).
 4. Rather than bodily exercise, we need exercise to godliness (I Tim 4:7-8).
 5. For Proverbs 4:23 ... http://www.letgodbetrue.com/proverbs/commentaries/04_23.php.
 6. For the heart of David ... <http://www.letgodbetrue.com/pdf/heart-of-david.pdf>.

Cursed children.

- A. By the context here and in Jude, they are reprobates (2:3-9,17; Jude 1:12-13).
B. These are not children of God, but of the devil and of wrath (John 8:44; Ep 2:3).
C. They shall hear their curse of King Jesus in the Day of Judgment (Matt 25:41).

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

Which have forsaken the right way, and are gone astray.

- A. There is a way of truth (2:2), and it is corrupted and slandered by false teachers.
B. The right way was once delivered to us, but false teachers go astray (Jude 1:3).
C. There is only one way that matters, and it is God's way defined in the Bible.
D. We want Samuel's spirit about teaching the good and right way (I Sam 12:23).
E. There is a way that seems right to men, but it leads to death (Pr 14:12; 16:25).

Following the way of Balaam the son of Bosor.

- A. The way of Balaam was to play with God's orders, keeping his motive of gain.
B. The angel confronted Balaam to charge him with a perverse way (Num 22:32).
C. He sought the wages and reward of Balak, king of Moab (2:15; Jude 1:11).
D. When he could not curse Israel, he taught uncleanness (Num 31:16; Rev 2:14).
E. There are two principal ways to choose – that of God and of false prophets.

Who loved the wages of unrighteousness.

- A. The trait of these false teachers emphasized here is covetous greed (2:3,14).
B. Jude described them as admiring men for the advantage gained (Jude 1:16).
C. Balaam could not let go of the offers Balak made to him to curse Israel.
D. Consider Paul's warning to Timothy about the danger of gain (I Tim 6:3-5).
E. Consider Paul's requirement for bishops free from greed (I Tim 3:3,8; Tit 1:7).
F. For more about Balaam ... <http://www.letgodbetrue.com/pdf/balaam-and-his-prophecies.pdf>.

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

But was rebuked for his iniquity.

- A. Peter reminded his audience of the folly of the prophet to debate with his ass.
- B. First the ass and then the angel rebuked him for his perverse way (Num 22:32).
- C. Note the character – *I have sinned* – but kept right on sinning into uncleanness.

The dumb ass speaking with man's voice forbad the madness of the prophet.

- A. The greedy covetousness of Balaam corrupted his senses to debate with his ass.
- B. He was so intent on going to meet Balak he misinterpreted the ass's actions.
- C. Asses are dumb in two senses – stupid, but unable to speak intelligently here.
- D. The ass saved his life by not carrying him forward into the angel of the LORD!
- E. For more about Balaam ... <http://www.letgodbetrue.com/pdf/balaam-and-his-prophecies.pdf>.

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

These are wells without water.

- A. The inherent trait of a well is water – without water a well is totally worthless.
 - 1. Weary travelers would see the well with joy but gain nothing helpful from it.
 - 2. Reprobate false teachers do not have God's Spirit in them nor give to others.
 - 3. They are empty of spiritual grace themselves and the ability to satisfy others.
- B. Ezekiel condemned a false gospel wrong for righteous and wicked (Eze 13:22).
 - 1. Consider this double effect of false teachers like Joel Osteen on his hearers.
 - 2. If elect are present, they are starved into sadness; the wicked are enhanced.
- C. Paul warned of false apostles of Satan with another Jesus (II Cor 11:3-4,13-15).
 - 1. The other Jesus can never satisfy like the Lord Jesus Christ of the Bible.
 - 2. The other Jesus is such an effeminate compromiser sinners are strengthened.

Clouds that are carried with a tempest.

- A. For this metaphor, think violently-tossed storm clouds moving without profit.
- B. These are not the wonderful clouds that move slowly and bring nourishing rain.
- C. These false teachers toss men to and fro with every wind of doctrine (Eph 4:14).
- D. Jude adds a metaphor of *wandering stars*, for no man can sail by their position.
- E. We need certain words of truth and must not move without a tsunami of proof.

To whom the mist of darkness is reserved for ever.

- A. As does Jude, the damnation of these men includes darkness over them forever.
- B. Jesus said those outside his kingdom are in darkness (Matt 8:12; 22:13; 25:30).

- C. Note the dark reservation they have ... comparable to the angels (2:4; Jude 1:6).
- D. The gospel doctrine is that wicked men are sent to the devil's hell (Matt 25:41).
- E. The lake of fire is another death for any not in the book of life (Mat 20:11-15).
- F. The lake of fire is never quenched and their worm never dies (Mark 9:43-48).
- G. For more about an eternal hell ... <http://www.letgodbetrue.com/pdf/is-there-a-burning-hell.pdf>.

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

For when they speak great swelling words of vanity.

- A. These false teachers do not tell you they serve the devil: *they sound awesome!*
 - 1. They parade themselves and their wives as if every couple could be them!
 - 2. They are a promotional pair no less than the liars at Amway conventions.
 - 3. They talk about God having a prosperity plan for everyone in the audience.
 - 4. They never mention Jesus but as an afterthought – God wants you rich, now!
 - 5. Their words are foaming, foolish, worthless, empty lies of hope for losers.
- B. They may likely be some of the most eloquent and entertaining pastors around.
 - 1. Recall, Paul warned of deceit as ministers of righteousness (II Co 11:13-15).
 - 2. They hide lies under good words and fair speeches (Ro 16:17-18; Col 2:4,8).
 - 3. They make the cross of Calvary the payment for you to be rich, famous, etc.
 - 4. They will promote their grace revolution and ridicule any terror (II Co 5:11).
- C. Instead of any vanity, let us teach Christ and Him crucified (I Co 2:2; Gal 6:14).
- D. Instead of personalities, let us exalt Christ and make Him preeminent (Co 1:18).

They allure through the lusts of the flesh, through much wantonness.

- A. These false teachers seduce Christians to relax and allow their lusts free reign.
 - 1. Every regenerate child of God still has the lusts of his flesh and his old man.
 - 2. If a pastor parades lusts, promotes lusts, or allows lusts, believers backslide.
 - 3. This great threat is to believers, carnal living of compromise with their lusts.
 - 4. False teachers that allow and promote worldly pleasure ruin many believers.
- B. Each child of God still has fleshly lusts, and false teachers can easily allure him.
 - 1. If a pastor fails to protect himself and doctrine, he can ruin many (I Ti 4:16).
 - 2. Paul's preaching creeps prey on women laden with divers lusts (II Ti 3:6-7).
 - 3. Weak and unstable believers prefer carnal living at contemporary churches.
- C. *Wantonness* is ungoverned, undisciplined, lascivious allowance of fleshly lusts.
 - 1. A woman with wanton eyes, as by Isaiah, is openly enticing to sin (Is 3:16).
 - 2. The prosperity gospel with its emphasis on worldly success is exactly this.

Those that were clean escaped from them who live in error.

- A. This is a third time about a class of persons distinct from the teachers (2:2,14).
- B. *Those* is a pronoun distinct from the two uses of *they* and a single use of *them*.
- C. *Those* were clean escaped from *them* in error, the false teachers and the world.
- D. *Those* were clean escaped from the world by knowing Christ (2:20 cp 1:1-4).
- E. This is a real *escape* – true conversion of regenerate elect by knowing Christ.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

While they promise them liberty.

- A. The pronoun *them* is the saints of God, and the pronouns *they* the false teachers.
- B. These words are the popular cry of false teachers ridiculing restrictive religion.
 - 1. This is an important phrase of this chapter – the message of false teachers.
 - 2. Jude described this as turning God’s grace into lasciviousness (Jude 1:3-4).
 - 3. This is the seeker sensitive movement of the last 30 yrs getting rid of rules.
 - 4. This is precisely the billboard of the First Baptist Church of Mauldin, SC: “If you’ll come back, we promise not to throw the book at you.”
 - 5. This is exactly the popular words, “Come as you are. Casual worship here.”
 - 6. Note Joseph Prince’s grace revolution without repentance, guilt, punishment.
 - 7. Note Joel Osteen’s prosperity chitchats with nary a mention of repentance.
 - 8. Perry Noble, Stephen Furtick, and Ron Carpenter locally make fun of any Bible-preaching church with a scriptural religion of “lists of thou shalt not.”
 - 9. For false and true grace ... <http://www.letgodbetrue.com/pdf/true-grace-and-false-grace.pdf>.
- C. They talk of great freedom and liberty in their gospel, but it is another gospel.
 - 1. Real freedom is being a servant of Christ and free from sin (Rom 6:16-23).
 - 2. They despise doctrine, teaching, judgment, rebuking, warning, separation.
 - 3. They eagerly seek to be conformed to the world and revived by cool music.
- D. Here is how we measure false prophets – by the fruit of holiness (Matt 7:15-20).
 - 1. There must be holiness across all aspects of a church, pulpit, and lifestyle.
 - 2. Jesus Christ’s religion is a straitjacket religion with only a few, not the popular, fast-growing churches with a broad way and many (Matt 7:13-14).
 - 3. Holiness is God’s religion ... <http://www.letgodbetrue.com/pdf/holiness-fringe.pdf>.
- E. They do not know liberty, freedom, or legalism due to ignorance and malice.
 - 1. Liberty in Christ is our legal standing with God outside Moses’ law, not our freedom to do as we please in matters of morality we face every day in life.
 - 2. We believe in Christian liberty, but only in those things God has ignored and those things that do not lead to temptation or stumbling to yourself or others.

3. A legalist is not a strict Christian – a legalist is someone who teaches you must keep Moses' law to gain eternal life – which they have never met.
 4. For more about Christian liberty ... <http://www.letgodbetrue.com/pdf/christian-liberty-2.pdf>.
- F. Here is contemporary and carnal Christianity – false pastors working for Satan.
1. Stand up for marriage only in the Lord, defined strictly; men will hate you.
 2. Stand up for church order in worship, defined strictly; men will despise you.
 3. Stand up for Christian modesty and mixed swimming; men will despise you.
 4. Stand up about movies, television, music, and Internet; men will hate you.
 5. Stand up for details e.g. Nadab, Abihu, Moses' rock, Uzzah, Uzziah, etc.

They themselves are the servants of corruption.

- A. While they are preaching all about freedom and liberty, they are slaves to sin, and this is the Holy Spirit's comparison from Romans 6:16-23, so emphasize it.
- B. They cannot stop sinning (2:14); they do not know liberty (Ro 6:16; II Co 3:17).
- C. True conversion delivers from serving sin to that of righteousness (Ro 6:17-22).
- D. *They themselves* here are the false teachers promising liberty while yet corrupt.

For of whom a man is overcome, of the same is he brought in bondage.

- A. This is simple logic – if there is someone you cannot resist, you are his slave.
- B. They cannot stop sinning (2:14); they do not know liberty (Ro 6:16; II Co 3:17).
- C. Real bondage is not being able to free yourself, which they cannot from sin.
- D. Real liberty is the freedom from sin to serve Jesus Christ, which they do not.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For if after they have escaped the pollutions of the world.

- A. The *escape* from worldly pollution by knowing Christ is salvation (1:1-4; 2:18).
- B. This is a real *escape* – true conversion of regenerate elect by knowing Christ.
- C. Those *escaped* here are the victims/prey of false teachers by comparing 2:18.
- D. Peter began with the warning based on false teachers among his audience (2:1).
- E. Men cannot keep creating false professors as do Calvinists for their P doctrine.
- F. We are not fatalists presuming God to guarantee steadfastness for Calvinism's P!
- G. Peter clearly admits before and after this contrast the potential of it (1:9; 3:17).
- H. Calvin's errors ... <http://www.letgodbetrue.com/sermons/salvation/calvinism-arminianism/sermon.php>.

Through the knowledge of the Lord and Saviour Jesus Christ.

- A. This is gospel conversion of a high level, for knowledge of Christ saved them.
- B. This is the what Peter began the epistle with and further developed (1:1-4,8).
- C. This is a real *escape* – true conversion of regenerate elect by knowing Christ.

They are again entangled therein, and overcome.

- A. It is possible for God's saints to be entangled in worldliness and overcome by it (1:9; 3:17; Gen 19:1-38; I Kgs 11:1-11; I Cor 9:27; 10:1-11; 11:30; 15:2,33-4; II Cor 6:1; 11:3-4; Gal 5:4; 6:1; Eph 5:14-17; Col 2:4,8,18; I Tim 4:16; 5:6,11-13; 6:6-10; II Tim 2:16-18; Heb 3:12-13; 4:1,11; James 4:1-10; 5:19-20; II Pet 1:9; 3:17; Rev 3:14-22).
- B. Rather than be overcome by the world, we are to overcome the world (Rom 12:21; I John 2:13-14; 4:4; 5:4-5; Rev 2:7,11,17,25; 3:5,12,21; 21:7).
- C. Jude used how Israel was delivered from Egypt but destroyed in the wilderness.

The latter end is worse with them than the beginning.

- A. If it occurs, saints are judged severely (Heb 2:1-4; 6:4-6; 10:26-31; 12:25-29).
- B. The rule is fair – to whom much is given shall much be required (Lu 12:47-48).
- C. The gospel is glorious with great benefits, rebelling against privilege is terrible!
- D. Do we think the Corinthian sinners were better, equal, or worse off than before?
- E. Do we think the generation in the wilderness were better, equal, or worse off?
- F. Was Solomon better off after writing Proverbs and then marrying pagan wives?
- G. You may not grasp it, but Jesus prefers men cold over lukewarm backsliders!

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

For it had been better for them not to have known the way of righteousness.

- A. To hear the truth of the gospel and reject it deserves God's greater judgment.
- B. Many stripes are fair for those knowing God's will but rebelling (Lu 12:47-48).
- C. This is much more than mere notional or intellectual knowledge (2:18,20; 1:4).
- D. This is escape from the pollutions of the world through knowing Jesus Christ.
- E. If this section is about reprobates, it does them no good, and it does elect no good, for false teachers cannot alter lives of reprobates in this world or the next.
- F. There is no necessity to make these false professors never partaking of grace.
- G. This is in fact warning to saints about the terrible danger of false teachers (2:1).
- H. This is in fact warning to carefully heed what we have heard and to obey it.
- I. Calvin's errors ... <http://www.letgodbetrue.com/sermons/salvation/calvinism-arminianism/sermon.php>.

Than.

- A. The last three verses depend on this contrast, for the gospel has intrinsic value.
- B. The gospel is glorious with great benefits, rebelling against privilege is terrible!
- C. It is the response to the gospel at stake, for a backsliding response is very bad.
- D. Peter clearly admits before and after this contrast the potential of it (1:9; 3:17).

After they have known it, to turn from the holy commandment delivered unto them.

- A. Backsliding under either testament was meant with severe judgment (Pr 14:14).
- B. If it occurs, saints are judged severely (Heb 2:1-4; 6:4-6; 10:26-31; 12:25-29).
- C. The rule is fair – to whom much is given shall much be required (Lu 12:47-48).
- D. Do we think the Corinthian sinners were better, equal, or worse off than before?
- E. Do we think the generation in the wilderness were better, equal, or worse off?
- F. Was Solomon better off after writing Proverbs and then marrying pagan wives?
- G. You may not grasp it, but Jesus prefers men cold over lukewarm backsliders!

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

But it is happened unto them according to the true proverb.

- A. First, it is a proverb (Pr 26:11). Therefore it is a pithy observation seen in life.
- B. It is a true rule, not merely opinion, inspired by God for Solomon (Pr 26:11).
- C. It teaches wisdom – fools returning to sin are dumb as clean pigs wallowing.
- D. The metaphor is not theological proof these parties were unregenerate like dogs.
- E. It is a fact of our existence that we have remaining fleshly lusts in us (Ep 4:22).
- F. The time past of our lives should suffice, but some return for more (I Pet 4:1-4).
- G. Pastors negligent of personal lives and doctrine will cost churches (I Tim 4:16).
- H. It warns of the danger of false teachers ... and it exhorts not to be a dog or pig!

The dog is turned to his own vomit again.

- A. *Dog* does not teach legal or vital standing: do not mix metaphors (Rev 22:15).
- B. It teaches what the metaphor is for – fools returning to sin are as dumb as dogs eating vomit; for they threw it up because of its offense or a very sick stomach.
- C. No matter if you feed a dog ever so well, if it vomits, it will eat its own vomit.
- D. Every child of God has the nature of a fool yet in him and can easily revert to it.
- E. If a false teacher has a wicked example and message, weak believers will fall.
- F. In spite of the world's view, dogs are disgusting animals God compares to pigs.

And the sow that was washed to her wallowing in the mire.

- A. Sow does not teach legal or vital standing: do not mix metaphors (Rev 22:15).
- B. It teaches wisdom – fools returning to sin are dumb as clean pigs back in mud.
- C. No matter if you wash a pig very well, if loosed, it will make mud and wallow.
- D. Every child of God has the nature of a fool yet in him and can easily revert to it.
- E. If a false teacher has a wicked example and message, weak believers will fall.
- F. In spite of the world's idea, dogs are disgusting animals God compares to pigs.

Conclusion:

1. The perilous times of the last days (II Tim 3:1 – 4:4) have made this plain warning important.
2. You may take a pencil, pen, or marker and identify pronouns and antecedents for two classes.
3. We must earnestly fight for the apostolic faith once delivered and not compromise (Jude 1:3).
4. For certain reprobates will creep into the churches to pervert the grace of God (Jude 1:4).
5. The liberty we have in Christ pertains to legal standing and Moses' law, not practical lives.
6. Christian liberty (not that above) is only in things indifferent that God does not care about.
7. We are at war with most organized Christianity, and we are at war also with our own lusts.
8. We must oppose the form of godliness of contemporary churches at home and in our church.
9. Peter committed his last days to reminding saints of their duties to holiness (1:9,12-15; 3:17).
10. Faithful ministers do not make men comfortable, but bring thoughts captive (II Cor 10:4-6).