

A Study of The Epistle of 2nd Peter
Theme: "Grow in Grace and Knowledge"

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Lesson: 11 Chapter 2:4-11 Date: 10-10-21



BIBLE TEXT and STUDY NOTES

(4) For if **God** did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; (5) if **he did not spare the ancient world**, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; (6) if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; (7) and if **he rescued righteous Lot**, greatly distressed by the sensual conduct of the wicked (8) (for as that righteous man lived among them day after day, he was tormenting his righteous soul over their lawless deeds that he saw and heard);

(Genesis chapters 6-9; 18:16 – 19:29; Job 22:16; Num 26:10; Ps 119:136,158; Ezek 9:4;

Mt 10:15; 11:23,24; 25:41; Rom 9:29;

1 Tim 3:6; Heb 11:4-7; Jude 6,7,15; Rev 12:7-17; 20:1,2,3,11-15)

(9) then **the Lord** knows how to rescue the godly from trials, and to keep the unrighteous under punishment until **the day of judgment**, (10) and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones, (11) whereas angels, though greater in might and power, do not pronounce a blasphemous judgment against them before **the Lord**.

(Ex 22:28; Ps 37:33; Rom 15:31; 1 Cor 10:13; Heb 13:17; Jude 8-9, 16-18; Rev 3:10)

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4. For if God did not spare the angels when they sinned, but cast them into hell and committed them to pits of nether gloom to be kept until the judgment.

... Therefore the apostle wants to say: Is it not great presumptuousness on their part to go along so boldly and to insist on having their own way, as though **God** had to give way to them and spare them, even though He did not spare the angels? It is as if he were saying: It stands to reason that even the saints should be frightened when they see such a serious judgment, namely, that **God** did not spare the high spirits and noble creatures, who are much smarter and wiser than we, but cast them into chains of darkness. This is the stern judgment and the damnation to which He sentenced them, in which they are held captive and bound. They cannot escape **the hands of God**; they are to be hurled into outer darkness, as **Christ** says in the Gospel (Matt. 22:13).

And here St. Peter also points out that the devils do not yet have their final punishment but go along in their unrepenting and evil way of life and expect their judgment every moment, just as a man who is condemned to death becomes desperately hardened and ever more evil. But their punishment has not yet come upon them; now they are only bound and kept for it. This is the first example. The second follows:

5. If He did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven other persons, when He brought a flood upon the world of the ungodly.

This, too, is a terrifying example. No harsher example is found in Scripture. Even one who is strong in faith would almost despair. For if such statements and **God's judgment** go to man's heart, and if man is not well prepared when death approaches, he must tremble and quail at the thought that among so many only eight were preserved. But why did they deserve such a severe sentence from God that He drowned the whole world

at one time—man and woman, master and servant, young and old, beast and bird? Because they led such an evil life.

Noah was a pious man and a preacher of righteousness. He had lived for 500 years before the Flood when **God** ordered him to build an ark. This occupied him for 100 years, and he always led a truly godly life. You can imagine what a cross this pious man bore and what trouble and anxiety he suffered when he had to testify with words and deeds that **he was a Christian**. For it is impossible for faith to conceal itself and not to become evident before the people because of preaching and deeds of kindness.

Thus perhaps this man alone administered the office of preaching **the Word of God**—not at one place but throughout many lands—long before **God** ordered him to build the ark. In consequence, he must have endured much bitter persecution and, as Peter states, was especially preserved **and saved by God**. Otherwise he would soon have perished and been slain. For by doing what he did he incurred much envy and hatred, and antagonized even many eminent, wise, and saintly people. But what he did was to no avail, for the world disdained **God's Word** and only grew ever more evil.

Now after they had gone along in their wickedness for a long time, **God said**: “**My spirit** shall not abide in man forever, for he is flesh; but his days shall be a hundred and twenty years” (Gen. 6:3). Likewise: “I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air” (v. 7). Noah proclaimed and inculcated these words daily, and he began to build the ark, as he had been ordered. This took 100 years. The people laughed at him, however, and became more stubborn and unrepentant.

But the sin because of which **God** destroyed the world is mentioned in Gen. 6:2, where we read: “The sons of **God**”—that is, those who were descended from the saintly fathers and had been instructed and brought up in faith and in the knowledge of God—“saw that the daughters of men were fair; and they took to wife such of them as they chose.” These became “mighty men” (v. 4) who, in their wantonness, did what they pleased. Therefore **God** punished the world and destroyed it with the Flood.

6. *If by turning the cities of Sodom and Gomorrah to ashes He condemned them to extinction.*

This is the third example, how the five cities were destroyed, as is told in Gen. 19:24–25. The prophet Ezekiel also speaks about this to the city of Jerusalem in chapter 16:49–50: “Behold, this was the guilt of your sister Sodom: she and her daughters had pride, surfeit of food, and prosperous ease, but did not aid the poor and needy. They were haughty, and did abominable things before Me; therefore I removed them when I saw it.” Moses says that Sodom was “like the **garden of the Lord**” (Gen. 13:10), a fruitful land dripping with precious oil and wine and everything, so that everyone thought that God dwelt there.

Therefore the inhabitants were smug and led the kind of shameful life Moses describes. No particular person introduced this sin; it was prevalent because of the pert manner in which the people prided themselves on having an abundance of food and drink. Besides, they were lazy. As we still see, the richer cities are, the more shameful is the life that is lived there. But where hunger and sorrow reign, there sins are fewer. Therefore **God** lets those who are His work hard for a living in order that they may remain pious as they do so.

These are the three terrible examples with which St. Peter threatens the ungodly. Now since he impresses this on them, we must conclude that the same conditions prevail here. And this really applies to the spiritual estate: the pope, the cardinals, the bishops, the priests, the monks, the nuns, and all who adhere to them. Like the angels in the stead of the apostles, these are appointed to preach and proclaim **God's Word**; for an *angelus* is a messenger or an ambassador who brings his message orally.

Therefore **Scripture** calls preachers *angeli*, that is, **messengers of God**. Our clergy should be such angels. But just as those angels fell away **from God**, exalted themselves above **God**, and wanted to be their own lords, so these do the same thing and retain no more than the name “messengers,” as those alone are called angels. Thus these, too, since they have fallen away from **God**, are now held in bonds of darkness and kept for damnation. St. Peter said above (v. 3) that “their condemnation has not been idle, and their destruction has not been asleep,” even though the punishment has not yet come upon them.

NOTE: The area of Sodom and Gomorrah is now where the DEAD SEA is located which is 15 times saltier than the ocean.

See this webste:

<https://answersingenesis.org/archaeology/destruction-sodom-future-judgment/>

LIFE APPLICATION

How can we be the righteous ones who will be rescued from the final judgment?