

The Disaster of the Deception of the Sin Nature

#41

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

Beware of False Teachers

#29

I. Warnings to Beware of False Teachers

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

C. The Apostles Peter and Jude's Warnings Concerning False Teachers 2 Pet. 2:1-19; Jude 4-19

[Points 1. through 11. and all sub points see previous note sheets]

"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they; self-willed, they are not afraid to speak evil of dignities."

2 Pet. 2:10

"In like manner also these dreamers defile the flesh, despise dominion, and speak evil of dignities." Jude 8

12. Not Afraid to Speak Evil of Dignities (KJV) / Dignitaries (NKJV) Do Not Tremble When They Revile Angelic Majesties (NASB) / Do Not Tremble as They Blaspheme the Glorious Ones (ESV) / Not Afraid to Heap Abuse on Celestial Beings (NIV) Not Afraid to Slander the Glorious Ones (NRSV) 2 Pet 2:10; Jude 8: The Word(s) 'Dignities' / 'Dignitaries' / 'Angelic Majesties' / 'Glorious Ones' / 'Celestial Beings Is / Are the Translation(s) of the Greek Word δόξα English Transliteration = doxa
 - a. The Word Literally Means Brightness cf Acts 22:11; 1 Cor. 15:41 2 Cor. 3:7
 - b. The Word Is Used to Denote Things or Persons of Magnificent Appearance cf Mt. 6:29; Lk. 12:27; Jn. 12:41
 - c. The Word Is Used of Persons Who Hold Positions of, or Who Are Held In High Honor and / or Esteem cf Jn. 17:5, 24; 2 Thess. 2:14 Heb. 2:9; James 2:1
 - d. The Word Is Used of Angels¹ cf Heb. 9:5; Rev. 18:1
 - e. I Believe The Correct Sense in 2 Pet. 2:10 Might Be Either Those Who Held Positions of Authority in the Church (i.e. *The Apostles and Men Whom They Had Appointed As Elders*) and / or Those Who Held Positions of Power in Government, or

Angelic Beings and in Jude 8 I Believe the Correct Sense of the Word Is Probably Glorious, Majestic Angelic Beings Because of the Context of Jude 8-9

A Few Observations about Three Words

1. The Word '**contending**', / '**disputing**,' / '**disputed**' διακρίνω English Transliteration **diakrino** = Present Tense, Middle Voice, Participle Form Expressing The **Intensive** Active Involvement of Michael Maintaining a **Firm Opposing** View, Taking Strong Issue with Whatever the Devil Was Saying about and Wanting to Do with the Body of Moses cf Acts 11:2

“⑤ to be at variance w. someone, mid., w. pass. aor. (B-D-F §78)

⑥ because of differing judgments dispute τινί w. someone (Polyb. 2, 22, 11) Jd 9.

⑦ by maintaining a firm opposing position or adverse judgment take issue πρὸς τινά w. someone (Hdt. 9, 58, 2; Ezk 20:35f; Jo 4:2) Ac 11:2 (=criticize). Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 231). Chicago: University of Chicago Press.

2. The Word '**disputing**' / '**argued**' διαλέγομαι English Transliteration **dialegomai**: Imperfect Tense, Middle Voice = The Confrontation Was Verbal διαλέγομαι English Transliteration **dialegomai** Is Used to Denote Verbal Communication cf Mk. 9:34; Acts 20:7,9; 24:12, 24-25 and Michael's Argument Was a **Passionate Rational** One; Not an **Emotionally** Unhinged One: διαλέγομαι English Transliteration **dialegomai** Is Used to Convey the Idea of **Reasoned** Thought cf Acts 17:2,17; 18:4, 19; 19:8-9 (in each of these verses the NASB Uses the Word **Reasoned** to Translate the Greek Word διαλέγομαι English Transliteration **dialegomai**)
3. The Use of the Words '**the devil**' Might Offer Some Insight into the **Reason** for Michael's Firm Opposing View and His Passionate Rational Argument with **the devil**; the Word **devil** Is the **Translation** of the Greek Word διάβολος English Transliteration **diabolos** Literally Means **Slandorous** cf 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3

“Even so must their wives be grave, not slanderers, (διάβολος) sober-minded, faithful in all things.” 1 Tim. 3:11

“Without natural affection, trucebreakers, false accusers (διάβολος to falsely accuse someone of wrongdoing is slanderous), despisers of those that are good.” 2 Tim. 3:3

“διάβολος, ον (s. διαβολή)

① pertaining to engagement in slander, slanderous ② substantively ὁ δ. one who engages in slander Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 226). Chicago: University of Chicago Press

- f. The Point of the Incident That Took Place Between Michael, and the Devil Is: If Michael the Archangel Who Is Greater Than Any Living Human Being of Psalm 8:5; Heb. 2:5-8 Would **Not** Render a Judgment against the Devil, a Fallen Angel; Then the Brazen Disrespect of Holy Angels by These False Teachers Goes Way Beyond the **Limits** of a Godly Person
- g. The **Reason** False Teachers Might Have Been Reviling Angels Is: (Answer Will be Revealed Next Week . . . ***The Good, Gracious, Kind, Merciful, Forgiving, Awesome Lord our Savior Willing***)

Additional Notes

¹THE δόξα English Transliteration doxa of the Angels

"4. The dóxa of the Angels. As the cherubim bear the divine glory in Ezek. 9:3 etc., and Judaism ascribes glory to the angels, so Heb. 9:5 refers to the cherubim of glory, Rev. 18:1 mentions the glory of the angel, and Jude 8 and 2 Pet. 2:10 call the angelic powers dóxai ("glorious ones")." Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). Theological Dictionary of the New Testament (p. 181). Grand Rapids, MI: W.B. Eerdmans."

"④ a transcendent being deserving of honor, majestic being, by metonymy (compare, freq. in reference from ancient texts. . . . of angelic beings (s. Philo of Alexandria Spec. Leg. 1, 45; Papryi Graecae Magicea 1, 199" Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 258). Chicago: University of Chicago Press.

" . . . glorious heavenly being (2 Pe 2:10; Jd 8);" Newman, B. M., Jr. (1993). A Concise Greek-English dictionary of the New Testament. (p. 48). Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies.

"12.49 δόξα^α, ης: f a benevolent supernatural power deserving respect and honor—'glorious power, wonderful being." Louw, J. P., & Nida, E. A. (1996). Greek-English lexicon of the New Testament: based on semantic domains (electronic ed. of the 2nd edition., Vol. 1, p. 148). New York: United Bible Societies.

"δόξαι as angelic powers around God, angelic beings, majesties, dignities" (JU8) Friberg, T., Friberg, B., & Miller, N. F. (2000). Analytical lexicon of the Greek New Testament (Vol. 4, p. 120). Grand Rapids, MI: Baker Books.

"8 See, you are the prince of gods and the king of the glorious ones, lord of every spirit, ruler of every creature." García Martínez, F., & Tigchelaar, E. J. C. (1997–1998). The Dead Sea scrolls study edition (translations). Leiden; New York: Brill.

Two cherubim were posted as guards to prevent Adam or Eve from returning to the Garden of Eden after God had expelled them. *"So, He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to guard the way of the tree of life."* Gen. 3:24

Cherubim are one of several different classes of angels. C. Fred Dickason in his book *Angels Evil and Elect* gives this summary description of Cherubim: ". . . they are proclaimers and protectors of God's glorious presence, His sovereignty, and His holiness."

The pseudepigraphal book of 1 Enoch uses the word (δόξα) in connection with angels. 22:7 *"And the Lord said to his servants tempting them: 'Let Enoch stand before my face into eternity,' and the glorious (δόξα) ones bowed down to the Lord, and said: 'Let Enoch go according to Thy word.'*

22:8 *"And the Lord said to Michael: 'Go and take Enoch from out his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.'*

9 *And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray, and I looked at myself, and was like one of his glorious (δόξα) ones."*

We see in this non-biblical but Jewish literature that (δόξα) glory, glorious is a word associated with and a word that was used to denote, describe angelic being. Another non-biblical Jewish source that attests to the use of the word (δόξα) being used in associate with angelic beings is that of Philo.

(45) *When Moses heard this he betook himself to a second supplication, and said, "I am persuaded by thy explanations that I should not have been able to receive the visible*

appearance of thy form. But I beseech thee that I may, at all events, behold the glory that is around thee. And I look upon thy glory (δόξα) to be the powers which attend thee as thy guards, the comprehension of which having escaped me up to the present time,

worketh in me no slight desire of a thorough understanding of it." Yonge, C. D. with Philo of Alexandria. (1995). *The works of Philo: complete and unabridged* (p. 538). Peabody, MA: Hendrickson.

The powers whose (δόξα) Philo was referring to, the ones who attended to serve as guards for God were Cherubim. We know this from the writings of Josephus (137) *"Upon this its cover were two images, which the Hebrews call Cherubims; they are flying creatures,*

but their form is not like to that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God. Josephus Antiquities of the Jews Book 3, chapter 6, paragraph 5, line 137

² MICHAEL THE ARCHANGEL

40¹ *And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits.*

² *And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things.*

³ *And I heard the voices of those four presences as they uttered praises before the Lord of glory.*

⁴ *The first voice blesses the Lord of Spirits for ever and ever. ⁵ And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits.*

⁶ *And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits.*

⁷ *And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth.*

⁸ *After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have seen and whose words I have heard and written down?'*

⁹ *And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.'*

¹⁰ *And these are the four angels of the Lord of Spirits and the four voices I heard in those days."*
Charles, R. H. (Ed.). (1913). *Pseudepigrapha of the Old Testament* (Vol. 2, pp. 211–212). Oxford: Clarendon Press