

220925-1 2Pe 2, 10-22, The Notable among the Unjust, What the False Teacher Is Like—CThurman

There shall be false teachers among you that shall introduce in a private manner damnable heresies, even denying the sovereign Lord that bought them. In other words these wicked men, although some clothed with morality, armed with eloquent speech, and appearing to be as ministers of righteousness will even deny Christ's sovereign right to rule by virtue of the fact He bought everything to Himself by His shed blood. And such men many will follow their destructive ways because of the way they pervert the truth. These are greedy men that traffic in Christian's for personal gain. But know that the judgment of God against them has not stopped working and their destruction is not suspended.

In verses 4-9 Peter introduces us to the 'if-then' conditional statement. Perhaps it is better to call this the 'since-then' statement. Since God spared not the angels that sinned casting them down to tartaros and bound them in chains of darkness to be reserved unto judgment; spared Noah and some of his family but destroyed the entire antediluvian world; and spared Lot and some of his family but destroyed Sodom and Gomorrah; THEN, the Lord knows how to deliver the godly out of trials and to reserve the unjust unto the day of judgment to be punished.

Peter continues in this letter to the saints of the churches by describing what false teachers are like, that these are notable persons among the unjust. I have maintained for some time that false teachers manifest themselves to be of the reprobate. By reprobate I don't mean the reprobate of Romans 1, where the Lord judges men for sin with sin, turning them over to more and more; a mind that is void of the usual capacity to make moral judgments. No, reprobation in the sense that I use it refers to them that are passed by, before the world began, when God by grace elected some to be saved. And as false teachers are concerned, being antichrists, these manifest that they are the unelected of God, they manifest in clearest terms their reprobation. You'll never see men and women of this kind genuinely come to Christ. You'll never see a pope, Benny Hinn, Joel Olsteen, Rick Warren, Kenneth Copeland, Jesse Duplantis and others turn from their present wickedness to faith in Christ. Mark it down: you'll never see it. They are the *notable* among the unjust ones. And the best thing you and I can do with people like this is to leave them alone. Have nothing to do with them. Yes, they might be related to us. Yes they might be loving parents, grandparents, aunts uncles, and

moral, religious, but by the word of God these are wicked people. They are perverse and are haters of God, His word, and His people. And no matter what their relationship might be to us get clear of them.

10 ¶ But chiefly them that walk after the flesh in the lust of uncleanness,
most of all especially pollutions of the body

chiefly, the adv. μάλιστα, also tss. *most of all, specially, especially.*

walk, πορευομένους, acc. pl. masc. part. pres. of the verb πορεύομαι, also tss. *to go, to depart, to go a way, to go forth.* The idea is *to proceed.* These proceed after the flesh.

after, ὀπίσω, adv. preposition, also tss. *behind, back.*

flesh, σάρξ, a noun, also tss. *carnal.* This is synonymous to *body* (Eph.5.28).

lusts, ἐπιθυμία, a noun also tss. *desire, concupiscence.*

uncleanness, μασμοῦ, gen. sing. of the noun that is only this once in the NT; the verb μιáίνω is tss. *to defile* (Jude 8, see below, so to *pollute the body with filthy acts.*); another noun is μίασμα, is tss. *pollutions.*

The flesh in this instance refers to the base, natural, unregenerate human nature. There is in man a natural or base behavior apart from Christ and the divine nature. This nature directs the behavior of the natural man's life as the nature of a dog directs the behavior of a dog, or a cat a cat, or a lion a lion, etc.

This is a point that many professed disciples of Jesus Christ miss concerning the necessity of the new birth or regeneration. There has never been a man, woman, boy or girl that has ever acted outside of his nature except there was first an outpouring of God's grace of life. Man in his original state of sin is unable to do anything Godwardly.

He cannot and he will not come to God by Jesus Christ. Being dead in sins, being dead spiritually He is unable to produce the spiritual fruit of faith. He can only act as fallen nature directs him. So, Jesus said, 'Ye must be born again ... to perceive and enter into the kingdom of God.' And in that discourse which Jesus had with Nicodemus in Jo.3.1-8, Christ never informed Nicodemus *how* to be born again. Why? Because it is not what men do, it is what God does. An Ethiopian may sooner change the color of his skin and the leopard his spots before a sinner could repent of sins and turn in faith to Jesus Christ. This would lead us then to God's grace to elect of some before the foundation of the world. Remember this: God would have been just had His eternal purpose been not to save a single soul of Adam's race. He is just leaving men as they are. It is of His grace that *any* are saved. Some of us need to chew on this a while.

So, especially so with these false teachers; it is notable with them that they follow after the flesh. We've heard of the cream of the crop. Well, false teachers are the filthiest of the filthy.

Jude 8 ¶ Likewise also these filthy dreamers defile (pollute) the flesh...

pollute, μιάνω, (see uncleanness, above) is called in Jude 7, is compared to all of the sexual sins committed under the term fornication by the inhabitants of the twin cities Sodom and Gomorrah.

Ro 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ...

Especially among the whole lot of the unjust these men dishonor the body through every kind of sexual sin. and despising government and speaking evil of dignities all come together in the false teacher.

and despise government.

despise, tss. from the verb καταφρονέω, κατά down, under + φρονέω to mind or to think. The verb καταφρονέω is always tss. to despise (9); the noun is only once in the NT, καταφρονητής, tss. despisers; in this case to despise is to set aside or to put down in the mind: hold to the one, and despise the other (Mt.6.24), take heed that ye despise not one of these little ones (Mt.18.10), Or despises thou the riches of his glory (Ro.2.4), or despise ye the church of God (1Co.11.22), Let no man despise thy youth (1Ti.4.12), despising the shame (He.12.2).

government, κυριότητος, gen. sing. of the noun κυριότης, tss. dominions (3 [Eph.1.21; Col.1.16; Jude 8]), government (1).

Jude 8 ¶ Likewise also these filthy dreamers ... despise dominion ...

Christ is above all ... *dominion* (Eph.1.21), but has installed at this present time dominions or governments of this world that shall continue until He is ready to put them all away. (Col.1.16)

A notable characteristic of false teachers is the lack of regard to the established order of this present age. They despise dominion/government.

Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

Bold self-gratifying to blaspheme

presumptuous, nom. pl. of the noun τολμητής, that is only this once in the NT, but the verb ταλμάω, is tss. to dare, to be bold; the comparative adj. τολμηρότερον, is once in the NT & tss. more boldly.

selfwilled, αὐθάδεις, nom. pl. masc. of the adj. αὐθάδης, αὐτός + ἥδομαι, Liddell & Scott, to enjoy oneself, to take one's pleasure; see the noun ἡδονη, tss. pleasure, lusts; αὐθάδης, tss. selfwilling (2).

afraid, of the verb τρέμω, also tss. to tremble (3), to be afraid (1).

And the false teacher blasphemes them that are high offices governing human society.

Jude 8 ¶ Likewise also these filthy dreamers ... speak evil (blaspheme) of dignities.

dignities, δόξας, acc. pl. of the noun δόξα, tss. glory, worship, honour, praise. Dignitaries refer to the men that operate in these dominions.

10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας Τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσιν βλασφημοῦντες

ισχύϊ καὶ δυνάμει
11 Whereas angels, which are greater in power and might,
strength power

whereas, ὅπου, adv. tss. where (oft), whereas.

which are, ὄντες, nom. pl. masc. part. pres. of the verb ὢν.

power, the noun ἰσχὺς, tss. strength, might, power, ability.

might, the noun δύναμις, tss. power, wonderful works, mighty works, ability, miracle, virtue, strength, etc.

κατ' αὐτῶν
bring not railing accusation against them before the Lord.
condemnation

bring, tss. from the verb φέρω, tss. to bring, to bear, to reach, to carry, to lead, to lay, to drive, to unhold, to endure, to come (2Pe.1.17, 18, 21), to move (2Pe.1.21), to bring (2Pe.2.11).

railing, acc. sing. of the adj. βλάσφημος.

accusation, of the noun κρίσις, also tss. judgment, damnation, condemnation.

Here, these puny people, little, frail, weak, sick and dying human beings dare to do what angels would not do against them. This gives us insight into mind of false teachers. How proud they are.

Jude 8 Likewise also these filthy dreamers ... and speak evil of dignities.

9 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.

10 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.

Outside of the word of God there is no foundation for truth. Truth becomes subjectively judged. But God set up authorities for the good of human society, even the worse of human authorities is better than none. But what is human authority but a reflection of the state and character of the masses being governed. These are the things we glean from the word of God. But the false teacher despises government and speaks evil of dignitaries. Satan is using them to bring about a very evil and final kingdom of this world.

Dan.7.7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

*Re.13.1 ¶ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.*

11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν
παρὰ Κυρίῳ βλάσφημον κρίσιν

εἰς ἄλωσιν

12 But these, as natural brute beasts, made to be taken and destroyed,
unreasoning for capture destruction

natural, φυσικά, nom. pl. neut. of the adj. φυσικός, and always tss. with the English *natural* (3).

brute, ἄλογα, nom. pl. neut. of the adj. ἄλογος, tss. *unreasonable* (cf. Ac.25.27) (1), *brute* (2 [2Pe.2.12; Jude 10]).

made, γεγενημένα, nom. pl. neut. part. perf. pass. of the verb γεννάω, tss. *to beget* (to birth), *to make*.

be taken, ἄλωσιν, acc. sing. of the noun ἄλωσις, is only this once in the NT; as a noun means *for capture*.

destroyed, φθοράν, acc. sing. of the noun φθορά, tss. *corruption* (2Pe.1.4; 2.12, 19), *perish* (Col.2.12), *destroy* (2Pe.2.12).,

The idea is that as natural, brute beasts pose dangers to others and must be captured and destroyed so is the manner of false teachers; a very people.

speaking evil of the things that they understand not;

understand not, ἀγνοοῦσιν, 3pl. pres. ind. of the verb ἀγνοέω, tss. *to not understand*, *to know not*, *to be ignorant*, *to be unknown*.

έν τῇ φθορᾷ αὐτῶν
and shall utterly perish in their own corruption;

shall utterly perish, καταφθαρήσονται, 3pl. fut. pass. of the verb καταφθείρω, κατά + φθείρω, *to defile, to corrupt, to destroy*; καταφθείρω, tss. also tss. *corrupt* (2Ti.3.8).

This is their nature. They're not going to change.

12 οὗτοι δέ ως ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἄλωσιν καὶ φθοράν έν οἷς ἀγνοοῦσιν βλασφημοῦντες έν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,

13 And shall receive the reward of unrighteousness,
bring to themselves wages, hire (2.15)

shall receive, κομιοῦμενοι, nom. pl. masc. part. fut. mid. of the verb κομίζω, tss. *to receive, to bring*.

as they that count it pleasure to riot in the day time.
[to live] deliciously (Tyndale, 1534)

to riot, τρυφήν, acc. sing. of the noun τρυφή, tss. *delicately* (cf. Lk.7.25), *to riot* (cf. 2Pe.2.13); and part of this word is found in *sporting themselves*.

In other words, as brazenly public as they sowed their wicked works so they shall be rewarded. They beg money from the hands of widows and the poor. They thrive out in the open, in public upon the weak, the sick, the disabled.

Spots they are and blemishes, sporting themselves with their
blameable flaunting their luxuries

sporting themselves, έντρυφῶντες, nom. pl. masc. part. pres. of the verb έντρυφάω, εν by, in, with + τρυφάω, *to live in pleasure*; see the noun for directly above; (cf. Ja.5.5)

having & have, ἔχοντες, nom. pl. masc. part. pres. of ἔχω, to have, to possess.

full, the adj. μεστός, always tss. with the English *full*.

adultery, μοιχαλίδος, gen. sing. of μοιχαλίσ, of an adultress.
Perhaps meaning these men are looking for vulnerabilities of infidelity in women.

*2Ti.3.6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
7 Ever learning, and never able to come to the knowledge of the truth.*

cannot cease, ἀκαταπαύστους, acc. pl. masc. of ἀκατάπαυστος, and only this once in the NT, ἄ negative particle + κατά down, under, as + παύομαι to cease, to rest, to leave; the positive καταπαύω, is *to restrain, to rest, to cease*.

beguiling
alluring

unstable souls:
unestablished, unfixed

beguiling, δελεάζοντες, nom. pl. masc. part. pres. act. of the verb δελεάζω, *to entice, to beguile, to allure* (cf. **2Pe.2.14, beguiling, 18, allure**).

unstable, ἀστήρικτος, ἄ negative particle + στηρίζω, *to be steadfastly set, to be fixed, to be established, to stablish*; ἀστήρικτος, is an adj. only used by Peter and tss. *unstable, 2Pe.2.14; 3.16*.

an heart they have
possess

exercised
trained: physically exercised themselves to develop strength and coordination

have exercised, γεγυμνασμένην, acc. sing. fem. part. perf. pass. of γυμνάζω, always tss. with the English *to exercise*. From this we have the English gym, gymnastics, etc.

with **covetous practices;**
greediness (v.3)

covetous, the noun πλεονεξία, also tss. *covetous*, *greediness*; vss. **3, 14.**

cursed children:

[they are]

Rather than being exercised in godliness and to discern good and evil things, these false teachers have exercised themselves with covetousness, greediness.

1Ti 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

These manifest reprobates have honed the skill of fleecing the flock. They have a well-oiled machine that feeds their greediness. They are shameless beggars.

They are cursed children. These the Lord Jesus does not exercise with His loving, chastening hand to correct, but He lets them rush on headlong to judgment and certain eternal punishment. This is their time.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

They go through life untouched, unchastised by the Lord. (read Job 21.1-15)

14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας
δελεάζοντες ψυχὰς ἀστηρίκτους καρδίαν γεγυμνασμένην πλεονεξίαις
ἔχοντες κατάρας τέκνα

15 Which have forsaken the right way, and are gone astray,
straight, wander, err, seduce
and so the 'direct' and only

which have forsaken, καταλίποντες, nom. pl. masc. part. aor. act. of the verb καταλείπω, tss. to leave, to reserve, to forsake.

right, εὐθεΐαν, acc. sing. fem. of the adj. εὐθύς, also tss. straight.

gone astray, ἐπλανήθησαν, 3pl. aor. ind. pass. of the verb πλανᾶω, to go astray, to err, to deceive, to be out of the way, to wander, to seduce.

1Jn.2.20 ¶ *But ye have an unction from the Holy One, and ye know all things.*

21 *I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.*

22 *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*

23 *Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.*

24 *Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.*

25 *And this is the promise that he hath promised us, even eternal life.*

26 *These things have I written unto you concerning them that seduce you.*

following the way of Balaam the son of Bosor, who loved

the wages of unrighteousness;
reward, hire (2.13)

15 καταλίποντες τὴν εὐθεΐαν ὁδὸν ἐπλανήθησαν ἐξακολουθήσαντες τῇ
ὁδοῦ τοῦ Βαλαάμ τοῦ Βοσόρ ὃς μισθὸν ἀδικίας ἠγάπησεν

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice
had rebuke sin, evil sounding

was, ἔσχεν, 3s. aor. ind. of the verb ἔχω, *to have, to possess*, so 'had'

rebuked, ἔλεγξιν, acc. sing. of the noun ἔλεξις, which is only this once in the NT, but the verb ἐλέγχω, is tss. *to tell fault, to prove, to convict, to convince, to rebuke*.

iniquity, παρανομίας, gen. sing. of the noun παρανομία, παρά beside, near, by + νόμος law; this noun παρανομία, is only once in the NT, but the verb παρανομέω, is in Ac.23.3, *contrary to the law*.

LXXE:

παράνομος, adj., tss. evil (Deu.13.13), sin (2Sa.16.7),
transgressor (Jud.19.22)

παρανομία, noun, tss. unlawful (Ps.37.7), iniquity (Pr.5.22)

παρανόμως, adv., tss. wickedly (footnote, unlawfully
[Pr.21.27])

speaking, φθεγξάμενον, nom. sing. neut. part. aor. of the verb φθέγγομαι, always tss. with the English *to speak* (3 [2Pe.2.16, 18]);
the noun, φθόγγος, is twice in the NT, and tss. *sound*.

forbad the madness of the prophet.
withstood, suffered not folly

forbad, ἐκώλυσεν, 3s. aor. ind. act. of the verb κωλύω, tss. *to forbid, to hinder, to withstand, to keep, to let, to suffer not*.

madness, παραφρονίαν, acc. sing. of the noun παραφρονιά, παρά beside, near, by + φρονέω, *to savor, to think, to mind, to regard, to understand, to care, to affect*; the noun παραφρονιά, is this once in the NT; the verb παραφρονέω is also only once in the NT, tss. *as a fool*.

LXXE

παραφρονέω, verb, Zec.7.11, madly.

παραφρόνησις, noun, Zec. 12.4, madness.

παράφρων, adj., Wis.5.20, unwise.

Nu.22.12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

...

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

...

32 *And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:*

33 *And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.*

And Balaam perished with the kings or princes of Midian. (cf. Nu.31.8; Jos.13.21, 22) Jude pronounces a three-fold woe upon such wicked men.

Jude 1:11 Woe unto them! (A three-fold woe!) for they have gone in the way of Cain (a hater and murderer), and ran greedily after the error of Balaam for reward (to deceive God's people), and perished in the gainsaying of Core (and his rebellion against God and His servants).

16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν

ὑπὸ

17 These are wells without water, clouds that are carried with a tempest;
fountains driven storm

that are carried, ἐλαυνόμεναι, nom. pl. fem. part. pres. pass. of the verb ἐλαύνω, also tss. to row, to drive.

wells, πηγαί, nom. pl. of the noun πηγή, also tss. fountain.

tempest, λαίλαπος, gen. sing. of the noun λαίλαψ, also tss. storm (Mk.4.37; Lk.8.23).

to whom the mist of darkness is reserved for ever.
blackness held fast into the ages
(Jude 13, very same Greek phrase) preserved

darkness, the noun ζόφος, tss. darkness (2Pe.2.4; Jude 6), mist (2Pe.2.17), blackness (Jude 13).

is reserved, τετήρηται, 3s. perf. ind. pass. of the verb τηρέω, tss. to keep, to watch, to observe, to reserve, to preserve, to hold fast.

Jude 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Stars in the text of Re.1.20 are defined as the seven angels or messengers of the seven churches. Is a messenger that is not fixed, but ever falling.

17 Οὗτοί εἰσιν πηγαὶ ἄνυδροι νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται

18 For when they speak great swelling [words] of vanity, sound (2.16)

great swelling, ὑπέρογκα, acc. pl. neut. of the adj. ὑπέρογκος, ὑπέρ superior, exceeding + ὄγκος, weight; Jude uses the same.

Jude 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [words], having men's persons in admiration because of advantage.

Against such persons Paul wrote to Titus instructing him what to look for in potential pastors. They must be able to hold fast the faithful word, as he has been taught, to warn and convince the 'nay-sayers' among the congregation by presenting *sound doctrine*. And in this Paul refers to false teachers.

Tit.1.10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision (of the unregenerate Jews):

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

ἐν

they allure through the lusts of the flesh, through much wantonness,

beguile

by

filthiness,
shameless uncleanness

allure, δελεάζουσιν, 3s. pres. ind. act. of the verb δελεάζω, tss. *to entice* (Ja.1.14), *to beguile* (**2Pe.2.14**), *to allure* (**2Pe.2.18**).

wantonness, the noun ἀσέλγεια, tss. *lasciviousness* (Mt.7.22), *wantonness* (**2Pe.2.18**), *filthy* (**2Pe.2.7**); Moulton, ‘outrageous’; LXXE, *shameless uncleanness* (Wis.14.26); Liddell & Scott defines adv. ἀσελγῶς, *extravagantly*.

Hey, we cannot be Christ’s and live as you please! Lay aside doctrine and let’s all get along.

those that were clean escaped from them who live in error.
indeed, certainly

clean, ὄντως, adv., tss. *indeed, certainly, of a truth, verily, clean*.

escaped, ἀποφύγοντας, acc. pl. masc. part. aor. of ἀποφεύγω, which is a Greek verb only used by the apostle Peter: **2Pe.1.4, having escaped; 2.18, that were ... escaped, 20, after ... have escaped**).

Jude 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s persons in admiration because of advantage.

Some perceived and escaped the error that others are in only to be overtaken by the error of the false teacher. Satan has a hook for everyone. Satan has many devices (thoughts [2Co.2.11]) and wiles (methods [Eph.6.11]) that fill out his deceptive schemes. He has a hook for everyone. But all false teachers are leading to the False Teacher. All antichrists are leading to the Antichrist. There is no doubt about that.

Da 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first

horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Re 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

But if it were possible, their deception is so very profound it could even deceive the elect of God.

Mr 13:22 For false Christs and false prophets (men renowned for their speech) shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

If we will not draw near to Christ we will always be subject to falling for something that he dangles before our eyes. If the child of God will not guard his heart, keep himself in the love of God, judge himself on a daily basis, learn the word of God and apply it to his life Satan will ply those weaknesses in our armor to gain a foothold and lead us astray.

18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄντως ἀποφύγοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους

19 While they promise them *liberty,*
[that had escaped former error] [to live as they please]

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

Another way to say this is: a man that is overcome of another is in bondage to that man. For whoever will overcome a man has the mastery of him.

19 ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς ᾧ γὰρ τις ἠττηται τούτῳ καὶ δεδούλωται

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,

entangled: reinvolved, folded and twisted in those former sins.

and overcome, the latter end is worse with them than the beginning.

If for some reason the message of Christ has affected in some a superficial, moral change so that they withdraw from the common sins of this present order, which are sins against the body, but become entangled again, they become worse than before.

20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἠττῶνται γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων

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.

The holy commandment is the apostolic tradition or rule, doctrine of Christ. These wicked men, by virtue of their coming into one of the churches of Jesus Christ they became a kind of steward of the doctrine of Christ with the rest of the church. But they cannot abide it for long if the congregation continues to strive for the faith of the gospel. (cf. Phl.1.27)

21 κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς

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.

22 συμβέβηκεν δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα καί, ὡς λουσαμένη εἰς κύλισμα βορβόρου