

## Notes on the Greek New Testament Week 201 – 2 Peter 1:19-2:16

### Day 1001: 2 Peter 1:19-21

#### **Verse 19-21**

"To the charge that the apostles preached cleverly invented myths, the author replies, secondly, that their eschatological teaching was solidly based on OT prophecy." Bauckham.

#### **Verse 19**

καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀύχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσει καὶ φωσφόρος ἀνατείλη ἐν ταῖς καρδίαις ὑμῶν·

βεβαιότερος, α, ον more reliable, more sure

Bauckham argues that the sense is, 'moreover, we place very firm reliance on the prophetic word.' He thinks that there is no attempt to contrast the prophetic word with the apostles' own testimony but to add a further argument for the certainty of the Christian hope concerning the parousia.

προφητικός, η, ον prophetic

Bauckham argues that τὸν προφητικὸν λόγον here refers to the whole of the OT, though the author may have had specific messianic passages in mind. "The author is still arguing that when the apostles preached the Parousia, they were not following myths. On the contrary, they had reliable authorities for their message: the Transfiguration, which they witnessed, and the OT, which is inspired by God."

προσεχω pay close attention to, hold on to  
 λυχνος, ου m lamp  
 φαινω shine, give light

Cf. Ps 119:105.

ἀύχμηρος, α, ον dark

The only occurrence of this word in Scripture.

τοπος, ου m place

"We are on a pilgrimage throughout our lives in this dark world. God has graciously provided us with a lamp, the Scriptures. If we pay attention to them for reproof, warning, guidance and encouragement we shall walk safely. If we neglect them, we shall be engulfed by darkness. The whole course of our lives ought to be governed by the Word of God." Green.

οὗ adv where; ἕως οὗ until

διαυγαζω dawn

φωσφορος, ου m morning star

ἀνατείλη Verb, aor act subj, 3 s ἀνατελλω  
 rise, dawn, shine

Cf. Num 24:17, which was interpreted messianically in Judaism. Here the picture is of the parousia, cf. Rom 13:12; Mal 4:2 also Rev 2:28; 22:16 where Christ is called the 'Morning Star'. Green thinks the reference to its rise *in our hearts* is to *current* transformation by the Spirit: "Our inner transformation, deepened continually by the Spirit as we study the Scriptures (2 Cor. 3:18), will be completed in the great day when we shall see Him as He is, and be made like Him (1 Jn 3:2)." Bauckham thinks the reference is to the future, "Prophecy's function of illuminating the darkness of ignorance will be superseded when the full light of eschatological revelation floods the hearts of God's people... In a similar argument (1 Cor 13:8–12) Paul uses equally subjective and individual terms with reference to the age to come. Neither in Paul's case nor in 2 Peter's does this language exclude or replace the expectation of the Parousia as an objective and cosmic event (cf. 2 Pet 3:7–13)."

#### **Verse 20**

τοῦτο πρῶτον γινωσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·

πρωτον adv. first, in the first place

*Knowing this first* means 'recognise this truth to be of the utmost importance'.

γραφη, ης f writing, Scripture  
 ἴδιος, α, ον one's own  
 ἐπιλυσις, εως f interpretation,  
 explanation

'Untying' or 'unravelling'. For the verb see Mk 4:34; Acts 19:39, The prophets did not deliver a word derived from their own interpretation or unravelling – it did not arise from a human attempt to unravel the future. Bauckham comments, " In true prophecy [the] interpretation is not the prophet's own explanation of his vision, but an inspired, God-given interpretation. Thus it is possible that 2 Pet 1:20 counters a view which held that the prophets may have received visions, but that their prophecies, found in the OT, are only their own interpretation of the visions, mere human guesswork. This was one way of denying the divine origin of scriptural prophecy."

### Verse 21

οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη  
προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος  
ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ  
ἄνθρωποι.

θελημα, ατος n will, wish, desire  
ἠνέχθη Verb, aor pass indic 3 s φερω  
bring, carry, bear, lead

Prophecy did not come about through human impulse.

ποτε enclitic particle once, formerly, at one time, ever, at any time

λαλεω speak, talk

The reading ἀπὸ θεοῦ in P<sup>72</sup> B P. *al* is probably preferable to ἅγιοι θεοῦ in x A and most MSS, and ἀπὸ θεοῦ ἅγιοι in C ἅγιοι is a conventional epithet for the prophets (cf. 3:2) and could easily have resulted from misreading.

Peter is talking about the divine origin of Scripture. Green comments on these verses, "It is interesting that in this, perhaps the fullest and most explicit biblical reference to the inspiration of its authors, no interest should be displayed in the psychology of inspiration. The author is not concerned with what they felt like, or how much they understood, but simply with the fact that they were bearers of God's message. The relative parts played by the human and divine authors are not mentioned, but only the fact of their co-operation. He uses a fascinating maritime metaphor in verse 21 (cf. Acts 27:15, 17, where the same word, φερομενη, is used of a ship carried along by the wind). The prophets raised their sails, so to speak (they were obedient and receptive), and the Holy Spirit filled them and carried their craft along in the direction He wished. Men spoke: God spoke. Any proper doctrine of Scripture will not neglect either part of this truth. Certainly those who are convinced of God's ultimate authorship of Scripture will take every pains to discover the background, life situation, limitations, education and so forth of the human agent who co-operated with God in its production. For revelation is not a matter of passive reception: it meant active co-operation. The fact of God's inspiration did not mean a supersession of the normal mental functionings of the human author. The Holy Spirit did not use instruments; He used *men*. God's way is ever one of truth through personality, as was perfectly demonstrated at the incarnation. Moreover, He did not use *any* men, but *holy men*, those who were dedicated and pledged to His service. And even with such men, He did no violence to their personalities, but co-operated with them while revealing Himself through them. 'He says they were *moved*, not because they were out of their minds (as the heathen imagine *enthousiasmos* in their prophets), but because they dared nothing by themselves but only in obedience to the guidance of the Spirit, who held sway over their lips as in his own temple' (Calvin)."

**Day 1002: 2 Peter 2:1-3****2:1ff.**

"For the purpose of this attack [on false teachers] the author now begins to make use of the Letter of Jude, on which he is dependent for much of the passage 2:1-3:3. This dependence is never slavish. The author takes what he wants from Jude, whether ideas or words, and uses it in a composition which is very much his own." Bauckham.

**Verse 1**

Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἄρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινήν ἀπωλειαν.

ἐγένοντο Verb, aor midd dep indic, 3 pl  
γίνομαι

ψευδοπροφητης, ου m false prophet  
λαος, ου m people, a people  
ἔσονται Verb, fut indic, 3 pl εἶμι  
ψευδοδιδασκαλος, ου m false teacher,  
one who teaches what is not true

Peter's argument in this verse shifts from false prophets in OT times to false teachers in the Christian church. His argument follows a chiasmatic structure:

- A. apostles (1:16-18)
- B. OT prophets (1:19-21)
- B. OT false prophets (2:1a)
- A. false teachers (2:1b-3)

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅτι who, which

παρεισαγω bring in under false pretences, bring in, insinuate

αἵρεις, εως f faction, false teaching

ἀπωλεια, ας f destruction, utter ruin

ἀγοράσαντα Verb, aor act ptc, m acc s

ἀγοραζω buy, redeem

δεσποτης, ου m Lord, Master (of God and of Christ), slave owner

'Master' for Christ is borrowed from Jude. "2 Peter does not deny that the false teachers are Christians, but sees them as apostate Christians who have disowned their Master." Bauckham.

ἄρνεομαι deny, disown, renounce

"Now these false teachers understood, no doubt, the liberation afforded by the cross of Christ; liberty was one of their war-cries (2:19). But they did not recognise the obligation of holy living imposed by the Crucified. By their lives they denied the Lord who bought them. Christianity is, indeed, a religion of liberty; but it also demands loving bond-service to Jesus the Redeemer." Green. Bauckham similarly comments, "Immoral living is flouting his authority as Master of his slaves who should obey him."

ἐπαγω bring upon

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ταχινος, η, ον soon; swift, speedy

"The man who attempts to serve God and self is on the high road to *swift destruction*."

Green. Bauckham comments, "Ironically, the false teachers incur judgment by teaching that there will be no future judgment and thereby leading themselves and others into immorality."

**Verse 2**

καὶ πολλοὶ ἔξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, διὸ οὐς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·

ἔξακολουθεω follow, obey

ἀσελγεια, ας f sensuality, vice

"Their denial of the Lord is primarily ethical not intellectual." Green.

ὁδος, ου f way, path, road, journey

Having given some background to the use of 'way' in intertestamental literature, Bauckham comments, "This absolute use of 'the way' for a whole moral and religious way of life reappears in the designation of Christianity as 'the way' (Acts 9:2; 19:9, 23; 24:14, 22...), which can be further specified as 'the way of the Lord' (Acts 18:25), 'the way of God' (Acts 18:26), and 'this way' (Acts 19:9...). It is clear from the context that 2 Peter uses the phrases 'the way of truth,' 'the way of righteousness,' and 'the straight way' in a similar manner, to designate the Christian way of life, Christianity considered not as a body of doctrine but as a way of life, a religious message which takes effect in an ethical life style." See also Matt 7:13-14.

ἀληθεια, ας f truth, reality

Cf. Ps 119:30.

βλασφημηθήσεται Verb, fut pass indic, 3 s

βλασφημεω speak against, slander,

speak against God, blaspheme

Peter's strong words of condemnation are not prompted simply by the evil of the false teachers themselves, but also by the effect of their teaching on others, both in leading believers astray and in bringing the Christian faith into disrepute. Cf. Rom 2:24; Is 52:5.

### Verse 3

καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἄργει, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

πλεονεξία, ας f **greed, covetousness**  
πλαστος, η, ον **made-up, invented**  
ἐμπορευομαι **exploit, make profit of**

Their 'feigned words' or 'phoney arguments' were designed not to profit their hearers but to fleece them. Cf. 1 Tim 6:5.

κριμα, τος n **judgement, condemnation**  
ἐκπαλαι **for a long time, long ago**

The judgments of the following verses mean that long ago God passed judgment on the likes of these false teachers.

ἀργεω **be idle or inoperative**  
ἀπώλεια, ας f **see v.1**  
νυστάζω **grow drowsy; be asleep, be idle**

'Perdition awaits them with unsleeping eyes' NEB. For use of this verb, cf. Matt 25:5. Maybe direct contradiction to the suggestion of the false teachers that judgment is 'idle.'

The latter half of verse 3 forms a transition between what precedes and the following verses 4-10a.

## Day 1003: 2 Peter 2:4-9

### Verses 4-10a

"Peter now proceeds to give examples of the impartial judgement of God, and the certainty that it will come even though it lingers (cf. 3:8-10). He speaks first of fallen angels (verse 4), then of the flood (verse 5) and then of the cities of the plain (verses 6ff.)...

"Peter's examples differ slightly from those in the parallel account in Jude 5-7. Peter concentrates on the pride and rebellion of the angels, the apathy and disobedience of the men of Noah's day, and the sheer sensuality of the men of Sodom, presumably because these were all characteristic of the false teachers he was opposing." Green.

Bauckham adds, "The details of the references to the three examples in vv 4–6 bring out their typological character. The angels are detained in Tartarus awaiting condemnation and punishment at the final universal assize – which is to be the day of reckoning for all the wicked (cf. v 9b). The Flood destroyed a whole world of ungodly people, thus prefiguring the only other universal judgment which the world is to suffer, the coming eschatological judgment (cf. 3:6–7). The burning of Sodom and Gomorrah was a warning example of the fate in store for the wicked in the future, especially of the cosmic conflagration which threatens the ungodly of the last days (cf. 3:7).

"Into this argument about the certainty of punishment for the wicked, the author has woven a second theme: the deliverance of the righteous. If, as the false teachers allege, there is to be no eschatological judgment, then there will also be no deliverance of the righteous from their sufferings in a world where the wicked flourish. But the same examples which show the certainty of judgment on the wicked show the certainty of deliverance for the righteous. For God did not destroy the godly and ungodly indiscriminately. When he bound the angels in hell and destroyed the world in the Flood, he rescued Noah and his family, and when Sodom and Gomorrah perished, their single righteous inhabitant escaped."

### Verse 4

Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρωσας παρέδωκεν εἰς κρίσιν τηρουμένους,

ἁμαρτησάντων **Verb, aor act ptc, gen pl**  
ἁμαρτανω **sin, commit sin**  
φειδομαι **spare, refrain from, keep oneself from doing**

Bauckham suggests that 2 Peter here reflects Jude which in turn depends on 1 Enoch's interpretation of Gen 6:1-4.

σιρα, ας and σειρα, ας f **chain, rope**

The textual evidence is very evenly balanced between σειραις and σιροις (σιρος = pit, cave).

ζοφος, ου m **gloom, darkness**

Bauckham comments, "If *σειραῖς* ('fettters') is the correct reading ... the author has interpreted Jude's 'chains' (*δεσμοῖς*; see Comment on Jude 6) metaphorically of the darkness (*ζόφος* is the gloom of the underworld: see Comment on Jude 6) in which the angels are confined. In a highly rhetorical description of the Egyptian plague of darkness, Wis 17:16 says that the Egyptians 'were bound with one chain of darkness' (*μιᾶ ἀλύσει σκότους ἐδέθησαν*; cf. also 17:2), and it is not impossible that the author of 2 Peter recalled this expression."

*ταρταρω* put in hell

"*Cast them down to hell* is a single word in the Greek, occurring only here in the Bible, and meaning to 'consign to Tartarus'. Tartarus, in Greek mythology, was the place of punishment for the departed spirits of the very wicked, particularly rebellious gods like Tantalus. Just as Paul could quote an apt verse of the pagan poet Aratus (Acts 17:28), so could Peter make use of Homeric imagery." Green.

*παραδιδωμι* hand over, deliver up  
*κρισις, εως* f judgement  
*τηρεω* keep

*τηρουμένους* (B C K L P.) should probably be preferred to *κολαζομένους τηρεῖν* (⌘ A), which has probably been influenced by v 9.

"There is a close parallel in Rev 20:10, where the devil, though bound now, is destined for final judgement hereafter." Green.  
Bauckham comments, "Throughout this section the author emphasizes that the examples of judgment he has chosen prefigure the final judgment."

### Verse 5

*καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,*

*ἀρχαιος, α, ον* old, ancient, former  
*ὄγδοος, η, ον* eighth

"*Noah the eighth person* translates somewhat literally a common classical idiom. It means he was rescued with seven others, i.e. his wife, his three sons and their wives. Cf. 1 Peter 3:20." Green.

Bauckham comments, "Noah, preserved from the old world to be the beginning of the new world after the Flood, is a type of faithful Christians who will be preserved from the present world to inherit the new world after the judgment."

*δικαιοσυνη, ης* f righteousness

*κηρυξ, υκος* m preacher, herald  
*φυλασσω* keep, guard  
*κατακλυσμος, ου* m flood, deluge  
*ἀσεβης, ες* godless, impious

Cf. Gen 6:17. Suggests that they had no time whatever for God.

*ἐπάξας* Verb, aor act ptc, m nom s *ἐπαγω*  
bring upon

### Verse 6

*καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρωσας [καταστροφῆ] κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβε[σ]ιν τεθεικως,*

*πολις, εως* f city, town  
*Σοδομα, ων* n Sodom  
*τεφρω* reduce to ashes

"The word ... is unique in the Bible, but is used by Dio Cassius... in his account of the eruption of Vesuvius in AD 79 when Pompeii and Herculaneum were burned in lava." Green.

*καταστροφη, ης* f ruin, destruction

Metzger comments, "It is difficult to decide whether *καταστροφη* was added by scribes or whether it was original and accidentally fell out of the text of p<sup>72</sup> etc."

*κατέκρινεν* Verb, aor act indic, 3 s  
*κατακρινω* condemn

Cf. Gen 19:29.

*ὑποδειγμα, τος* n example  
*μελλω* be going, be about, coming, future  
*ἀσεβω* live or act in an ungodly way

The reading *ἀσεβεσιν*, 'to the ungodly' (p<sup>72</sup> B P syr<sup>ph,h</sup>) is preferable to *ἀσεβεῖν*, 'to act ungodly' (⌘ A C K). The latter could easily have been suggested by the common construction of *μελλόντων*, followed by the infinitive, whereas the former makes better sense in context (Mayor, Chaine, Kelly, NIV).

*τεθεικως* Verb, perf act ptc, m nom s  
*τιθημι* place, set, appoint

The destruction of Sodom and Gomorrah is a warning example to all following generations. Green comments, "There are curious parallels between our contemporary scene and Sodom, for that city was as famed for its affluence and softness as for its immorality – and, of course, like any men come of age, they thought they had outgrown the idea of God. They found out their mistake too late." Bauckham adds, "Undoubtedly the author sees the judgment of Sodom and Gomorrah by fire as a pattern for the fiery judgment of the ungodly at the Parousia (3:7)."

**Verse 7**

καὶ δίκαιον Λωτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο·

δικαιος, α, ον righteous, just

Bauckham comments, "Genesis does not portray Lot as entirely blameless (see Gen 19:30–38), but Jewish tradition interpreted Abraham's plea on behalf of the righteous in Sodom (Gen 18:23–32) as referring to Lot (Pirqe R. El. 25; Gen. Rab. 49:13), and so could speak of him as a righteous man (Wis 10:6; 19:17)."

καταπονέω trouble  
ἀθεσμος, ον morally corrupt, lawless  
ἀσελγεια, ας f sensuality, vice  
ἀναστροφή, ης f manner of life, conduct  
ἐρρύσατο Verb, aor midd/pass dep indic, 3 s  
ῥυομαι save, rescue

**Verse 8**

βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἕξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·

βλεμμα, τος n what is seen  
ἀκοη, ης f report, news, hearing  
ἐγκατοικέω live (ἐν) among  
ψυχη, ης f self, inmost being, life, 'soul', living being, person  
ἀνομος, ον lawless, outside the law, Gentile  
ἔργος, ου work, action  
βασανίζω torment, disturb

Bauckham comments, "The point of this extended description of Lot's righteous distress must be to heighten the contrast between the righteous whom God delivers and the wicked he punishes, and hopefully to echo the feelings of 2 Peter's readers in their own situation." And Green adds, "It is customary for Christians today, living in a secularised society, no longer to be shocked by sinful things which they see and hear. They will, for example, without protest sit through a television programme presenting material which a generation ago they would never have contemplated watching at a theatre or cinema. But when a man's conscience becomes dull to sin, and apathetic about moral standards, he is no longer willing to look to the Lord for deliverance."

**Verse 9**

οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

οἶδα know, understand  
εὐσεβης, ες godly, religious  
πειρασμος, ου m period or process of testing, trial, temptation

Here carries "a meaning somewhat analogous to the 'bring us not to the test' of the Lord's Prayer, the final test of apostasy from God. It was from this test that Noah and Lot emerged victorious; they stood alone among mockers and unbelievers." Green.

ῥύεσθαι Verb, pres midd/pass dep infin  
ῥυομαι  
ἀδικος, ον evil, sinful, unjust  
κρίσις, εως f see v.4  
κολαζω act & midd punish  
τηρέω keep, observe, maintain

"If we are to construe the Greek exactly, it seems to imply that men are now being punished, and are being kept for final judgement later. How can this be? Bigg may be right in taking it to indicate the present torment of deceased sinners, but Calvin probably judges the sense of the passage correctly when he takes κολαζομενους, *to be punished*, as proleptic (they are being kept *now* for a judgement that is *future*)." Green. Bauckham also thinks a future sense is probably preferable.

**Day 1004: 2 Peter 2:10-12****Verse 10**

μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονούντας. Τολμηταί, ἀυθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες,

μαλιστα especially  
ὀπισω prep with gen after, follow  
σαρξ, σαρκος f flesh

Green thinks that the phrase 'those that go after/walk after the flesh' refers to sodomy.

ἐπιθυμία, ας f longing, lust, passion  
μιασμος, ου m corruption, defilement  
πορευομαι proceed, conduct one's life  
κυριότης, ητος f (angelic) power;  
authority  
καταφρονέω despise, treat with contempt

"There are three ways of explaining the *government* or 'lordship' they are said to *despise*. It may mean some angelic hierarchy (as in Eph 1:21; Col 1:16, and the parallel passage in Jude 7,8; in these passages κυριοτης, 'lordship', is used, as it is here). Alternatively, Peter may be returning to the theme of verse 1, and indicating that the false teachers despise the lordship of Christ (as in *Didache* 4:1). It is also possible that by κυριοτης Peter means church leadership, that is to say the 'authority' (RSV) of Peter and the officially constituted presbyterate in their locality. A similar instance of this sort would be the situation in *1 Clement* and 3 John. The first of these explanations would perhaps be most likely if 2 Peter is subsequent to Jude and dependent upon it, while either of the other two would be more probable if 2 Peter was written first. In any case there is little enough evidence to show that these libertines were interested in the different ranks of angels; on the contrary, they seem to have been very materialistic in their world view." Green. Bauckham argues that the singular κυριότης cannot mean ranks of angels and must refer to the lordship of Christ (both here and in Jude). By the two phrases of v 10a 2 Peter sums up the character of the false teachers.

τολμητης, ου m daring or reckless man  
 αὐθαδης, ες arrogant, self-willed  
 δοξα, ης f glory; power; glorious  
 heavenly being

Here could mean 'angels' or 'church leaders'. Bigg prefers the latter commenting, "The rulers of the church would naturally rebuke false teachers, and these would naturally reply in unmeasured language." Bauckham, however, says this makes no sense in context. Bauckham argues, "The most natural reading of v 11 is that the ἄγγελοι ('angels') are to be distinguished from the δόξαι ('glories'), and that κατ' αὐτῶν ('against them') refers back to δόξαι, which must therefore designate evil angels."

τρεμω tremble, be afraid, fear  
 βλασφημεω see v.2

### Verse 11

ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες  
 ὄντες οὐ φέρουσιν κατ' αὐτῶν παρὰ  
 κυρίου βλάσφημον κρίσιν.

ὅπου adv. where, whereas, while  
 ἰσχυς, υος f strength  
 δυνάμει Noun, dat s δυναμις  
 μείζων, ον and μείζοτερος, α, ον  
 greater

φέρω bring, carry, bear

βλασφημος, ον blasphemous, insulting,  
 slanderous  
 κρίσις, εως f judgement, condemnation

The meaning is difficult to discern because of several ambiguities:

- i) Compared with whom are these angels 'greater in power and might'? Is the contrast with the δοξαί (either church leaders or inferior angels) or with the false teachers?
- ii) Who are referred to by the κατ' αὐτῶν? Does it mean that the angels, unlike the false teachers, refuse to accuse the δοξαί (so Bauckham), or is the reference to refusal to accuse the false teachers?
- iii) There are textual variants after φέρουσιν κατ' αὐτῶν. Some ancient MSS read παρὰ κυρίου, 'from the Lord'. This difficult reading is preferred by the UBS committee. Many MSS read παρὰ κυρίῳ, 'to the Lord' or 'in the presence of the Lord' (so NIV). However, other MSS omit the phrase altogether. The omission is thought original by Metzger who writes, "In view of the absence of the prepositional phrase from a wide variety of Greek, versional and patristic witnesses, one suspects that scribes added it either in the form παρὰ κυρίου or παρὰ κυρίῳ. If such a phrase is to be included in the text at all, the least unsatisfactory decision is to adopt the reading of the great uncials (x B C), but to enclose the words παρὰ κυρίῳ within square brackets." Green argues for παρὰ κυρίῳ and thinks that the verse means, "Unlike the false teachers who are careless of the lordship of Christ and are free with insults, the angels so revere their Lord as to live all their lives in his presence, that no insulting language is allowed to pass their lips, even though it would be richly deserved." Bauckham favours παρὰ κυρίου (with the UBS text) as the harder reading and says that it is 2 Peter's equivalent of Jude's Ἐπιτιμήσαι σοι κύριος, 'May the Lord rebuke you.'

Having considered the various arguments, Green concludes, "In any case, Peter is asserting that these men were more free with their language than the angels themselves, and it would be no bad thing if Christians remembered that any condemnations of others are necessarily 'before the Lord'. Consciousness of his presence tames the tongue."

Bauckham writes, "The most plausible view is that in their confident immorality the false teachers were contemptuous of the demonic powers. When they were rebuked for their immoral behavior and warned of the danger of falling into the power of the devil and sharing his condemnation, they laughed at the idea, denying that the devil could have any power over them and speaking of the powers of evil in skeptical, mocking terms. They may have doubted the very existence of supernatural powers of evil. This explanation has the advantage of accounting for 2 Peter's redactional emphasis on the false teachers' foolhardy disregard for the power and might of the δόξαι ('glorious ones'). It is also consistent with the general attitude of skeptical rationalism which seems to characterize the opponents' stance."

### Verse 12

οὔτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα  
φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς  
ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ  
αὐτῶν καὶ φθαρήσονται,

ἄλογος, ου m unreasoning, wild  
ζων, ου n living creature; animal  
γεγεννημένα Verb, perf pass ptc, n nom/acc  
πι γενναω pass be born  
φυσικος, η, ου natural

The picture is borrowed from Jude 10 and expanded.

ἄλωσις, εως f capture, capturing  
φθορα, ας f decay, corruption, depravity

Here the meaning of φθορα is 'destruction.'  
The picture is of animals who were deemed to be born only to be captured and eaten – wild game! "What a graphic indictment of the effect on a man of living like a beast! First he gets captured and then he gets destroyed by his passions." Green.

ἀγνοεω not know, be ignorant

'speaking ill of things they don't understand'

φθαρήσονται Verb, fut pass indic, 3 pl  
φθειρω corrupt, ruin, destroy

The phrase is another Hebrewism, 'they shall in their destruction, certainly (και) be destroyed', i.e. they shall certainly and utterly perish.

### Day 1005: 2 Peter 2:13-16

#### Verse 13

ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν  
ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπίλοι  
καὶ μῶμοι ἐντροφῶντες ἐν ταῖς ἀπάταις  
αὐτῶν συνευωχούμενοι ὑμῖν,

ἀδικεω wrong, treat unjustly

ἀδικούμενοι 'suffering harm' (p<sup>72</sup> κ\* B P. al)  
is preferable to κομιούμενοι, 'receiving' (κ;<sup>c</sup> A  
C K al). Scribes will have changed  
ἀδικούμενοι to κομιούμενοι to obtain a  
simpler construction and avoid the apparent  
attribution of wrongdoing to God.

μισθος, ου m pay, wages, gain

ἀδικια, ας f wrongdoing, evil

Green argues that ἀδικουμένοι has the meaning here of being defrauded. Thus the phrase means 'being defrauded of the wages of fraud'. "Peter is using a highly evocative commercial metaphor to stress that immorality is not worth while. In the end it will rob you not pay you." Bauckham thinks it more likely that the sense is 'suffer harm' ie. 'suffering harm in reward for the harm they have done' – the word play embodies a sense of *jus talionis*.

ἡδονη, ης f pleasure, passion

ἡγεομαι think, regard, consider

τρυφη, ης f luxury, self-indulgence

'self indulgence in daylight is their idea of enjoyment.' "Daylight debauchery was frowned on even in degenerate Roman society (cf. 1 Thess 5:7)." Green.

σπιλος, ου m spot, blemish, stain

μωμος, ου m blemish i.e. a disgrace

Cf. 3:14 for the contrasting picture of what the church should aim to be for the Lord's coming. By their conduct these false teachers are frustrating the intent that the church should be a sacrifice fit for offering to God.

ἐντροφωω revel, carouse

ἀπατη, ης f deception

One well attested textual variant here is ἀγαπαις, meaning 'love-feasts', i.e. meetings for the Lord's Supper. Green comments, "This is certainly the right reading in the parallel passage in Jude 12 and would make good sense here... Hippolytus tells us that the Agapae were conducted in daylight in order to avoid slanderous rumours. The charge against the heretics would then be that they disgraced the sober daytime Agapae by their licentious behaviour. Even if the reading ἀπαταις (*deceivings*) be preferred here, as may well be right, the meaning could well be 'mock love-feasts', and the allusion would still be to the Agapae, though Peter would be using biting paranomasia." Green suggests that their lasciviousness extended to 'rape at the meal table' which they rationalised as "sacred prostitution, enacting in the cultic meal the unity between Christ and his Church." Bauckham, however, comments, "αὐτῶν shows that the reading ἀπάταις, 'deceitful pleasures' (p<sup>72</sup> κ; A\* C K P. *al*) is original, and ἀγάπαις, 'love-feasts' (A<sup>c</sup> B *al*) is an assimilation to Jude 12." He thinks that Peter may have deliberately substituted ἀπάταις for Jude's ἀγάπαις as a pun, as if to say they feast with you at your common meals [love feasts], but it is their deceits.'

συνεωχεομαι eat together; perhaps  
carouse together

#### Verse 14

ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος  
καὶ ἀκαταπαύστους ἀμαρτίας,  
δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν  
γεγυμνασμένην πλεονεξίας ἔχοντες,  
κατάρως τέκνα,

μεστος, η, ον full  
μοιχαλις, ιδος f **adulteress, unfaithful**

They lust after every girl they see.

ἀκαταπαυστος, ον **unceasing, insatiable**  
ἀμαρτια, ας f **sin**

Their sin never satisfies but only leaves them  
hungering for more. By way of contrast, see 1  
Peter 4:1-3.

δελεαζω lure, entice; catch, trap

The picture is that of fishing with a line –  
catching with a bait.

ἀστηροκτος, ον **unsteady, weak; insecure**  
γεγυμνασμένην Verb, perf pass ptc, f acc s  
γυμναζω train, exercise  
πλεονεξια, ας f **greed, covetousness**

Unbridled desire for more. Bauckham  
comments, "Unlike their inexperienced pupils  
the false teachers are experts – in greed! They  
make disciples in order to make a profit out of  
them (cf. 2:3a)."

καταρα, ας f **curse, something accursed**  
τεκνον, ου n **child**

Another Hebrewism. Cf. Is 57:4. The  
meaning is that God's curse is upon them.

#### Verse 15

καταλείποντες εὐθείαν ὁδὸν  
ἐπλανήθησαν, ἔξακολουθήσαντες τῇ ὁδῷ  
τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν  
ἀδικίας ἠγάπησεν

καταλείποντες Verb, pres act ptc, m nom pl  
καταλειπω leave, leave behind  
εὐθους, εια, υ **straight; right**  
ὁδος, ου f **way, path, road**

Cf. Acts 13:10.

ἐπλανήθησαν Verb, aor pass indic, 3 pl  
πλαναω lead astray; pass go astray  
ἔξακολουθεω follow

Cf. Jude 11. Βοσόρ is by far the best attested  
reading, but since this form of the name of  
Balaam's father is not found elsewhere, it has  
been corrected to the LXX form Βεωρ in a  
few MSS and versions. The form 'Bosor' may  
be a traditional piece of Jewish word-play  
from *bsr* meaning 'flesh'. "Balaam's immoral  
character would be indicated by calling him  
'son of flesh' (so already Luther; Wettstein;  
Vitringa, cited by Bigg)." Bauckham.

μισθος, ου m see v.13

ἀδικια, ας f see v.13

ἀγαπαω love, show love for

"Now it is quite true that the main point of the  
Balaam account in Numbers 22-24 is his  
avarice; but Numbers 31:16 attributes to his  
influence the immorality of the Israelites at  
Baal-Peor (Num 25). These two factors surely  
combined to make him a most useful prototype  
of the immoral false teacher out for gain. Such  
a type appears in Jude 11, where the reference  
to Baal-Peor is implicit (cf. 1 Cor 10:8), and  
also in Revelation 2:15, where the same charge  
occurs again." Green.

#### Verse 16

ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·  
ὑποζύγιον ἄφρωνον ἐν ἀνθρωπου φωνῇ  
φθειγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου  
παραφρονίαν.

ἔλεγξις, εως f **rebuke; ἔχω ε. be  
rebuked**

ἔσχεν Verb, aor act indic, 3 s ἔχω

ἴδιος, α, ον one's own  
παράνομια, ας f offence, wrongdoing  
ὑπόζυγιον, ου n donkey  
ἄφωνος, ον dumb, silent  
φθεγξάμενον Verb, aor midd/pass dep ptc,  
m acc & n nom/acc s φθεγγομαι speak  
κωλυω hinder, prevent, forbid  
παραφρονα, ας f madness, insanity

"A dumb ass possessed sounder prophetic vision than a religious official whose moral sense had been perverted by gain from wrongdoing." Barnett.