

The Disaster of the Deception of the Sin Nature

#38

'The Sin Nature Allures Believers by Means of False Teaching'

Beware of False Teachers

#26

(Point I. and all sub points see previous note sheets)

I. **Warnings** to Beware of False Teachers

[Points A. and B. and all sub points see previous note sheets]

C. **Peter** and **Jude's** Warnings Concerning False Teachers 2 Pet. 2:-19; Jude 4-19

[Points 1. through 6. and all sub points see previous note sheets]

7. They Are **Covetous** and **Exploit** Others for *Personal* **Gain** 2 Pet 2:3,14, 15 Jude 11

[a. and all sub points see previous note sheets]

b. False Teachers Follow The **Way** of Balaam 2 Pet. 2:14 and The **Error** of Balaam Jude 11 and The **Doctrine** of Balaam cf Rev. 2:14

[Points 1) and 2) and any sub points see previous note sheets]

3) The Doctrine of Balaam = Teaching for Personal Gain That Moral **Comprise** with the Idolatrous and Immoral Unbelieving World Is **Permissible** cf Rev. 2:14

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel,, to eat things sacrificed unto idols, and to commit fornication." Rev. 2:14

The works of Philo: complete and unabridged (pp. 486–487)

Peabody, MA: Hendrickson.

"LIV. (295) Come, then, let us examine into his fine recommendations, and see how cunningly they were contrived with reference to the most certain defeat of those who had hitherto always been able to conquer. As he knew that the only way by which the Hebrews could be subdued was by leading them to violate the law, he endeavored to seduce them by means of debauchery and intemperance, that mighty evil, to the still greater crime of impiety, putting pleasure before them as a bait;

(296) for, said he, "O king! the women of the country surpass all other women in beauty, and there are no means by which a man is more easily subdued than by the beauty of a woman; therefore, if you enjoin the most beautiful of them to grant their favors to them and to prostitute themselves to them, they will allure and overcome the youth of your enemies."

(297) But you must warn them not to surrender their beauty to those who desire them with too great facility and too speedily, for resistance and coyness will stimulate the passions and excite them more, and will kindle a more impetuous desire; and so, being wholly subdued by their appetites, they will endure to do and to suffer anything.

(298) "And let any damsel who is thus prepared for the sport resist, and say, wantonly, to a lover who is thus influenced, 'It is not fitting for you to enjoy my society till you have first abandoned your native habits, and have changed, and learnt to honour the same practices that I do. And I must have a conspicuous proof of your real change, which I can only have by your consenting to join me in the same sacrifices and libations which I use, and which we may then offer together at the same images and statues, and other erections in honour of my gods.'

(299) And the lover being, as it were, taken in the net of her manifold and multiform snares, not being able to resist her beauty and seductive conversation, will become wholly subdued in his reason, and, like a miserable man, will obey all the commands which she lays upon him, and will be enrolled as the slave of passion.'

LV. (300) This, then, was the advice which Balaam gave to Balak. And he, thinking that what he said to him did not want sense, repealed the law against adulteries, and having abrogated all the enactments which had been established against seduction and harlotry, as if they had never been enacted at all, exhorted the women to admit to their favors, without any restraint, every man whom they chose.

(301) Accordingly, when license was thus given, they brought over a multitude of young men, having already long before this seduced their minds, and having by their tricks and allurements perverted them to impiety; until Phinehas, the son of the chief priest, being exceedingly indignant at all that was taking place (for it appeared to him to be a most scandalous thing for his countrymen to give up at one time both their bodies and souls—their bodies to pleasure, and their souls to transgression of the law, and to works of wickedness), undertook a bold and impetuous action, such as was becoming to a young, and grave, and virtuous man.

(302) For when he saw a man of his nation sacrificing with and then entering into the tent of a harlot, and that too without casting his eyes down on the ground and seeking to avoid the notice of the multitude, but making a display of his licentiousness with shameless boldness, and giving himself airs as if he were about to engage in a creditable action, and one deserving of smiles—Phinehas, I say, being very indignant and being filled with a just anger, ran in, and while they were still lying on the bed, slew both the lover and the harlot, cutting them in two pieces in the middle, because they thus indulged in illicit connections." Yonge, C. D. with Philo of Alexandria. (1995). *The works of Philo: complete and unabridged* (pp. 486–487). Peabody, MA: Hendrickson.

The Works of Josephus

"129) So that if you have a mind to gain a victory over them for a short space of time you will obtain it by following my directions: —Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty,

(Such a large and distinct account of this perversion of the Israelites by the Midianite women, of which our other copies give us but short intimations (Num. 31:16; 2 Pet. 2:15; Jude 11; Rev. 2:14), is preserved, as Reland informs us, in the Samaritan Chronicle, in Philo, and in other writings of the Jews, as well as here by Josephus. editor's note)

and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree you are able. Then do you send them to be near the Israelites' camp and give them in charge, that when the young men of the Hebrews desire their company, they allow it them;

(130) and when they see that they are enamored of them, let them take their leaves; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws and the worship of that God who established them, and to worship the gods of the Midianites and Moabites; for by this means God will be angry at them."

7. (131) So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew young men were allured by their beauty, and came to discourse with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of the Midianites received their words gladly, and consented to it and staid with them;

(132) but when they had brought them to be enamored of them, and their inclinations to them were grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses of all they had.

(133) This they said with an oath, and called God for the arbitrator of what they promised; and this with tears in their eyes, and all other such marks of concern as might show how miserable they thought themselves without them, and so might move their compassion for them. So the women, as soon as they perceived they had made them their slaves, and had caught them with their conversation,

8. (134) "O you illustrious young men! we have houses of our own at home and great plenty of good things there, together with the natural affectionate love of our parents and friends; nor is it out of our want of any such things that we came to discourse with you; nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain; but taking you for brave and worthy men, we agreed to your request, that we might treat you with such honors as hospitality required:

(135) and now seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives;

(136) but we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner." And so they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them.

(137) "If then," said they, "this be your resolution; since you make use of such customs and conduct of life as are entirely different from all other men insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary if you would have us for your wives, that you do withal worship our gods; nor can there be any other demonstration of the kindness which you say you already have, and promised to have hereafter to us, than this, that you worship the same gods that we do.

(138) For has anyone reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves. So they said they must either come into such methods of divine worship as all others came into, or else they must look out for another world, wherein they may live by themselves, according to their own laws.

9. (139) Now the young men were induced by the fondness they had for these women, to think they spoke very well; so they gave themselves up to what they persuaded them, and transgressed their own laws; and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do everything that the women would have them do, though in contradiction to their own laws;

(140) so far, indeed, that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest." Josephus, Flavius, & Translated by Whiston, William. (1987). *The works of Josephus: complete and unabridged* (pp. 111–112). Peabody: Hendrickson.

The Babylonian Talmud Sanhedrin 106a

"He then said to her: Submit to me and engage in intercourse with me. She then removed the idol that she worshipped from her lap and said to him: Worship this. He said to her: Am I not Jewish? I am therefore forbidden from engaging in idol worship.

She said to him: And what is your concern? We are asking you to do nothing more than defecate in its presence. But he does not know that its worship is conducted in that manner. Once he did so, she said to him: Moreover, I will not leave you until you deny the Torah of Moses your teacher, as it is stated:

'But when they came to Ba'al-Peor they separated themselves to the shameful item; and they became detestable like that which they loved.' "