

Series: 2 Peter

Title: Fruits and End of False Teachers

Text: 2 Peter 2: 1-9

Date: March 4, 2012

Place: SGBC, New Jersey

2 Peter 2: 1: But there were false prophets also among the people,...

Elijah slew four hundred and fifty prophets of Baal, and besides them there were four hundred more that called themselves the prophets of the Lord.

2 Peter 2: 1: But there were false prophets also among the people, even as there shall be false teachers among you,..

We are talking about those that claim to be sent of Christ, claiming to speak for Christ and of Christ.

2 Peter 2: 1: But there were false prophets also among the people, even as there shall be false teachers among you,. who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

All false teachers will either deny or diminish truth that God in Christ is Just and the Justifier. **And** at the same time exalt the sinner in some way. True teaching declares in all teaching

- Ruined by the fall—ruined!
- Redeemed by the blood—particular, success of Christ Jesus the GodMan who laid down his life for his sheep (Isaiah 42: 4; John 10: 15; Hebrews 9: 12, 26; 10: 14).
- Regenerated by the Holy Spirit—not by faith, not by your will, “not how to be born again”—it is the Spirit that quickeneth, the flesh profiteth nothing. (John 3: 3-8; John 6: 63).
- True teaching declares: “Thy God reigneth and all flesh is grass.” (Is 40: 6; 52: 7).

Proposition: We see some of the fruits and the end of false teachers.

I. FALSE TEACHERS WILL HAVE A LARGE FOLLOWING

2 Peter 2: 2: And MANY shall follow their pernicious ways; By reason of whom the way of truth shall be evil spoken of.

MANY shall follow.

Matthew 7: 13: Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: 14: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

Revelation 13: 3: And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

2 Timothy 4: 3: For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4: And they shall turn away *their* ears from the truth, and shall be turned unto fables.

2 Tim 3: 5: Having a form of godliness, but denying the power thereof: from such turn away.

Their WAYS are evil (note verse 2—their ways, the way of truth.) Take note of these evil ways in 2 Peter 2: 10.

Lust of uncleanness—If a man’s cleanness came by the lust of the flesh by his washing himself RATHER THAN having been washed by the blood of Christ, washed in regeneration—then the man will live his life in the lust of uncleanness. The tenor of life will be toward his flesh. The body rather than the souls will be their main concern.

Despise government—when the doctrine taught is that man has power to allow God to save him or not—the man who enters by that doctrine will despise God’s order—they make the church to have power over God, the bride to have power over the husband, the child over the parent—they speak great swelling words about church government but exercise power over men as lords and will not submit to the LORD of heaven and earth.

Presumptuous—when the doctrine they received is as common as “1,2,3 then your saved,” they have no fear of God, no reverence before God in life—such ones presume they don’t need the worship of God, the fellowship of the saints and live for the world—‘I got saved so now I’m good’

Self-willed—if they entered in by man’s will rather than the will of the sovereign God—they live proudly, pleased with themselves, boasting of their great success in converting sinners as if they have built God’s church

Not afraid to speak evil of dignities—where God is not ruling the heart in sovereign power men have no fear of God. They speak so flippantly of God, of Christ and of the powers that God has ordained and put in place—dignities appointed in the church, in the home and in civil government.

Romans 13: 1: Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Application: Brethren, God does not save his child to continue in sinful ways but he turns us into Christ the Way from our sin. We are yet sinners; men will say evil things about us. Yet, in all our ways (conduct) strive to follow after righteousness, after godliness, walk by faith, in love and patience and meekness. Here is why—we do not want the way of truth to be evil spoken of—2 Peter 2: 2...*By reason of whom the way of truth shall be evil spoken of.*

II. THE HEART OF FALSE TEACHING IS COVETOUSNESS

2 Peter 2: 3: And through covetousness shall they with feigned words make merchandise of you:...

To a false prophet the souls of men are a way to enrich self: in popular applause, or sales, filthy lucre, dishonest gain. Men even think they have enriched themselves before God—*Lord, Lord, did not we do many wonderful works.*

Illustration: Christ and the rich young ruler—sell all, give it to the poor and follow me—NOT give to me.

God says, “If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.” (Ps 50:12)

Application: Brethren, give YOU to Christ. I would rather see YOU here, diligently, consistently hearing the gospel of God and your money absent than your money here and YOU absent.

The new heart given of God is concerned with the glory of God and the good of his church, not personal gain. I am thankful to you for the heart God has given to you to be so generous, to support this work, to enable me to spend all my time in prayer and study of God's word.

But brethren, please know, that what you set aside for me is not set in stone—I will gladly decrease that the gospel might continue with you, that you might increase through the riches of Christ. This is the heart of Christ and the heart God gives his servants:

2 Corinthians 12:14: ...I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15: And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.