

Lot's Soul Misery (vv.7,8)

VERSE 7 and if He rescued righteous Lot (καὶ ἐρρύσατο δίκαιον Λώτ [conj. + aor.dep.ind.3.s., ῥύομαι, *hruomai*, rescue {of bringing someone out of severe and acute danger}, + adj.acc.m.s., *dikaios*, righteous, + pr.n., Lot]), **oppressed by the sensual conduct of unprincipled men** (καταπονούμενον ὑπὸ τῆς ἀναστροφῆς ἐν ἀσελείᾳ τῶν ἀθέσμων [pres.pass.pt.acc.m.s., καταπονέω, *kataponeo*, wear out, oppress; 2X: Acts.7:24 + prep.w/loc.f.s., ἀσελείᾳ, *aselegia*, sensuality {espec. as outrageous sexual behavior}; cp. 1Pet.4:3; 2Pet.2:2,7,18; Jude.4; Rom.13:13; Mk.7:22; + prep.w/def.art.w/gen.f.s., ἀναστροφή, *anastrophe*, manner of life, conduct; of the 13X it occurs, it occurs 8X in Peter's letter at: 1Pet.1:15,18; 2:12; 3:1,2,16; 2Pet.2:7; 3:11 + adj.gen.m.p., ἄθεσμος, *athesmos*, lawless, unprincipled; 2X: 2Pet.2:7; 3:17])

Lot's Dilemma (v.8)

VERSE 8 (for by what he saw and heard that righteous man (γὰρ βλέμματι καὶ ἀκοῇ ὁ δίκαιος [conj., *gar* + dat.nt.s., βλέμμα *blemma*, glance + conj., *kai* + dat.f.s., ἀκοῇ *akoe*, hearing + def.art.w/adj.n.m.s., *dikaios*, righteous]), **while living among them, felt his righteous soul tormented day after day by their lawless deeds)** (ἐγκατοικῶν ἐν αὐτοῖς ψυχὴν δικαίαν ἐβασάνιζεν ἡμέραν ἕξ ἡμέρας ἀνόμοις ἔργοις [pres.act.pt.n.m.s., ἐγκατοικέω *egkatoikeo*, live among + prep.w/pro.loc.m.p. *autos* + acc.f.s. *pschue*, soul + adj.acc.f.s., *dikaios* + imperf.act.ind.3.s., βασανίζω *basanizo*, rub upon the touchstone (a Lydian stone used to test the genuineness of stones); torment/cause great pain (of bodily disease); torment (of mental distress) + acc.f.s. *hemera*, day +prep.w/abl.f.s., *hemera* + adj.instr.nt.p. ἄνομος *anomos*, lawless + instr.nt.p., *ergon*, deed]),

ANALYSIS: VERSES 7-8

1. Two doctrines characterize these examples from the past: judgment and deliverance.
2. Noah and his family were delivered while the entire antediluvian world was destroyed by water.
3. After making mention of the incineration of the inhabitants of Sodom and Gomorrah through a fire judgment, Peter cites the deliverance of "righteous Lot."
4. In both instances, a way of escape was made so that believers could escape, but they were not forced into it.
5. Noah and his sons willingly entered the Ark and Lot and his two virgin daughters walked out of Sodom albeit with reluctance.

6. If Lot was so “oppressed by the sensual conduct of unprincipled men” then why was he living in Sodom?
7. The answer has to do with Lot’s area of weakness.
8. Sodom and Gomorrah were affluent cities and Lot was consumed by the love of money.
9. Lot was Abraham’s nephew and upon the death of his father (Nahor, Abraham’s father) he came under the protection of Uncle Abraham.
10. Abraham brought Lot with him to the promised land and shortly thereafter the two were compelled to separate due to a conflict of interests (Gen.13).
11. Lot chose to dwell with his herds near Sodom and Gomorrah because the land was extremely fertile.
12. Later he took up residence in Sodom because of the lucrative business environment.
13. His love for money overshadowed his disgust for the sexual perversity and laxity of the inhabitants of those cities.
14. Even after Abraham delivered Lot, when the coalition of kings from the east sacked Sodom and Gomorrah, there was no separation from the evil of that place.
15. He resumed his business activities although he suffered soul misery over “what he saw and heard while living among them” (v.8).
16. The verb “oppressed” (pres.pass.pt., καταπονέω *kataponeo*) means to wear down or to exhaust and is used only here in the NT.
17. This fact is not recorded in the Genesis narrative.
18. In fact, the Genesis narrative supplies a very unflattering portrait of Lot.
19. He is stingy in hospitality (Gen.19:3), he offers his daughters to the male mob to protect his potential clients (Gen.19:8); he has no influence over his sons-in-law when he informs them of the impending holocaust (Gen.19:14); he hesitated to leave (Gen.19:16) and he pretends inability to flee to the mountains hoping to live in the least of the cities of the plain (Gen.19:19-22), and he lives for a brief time in Zoar but leaves due to fear.
20. He is last seen drunk and fornicating with his two virgin daughters in a cave (Gen.19:30-38).
21. Clearly his deliverance from Sodom was due to blessing by association with Abraham (Gen.18:23-33).
22. How are we to take Peter’s statement that he was “righteous?”
23. Lot is designated righteous three times in these two verses: “righteous Lot”; “*that* righteous man”; and “*his* righteous soul.”
24. The righteousness referred to is experiential as seen in the words of v.8: “felt *his* righteous soul tormented day after day by their lawless deeds.”
25. The answer is partly a matter of comparison with the men of Sodom.
26. Lot truly was vexed at what he observed and heard “day after day.”
27. He never became callous or indifferent to it, according to the information supplied by Peter.
28. But also, in the fact that Lot did accept divine intervention on his behalf.
29. Because of Lot’s hatred of this particular brand of evil (homosexuality) and in spite of all his compromises to get along, he was granted deliverance from the holocaust.
30. His hatred of this form of evil and Abraham’s intercession spared his life (such as it came to be).
31. Clearly, Lot was a reversionistic believer, but one who retained certain norms and standards.
32. He was delivered because he was blessed by association and because he did not take an active part in the evil that brought on the wrath of God.

33. As a believer who detested homosexual vice he was delivered from judgment and from their association.
34. The Noah and Lot deliverance demonstrate that God differentiates in his dealings between believers and unbelievers, no matter how sub par believers may be.

Believers Remembered, Unbelievers Doomed (v.9)

VERSE 9 *then the Lord knows how to rescue the godly from temptation* (κύριος οἶδεν ῥύεσθαι εὐσεβείς ἐκ πειρασμοῦ [*n.m.s., kurios + pf.act.ind.3.s., oida, know + pres.dep.infin., ῥύομαι hruomai, rescue; cp. v.7 + adj.acc.m.p. εὐσεβής eusebes, godly, devout, dedicated + prep.w/gen.m.s., πειρασμός testing, temptation*]), **and to keep the unrighteous under punishment for the day of judgment** [δὲ τηρεῖν ἀδίκους κολαζομένους εἰς ἡμέραν κρίσεως [*conj., de + pres.act.infin. tereo, keep + adj.acc.m.p., adikos, unrighteousness + pres.pass.pt.acc.m.p., κολάζω kolazo, cut off, trim prune; fig. in the NT, punish; 2x: Acts.4:21 + prep.w/acc.f.s., hemera, day + gen.f.s., krisis, judgment*]),

ANALYSIS: VERSE 9

1. After the lengthy build-up (vv.4-8), we are brought to the twofold lesson contained in these outstanding examples from the past as to how divine justice works. “*The Lord knows how to rescue the godly from temptation and keep the unrighteous under punishment for the day of judgment.*”
2. Peter is anxious to highlight how God’s mercy and justice applies to “the godly” in order to stiffen his readers resolution as they face “temptation.”
3. Thus, he rescued Noah and Lot.
4. The singular “temptation” is in reference to apostasy from God.
5. It was from this test that Noah and Lot emerged victorious; they stood alone among mockers and unbelievers.
6. God delivered them both from that which was a pressure to their souls.
7. Lot was less deserving yet he was shone mercy.
8. He was delivered from the oppression of sexual perversity although he was weak, reluctant, and otherwise reversionistic!
9. One thing he was not—approving of or indifferent to homosexuality and its attendant ills.
10. The Rapture Generation will be delivered out of the hour of testing which will come upon all the earth (Rev.3:10).
11. Meanwhile, no temptation/testing is too great to be endured by those who are positive to the truth, for God not only regulates it, but gives the grace to face it (1Cor.10:13).
12. The examples of Noah and Lot are instructive for as they show how God delivers the God-fearing out of tests.
13. Neither had a immediate deliverance.
14. Noah had to build and board the ark despite the ridicule of his neighbors.
15. Lot had to leave Sodom having endured years of misery (albeit self-induced) as he witnessed first-hand the sexual perversity of his neighbors.

16. Even though Lot chose to live among unbelievers, idolaters, and sexual deviants, he is still credited with having righteous norms and standards, as he did not approve of the evil that had made this place notorious.
17. For this, he was delivered.
18. God may allow us to endure years of waiting before He intervenes; He may use us to help ourselves out of the difficulty.
19. In any case, He knows how to deliver the godly; He can be relied on.
20. The faithful to whom Peter wrote may well have wondered, ‘Why does God allow us to be plagued with such venomous heresy?’ or ‘When will God vindicate His name by judging the wicked?’
21. This is an age-old dilemma facing the righteous.
22. Here he contents himself with asserting that the God who knows how to deliver, long though He may seem to delay, knows equally how to punish.
23. This is clear from the Sodom and flood illustrations which he has just employed.
24. “The unrighteous” refers to unbelievers.
25. The language suggests that the deceased unbeliever is now being punished, and is being kept for final judgment later.
26. The language here is similar to that of v.4 where the angels of the pre-flood apostasy are kept in Tartarus for a judgment sometime in the future.
27. How is this to be explained?
28. It is very simply as all who die and go to hell suffer (Lk.16) awaiting their final resurrection at which time they all will be judged at the Great White Throne Judgment after the Millennium and just before the New Creation (Jn.5:29; Rev.20:11ff.).
29. Jesus taught that the unbelieving inhabitants of places like Sodom, Tyre, Sidon, Chorazin and Bethsaida would appear before God in judgment (Matt.11:21-24).
30. So “the day of judgment” is a reference to the Last Judgment or Great White Throne Judgment of Rev.20.
31. That judgment is reserved for unbelievers only.

At the Top of God’s Hit List (v.10a)

VERSE 10 and especially those who indulge the flesh (δὲ μάλιστα τοὺς πορευομένους ὀπίσω σαρκὸς [*conj., de, and + adv.\superl., most of all, especially + def.art. w/pres.dep.pt.acc.m.p., poreuomai, go, proceed; “those who indulge” + prep. (hopiso, after, follow) w/gen.f.s. sarx, flesh; “indulge the flesh”; same construction occurs in Jude.1:7 except Jude adds the adjective heteros or “strange”; here the reference is to sexual sins in general*] **in its corrupt desires and despise authority** [ἐν ἐπιθυμίᾳ μiasμοῦ καὶ κυριότητος καταφρονούντας [*prep.w/loc.f.s., epithumia, desire, lust + adj.loc.f.s., μiasμός miasmos, defilement, contamination, corruption; lx; “corrupt” + conj., kai, and + gen.f.s., κυριότης kuriotes, authority, ruler + pres.act.pt.acc.m.p., καταφρονήσω kataphronesō, look down on, despise*]).

Their Denunciation (vv.10b-22)

Their Reckless Abandon (v.10b)

Daring, self-willed (Τολμηταί αὐθάδεις [*n.m.p.*, τολμητής *tolmetes*, *daring*; 1x + *adj.n.m.p.*, αὐθάδης *authades*, *self-willed*; *of one who please himself*; 2x: *Titus.1:7*], **they do not tremble when they revile angelic majesties** [οὐ τρέμουσιν βλασφημοῦντες δόξας [*neg.* + *pres.act.ind.3.p.p.*, τρέμω *tremo*, *tremble*, *quiver* + *pres.act.pt.n.m.p.*, *blasphemo*, *syn. for slander*; “*revile*” + *acc.f.p.*, *doxa*, *glory*; *this form occurs 3x: 1Pet.1:11; 2Pet.2:10; Jude.1:8; here it is translated “angelic majesties”; could refer to any established authority especially the royal chain of command*]),

ANALYSIS: VERSE 10

1. The particular false teachers Peter’s prophecy has in view fall into the category of the worst of the worst.
2. Of the unbelievers of v.9 designated the “unrighteous” (cp. 1Cor.6:1) Peter declares that these are “especially” (*adj.\superl.*, μάλιστα *malista*, above all) or “above all” on God’s hit list.
3. For one thing their exposure to Christians whom they hope to corrupt has placed them at the top of the list in terms of being culpable.
4. They have heard the Gospel and have remained unbelieving and corrupt.
5. They are portrayed in v.10a as sexually perverted and as anti-authority.
6. The expression describing their sexual perversity is: “those who follow (“indulge”) after (*prep. opiso*, behind, after) flesh (*sarx*, noun is anarthrous and strongly qualitative) in lust (*prep.w/epithumia*) for defilement (*gen.absolute of miasmos*, *fig. for moral defilement*).
7. The expression points to their longing for the sordid with respect to the sexual.
8. This expression is extremely graphic in connotation.
9. Men ought to shrink from defilement but these types follow sex lust with its attendant defilement.
10. With such lust “flesh” (ISTA) wants men to tag behind it, and it will give them all the defilement that it craves.
11. The false teachers who attach themselves to Christians in order to subvert and corrupt their morals and theology are noted for their deep descent into the realm of STA sexual perversion.
12. The next part of the indictment is their antagonism to authority.
13. The word “despise” means to look down on or disparage (*καταφρονέω kataphroneo*).
14. The noun “authority” is κυριότης (*kuriotes*) meaning lordship or dominion.
15. The noun (4x) is used of angelic authorities (Eph.1:21; Col.1:16) as some take the meaning in this verse and in Jude.8.
16. It most probably refers to authority in general.
17. These types are opposed to all duly authorized authority with respect to the divine institutions and the RCC.
18. In vv.10b-22 Peter launches into a denunciation of these libertines who seek to subvert the good morals and faith of the righteous.

19. This section is poured out in one torrent.
20. It recalls Christ's denunciation of the Pharisees in Matt.23:13-39 (legalistic unbels.).
21. Peter's is written in the 3rd person.
22. The tenses vary (he uses the future, present and aorist).
23. At this early date there were already examples of these kinds of psychopathic personalities present.
24. His description applies to all throughout the ages from the alpha to the omega eras of the Church who fit this description and *modus operandi*.
25. The noun "Daring" (n.m.p., τολμητής *tolmetes*, bold, daring; in the NT only in a bad sense and only here) refers to their reckless behavior.
26. Theirs is a reckless daring that defies God and man.
27. The second word αὐθάδης translated "self-willed" (adj., *authades*; 2x: Titus.1:7) is used of a individual that is out for his own gratification at all costs.
28. An example of their reckless behavior is their verbal attack upon BD.
29. The word "angelic majesties" is the accusative plural of δόξα the noun meaning "glory."
30. In this form it occurs it occurs 3x: 1Pet.1:11; 2Pet.2:10; Jude.8.
31. In 1Pet.1:11 it refers to the doctrines related to Christ's glorification, namely resurrection, ascension, session and coming.
32. It would seem that these things are especially attacked by the heretics in a reckless manner.
33. After all these things stand in the way of their pursuit of self-gratification.
34. Peter is here speaking of perhaps their greatest crime.
35. Their crime consists in attacks upon the glorified God-Man, namely His current and future glory (or "glories").
36. These men will when they think the occasion opportune to blaspheme or defame the "glories" of our God and Savior the Lord Jesus Christ.
37. These individuals blaspheme with brazen daring and do not even tremble (vb. occurs 3x: Mk.5:33; Lk.8:47; 2Pet.2:10).
38. Such daring is more common now than ever.
39. "Glories" could refer to the entire divinely established order of things that they have benefit by but have no regard for!
40. They attack and ridicule every established authority in the typical vein of libertines.
41. Such individuals engage in this sorry business with no tremor or fear, such is the hardness of their hearts.

The Contrast (v.11)

VERSE 11 **whereas angels who are greater in might and power** [ὅπου ἄγγελοι ὄντες μείζονες ἰσχύϊ καὶ δυνάμει [conj., *hopou, where; whereas (imparting a causal sense) + n.m.p., aggelos, angel + pres.act.pt.n.m.p., eimi; "who are" + loc.f.s., ἰσχύς ischus, strength + conj. + loc.f.s., dunamis, power] **do not bring a reviling judgment against them before the Lord** [οὐ φέρουσιν βλάσφημον κρίσιν κατ' αὐτῶν παρὰ κυρίου [neg. + pres.act.ind.3.p. *phero, bear, bring + adj.acc.f.s., blasphemos, abusive speech, insulting; "reviling" + acc.f.s.,**

krisis, judgment, decision + prep.w/pro.gen.m.p., autos; “them” + prep.w/gen.m.s., kurios, lord]).

ANALYSIS: VERSE 11

1. The magnitude of their reckless speech is evident when Peter points out that even the elect “*angels who are greater in might and power do not bring a reviling judgment/accusation against them* (i.e., false teachers) *before* (in the presence of; prep is *para*) *the Lord.*”
2. The conjunction “whereas” (*hopou*) is contrasting and causal.
3. The libertines and their diatribes against all that is pure and true stands in total contrast to the holy angels who possess unmeasured zeal for God’s interests and +R.
4. These puny characters by contrast to the “might and power” of the angels ought to keep their mouths shut if they do not have anything worthwhile to say, but they proceed headlong to judgment running their mouths and following their lusts.
5. The angels when pronouncing judgment against them do not resort to insults.
6. The argument is *a fortiori*.
7. The false teachers do not hesitate to bring vituperative accusations against their superiors (angels), whereas the angels exercise discretion when making mention of such men in the presence of the Lord.
8. The verse is not saying that the angels do not bring up the subject of these notorious sinners, they in fact do, but they temper their speech.
9. The elect angels are sensitive beings whose indignation is aroused by what they see and hear.
10. Yet their emotions are under control, knowing that God is in control and that all that oppose Him will suffer shame and loss.
11. They have learned to be very patient.
12. Unlike the rebels who spew forth insults against “glories” without tremor or fear, the angels so revere the Lord that at all times in His presence no insulting language passes their lips, even though it would be on target.
13. It would be a good thing if Christians remembered that any condemnations of others are necessarily uttered “before the Lord.”
14. Consciousness of His presence tames the tongue.