



Epistle of 1 Peter

2 Peter 2:10-12 - The Conduct of False Teachers Part 1

• 2 Peter 2:10 – “and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed. They are not afraid to speak evil of dignitaries,”

- Before we start today, let’s go back and remember what was said in *1 Peter 1:21* and *2:1*.
 - *1 Peter 1:21-2:1 – For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. But there were also **false prophets** among the people, even as there will be **false teachers** among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.*
- Now verse 10, and who are those *who walk according to the flesh in lust of uncleanness and despise authority*, are they members of the body or not?
 - Let’s look at their characteristics.



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- They *lust* after uncleanness, are *presumptuous*, *self-willed*, *despise authority* and are not afraid to speak evil of dignitaries.
 - » *walk* is *poreuomai* which means to proceed along a road or journey – is this like our *walk* (*peripateō*) in faith – Gal 5:16?
 - » Gal 5:16 - **Walk** in the Spirit, and you shall not fulfill the lust of the flesh.
 - » Authority is *kuriotēs* herein best indicates *Lord*, i.e. the ‘Lordship’ of Christ.
 - » What does it mean to be *presumptuous* (*audacious*, only use) and is it different from being *self-willed* (also only in Titus 1:7)?
 - » *They are not afraid to speak evil* (*blaspheme*) and these *dignitaries* (*doxa*) are *majestic beings* or *glories*, which sometimes refers to angels (Strong), who are higher in stature (*verse 11*) than these false teachers.
 - » Angels are mentioned in *verses 4* and *11* but the term there is *angelos* which refers to an envoy or messenger of God. See *Jude 1:8*.
- If these *false teachers* are a particular segment (***especially***) of the unsaved, does this imply that there are degrees of punishment?
 - » *Heb 10:28, 29* - *Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. **Of how much worse punishment**, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?*

•2 Peter 2:11 – “**whereas angels, who are greater in**



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power and might, do not bring a reviling accusation against them before the Lord.”

- *Angels here are angelos.*
 - *who are greater in power (ischus – indwelling strength) and might (dunamis – power, not necessarily manifest).*
 - Doesn't this seem redundant, why?
- *do not bring (present active indicative) a reviling (blasphemous) accusation against them before the Lord.*
 - These angels recognize the authority of the Godhead.
 - *Jude 1:8 - Likewise also these dreamers (who have visions contrary to the reality) defile the flesh, reject authority, and speak evil of dignitaries.*
 - » So what is this reality to which Jude is speaking?
 - So who will rebuke these false prophets?
 - *Jude 1:9 - Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”*



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- So if these angels don't take the messages of false prophets before the Lord but depend only on the Lord, is criticism or anger for us ever appropriate?
 - Jamieson-Fausset-Brown - If superior angels dare not, as being in the presence of God, the Judge, speak evil even of the bad angels, how awful the presumption of those who speak evil blasphemously of good "dignities."
 - *1 Cor 4:4,5 - For I know of nothing against myself, yet I am not justified by this; but **He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes**, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.*
 - *2 Thess 1:6,7 - since it is a **righteous thing with God to repay** with tribulation those who trouble you, and to give you who are troubled rest with us **when the Lord Jesus is revealed from heaven** with His mighty angels,*
 - McCalley – yes, but is our criticism based on our position, e.g. parents of our own children vs. someone else's? The issue is the fact, not the individual.



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- Isn't this difficult for us!!!!

• *2 Peter 2:12 – “But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,”*

- *But*, in contrast to angels!
- Why the analogy to brute (*alogos – destitute to reason*) beasts made to be caught and destroyed?
 - Like animals, they are governed by nature with no sense of the moral aspects of life.
 - *Psalm 49:20 - Man that is in honor, and understands not, is like the beasts that perish.*
- And they *speak evil of the things they do not understand*
 - As believers, do we ever fall into this trap?
- *and will utterly perish in their own corruption,*



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- Vincent – ‘shall in their destroying surely be destroyed.’
 - Jude (written ~75 AD) must have been copying or at least hanging out with Peter (written ~65-68 AD)?
 - » *Jude 1:10 - But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.*
 - FB Meyer – ‘Many instances are quoted from the past to prove the fearful judgments which must overtake such false teachers. The angels who placed their self-will in antagonism to their Maker were cast down to Tartarus—a Greek word used only here in the New Testament. The people who lived previous to the Flood, and they who afterward at Sodom disregarded the laws of purity and self-restraint, dictated alike by nature and conscience, were overwhelmed in destruction. But even amid such judgments, God discriminates His Noah's and His Lot's, preserves and delivers them, and numbers them among His jewels, *Mal_3:17*. God has His eye on you and will succor you.’