

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: September 28, 2014

Sermon Title: God’s Word is Sure

Series Title: A Study of 2 Peter and Jude

Text: 2 Peter 2:4-10

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: September 28, 2014
 Title: God's Word is Sure
 Text: 2 Peter 2:4-10
 Theme: God's Word is certain and the outcome on the unbelieving and believing is inevitable.

Introduction:

The intent of this text is two-fold. First, to assure the readers of the inevitable and certain end for those who reject the person and work of Jesus Christ. Second, to assure the readers of their own perseverance in the faith because of God's preservation of the faith-filled. He uses two Old Testament examples to prove his point. The first example is the flood narrative and the preservation of Noah, a preacher of righteousness. The second example is the destruction of Sodom and Gomorrah and the rescuing of righteous Lot.

The larger *Story* in which each story fits is the promise of God's future deliverance in the fulfillment of the Seed Promise and Satan's desire to see the promise unfulfilled. Each of the two accounts are attacks against the Seed Promise. Both attacks desire to see the promise crushed. Nevertheless, God is faithful to keep His promise to deliver His people from sin and death.

"But there were" and "even as there shall be." He will use what we know about the Old Testament past to prove his point in the New Testament present. There are many damnable heresies. One in particular is the denial of God's redemptive purposes. The consequence of this denial is swift damnation.

"2 Peter chapter 2 stands in great contrast to the first chapter. While chapter 1 was about that which is true, chapter 2 is about that which is false. Chapter 1 was about that which you should add to your faith, where as chapter 2 is about that which you should avoid. In short, chapter 2 is a trip to the dark side of false teachers, exposing their motives, characteristics and their end."¹

The Storyline:

Just as the sinning angels and the inhabitants of Sodom and Gomorrah apposed the Seed Promise, so also the false prophets and false teachers of our day.

Outline:

"The Greek is one long conditional sentence, from v. 4 to v. 10a. 2Pet 2:4-8 constitute the protasis; vv. 9 and 10a, the apodosis. In order to show this connection more clearly, a resumptive summary protasis - "if so," or "if God did these things" - is needed in English translation."²

"This passage shows us that God watches and He deals justly according to what He sees. False teachers think they can say what they want, live like they want, and disgrace Christianity as

much as they want, but as it says in verse three 'their condemnation has long been hanging over them, and their destruction has not been sleeping.'"³

Verses 4-8, Peter uses examples from the Old Testament narrative to illustrate his New Testament point. "The apostle now proceeds to the proof of the proposition that these persons would be punished."⁴

I. The destruction of sinning angels (vv. 4, 5)

See also Genesis 6-9.

Verse 4 is referring to Genesis 6. Because of this atrocity, God condemned the world through a flood. God likewise condemned Sodom and Gomorrah (cf. Gen. 19). It would appear the wickedness promoted by the false prophets rejected biblical virtue and sought the filthy lifestyle of the wicked (v. 7). The list of qualities noted in 1:5-7 stand in opposition to the filthy lifestyle of 2:4-8.

There appears to be some tension as to whether or not verses 4 and 5 are referring to the same event or to two separate events. I will treat them as addressing the same event.

A. The angels sinned against God (v. 4a)

Our text opens with angels sinning. When thinking about this idea it is important to note how there was a mass rebellion against God by angels. After this opening rebellion, no angel is capable of transferring status before God. God did not send His Son to redeem angelic beings. Now, angels are either holy angels or demons. Demons are fallen angels. Fallen angels are those who followed Lucifer/Satan and follow his desire to overthrow the Seed Promise.

There is no reason for us to doubt who these angels are in verse 4. They are a subset of the larger rebellion who came to earth and cohabitated with the daughters of men. This is the serpent's act to defile and destroy the Seed Promise.

Most scholars agree that one-third of the angels fell into sin and became demons.

- "And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. ⁴And his tail swept away a third of the stars of heaven, and threw them to the earth . . ." (Rev. 12:3-4).

In the future, there will be a judgment upon the fallen angels:

- "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" (Matt. 25:41).
- "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;" (2 Pet. 2:4).
- "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day," (Jude 1:6).

- "And the great dragon was cast out, that old serpent, called the Devil, and Satan, who deceives the whole world: he was cast out into the earth, and his angels were cast out with him." (Rev. 12:9).

However, demons continue to sin and rebel against God. Our text in 2 Peter 2:4 speaks of a subset of demons whose rebellion against God was such that it warranted them being "cast into hell and committed to pits of darkness, where they are reserved for judgment." Again, all demons will end up in the lake of fire (Matt. 25:41; Rev. 20:10, 14, 15). Yet there are some already chained.

I would suggest these angels are those who participated in Satan's assault against the Seed Promise in Genesis 6 where the sons of God cohabitated with the daughters of men. It is of interest to see how Jude references the same ideas noted here. Jude ties the events of Genesis 6 with that of Genesis 19.

- ⁶ And angels who did not keep their own domain, but **abandoned their proper abode**, He has kept in eternal bonds under darkness for the judgment of the great day, ⁷ **just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh**, are exhibited as an example in undergoing the punishment of eternal fire. (Jude 6, 7)

Both events are deplorable. Here is the bigger issue in both narratives. The reason why demons were cohabitating with the daughters of men is to thwart the fulfillment of the Seed Promise. The reason why the sin of Sodom and Gomorrah was so deplorable is that same sex marriage undermines and seeks to overthrow the Seed Promise. I do not believe that every individual who acts out his or her homosexual attraction is consciously seeking to undermine or overthrow Seed Promise. However, there is no question in my mind that the devil does bait those people into such activity because **His intent** is to destroy the fulfillment of the Seed Promise. This is why abortion is fundamentally wrong. All of these activities fundamentally undermine the biblical Storyline.

"The 'sons of God' of verses 2 and 4 are fallen angels, which have taken the form of masculine human-like creatures. These angels married women of the human race (either Cainites or Sethites) and the resulting offspring were the Nephilim. The Nephilim were giants with physical superiority and therefore established themselves as men of renown for their physical prowess and military might. This race of half human creatures was wiped out by the flood, along with mankind in general, who were sinners in their own right (verse 6:11,12). My basic presupposition in approaching our text is that we should let the Bible define its own terms. If biblical definitions are not to be found then we must look at the language and culture of contemporary peoples. But the Bible does define the term 'the sons of God' for us.

- Now there was a day when the sons of God came to present themselves before the Lord, Satan also came among them (Job 1:6).
- Again there was a day when the sons of God came to present themselves before the Lord, and Satan came among them to present himself before the Lord (Job 2:1).

- When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:7, cf. Psalm 89:6; Daniel 3:25).

Scholars who reject this view readily acknowledge the fact that the precise term is clearly defined in Scripture. The reason for rejecting the fallen angel interpretation is that such a view is said to be in violation of both reason and Scripture. The primary passage which is said to be problematical is that found in Matthew's gospel, where our Lord said, 'You are mistaken, not understanding the Scriptures, or the power of God. For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven' (Matthew 22:29-30). We are told that here our Lord said that angels are sexless, but is this really true? Jesus compared men in heaven to angels in heaven. Neither men nor angels are said to be sexless in heaven but we are told that in heaven there will be no marriage. There are no female angels with whom angels can generate offspring. Angels were never told to 'be fruitful and multiply' as was man. When we find angels described in the book of Genesis, it is clear that they can assume a human-like form, and that their sex is masculine. The writer to the Hebrews mentions that angels can be entertained without man's knowing it (Hebrews 13:2). Surely angels must be convincingly like men. The homosexual men of Sodom were very capable of judging sexuality. They were attracted by the 'male' angels who came to destroy the city (cf. Genesis 19:1ff, especially verse 5). In the New Testament, two passages seem to refer to this incident in Genesis 6, and to support the angel view:

- For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; (II Peter 2:4).
- And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day (Jude 6).

These verses would indicate that some of the angels who fell with Satan were not content with their 'proper abode' and therefore began to live among men (and women) as men. God's judgment upon them was to place them in bonds so that they can no longer promote Satan's purposes on earth as do the unbound fallen angels who continue to do his bidding. The result of the union between fallen angels and women is rather clearly implied to be the Nephilim. While word studies have produced numerous suggestions for the meaning of this term, the biblical definition of this word comes from its only other instance in Scripture, Numbers 13:33:

- There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.

I therefore understand the Nephilim to be a race of super-humans who are the product of this angelic invasion of the earth. This view not only conforms to the biblical use of the expression 'sons of God,' it also best fits the context of the passage."⁵

"The sin of the angels is spoken of likewise, John 8:44, and Jude, 2 Peter 2:6, as a thing well known. Perhaps it was handed down by tradition from Adam and Eve, for the memory of it seems to have been preserved among the heathens in the fable of the Titans warring against the gods. What the sin of the angels was is not well known."⁶

Because I read the fall of angels with the flood, I place their sin as found in Genesis 6:1ff. In addition, because their fall and the alignment with Sodom and Gomorrah and the way of Balaam, I believe the issue is one of moral impropriety. Each of these examples are assaults of

the serpent's seed against the preservation of the woman's seed. Each are blatant denials of God's purpose and rule.

"Looking to the more definite language of Jude, 2 Peter 2:6-8, where the guilt of the angels is placed on a level with that of Sodom, it seems probable that the Apostle had the latter in his thoughts."⁷

I do not believe the sinning angels are those who followed Lucifer since they are in chains of darkness. I believe the sin of the angels warranted this immediate judgment of confinement.

B. The angels reserved for judgment (v. 4b)

"Chains of darkness is a highly poetic expression. Darkness binds them on all hands; and so dense and strong is this darkness that it cannot be broken through; they cannot deliver themselves, nor be delivered by others."⁸

"As the word Tartarus is found nowhere else in the New Testament, nor does it appear in the Septuagint, we must have recourse to the Greek writers for its meaning."⁹

Those God punished in verse 4 are sent to Tartaros. "LXX Job 40:15; 41:23, Philo, inscriptions, the dark and doleful abode of the wicked dead like the Gehenna of the Jews), found here alone save in a scholion on Homer. **Tartaros occurs in Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews.** Committed (paredôken). First aorist active indicative of paradidômi, the very form solemnly used by Paul in Ro 1:21,26,28. To pits of darkness (seirois zophou). Zophos (kin to gnophos, nephos) is an old word, blackness, gloom of the nether world in Homer, in N.T. only here, verse 2Pe 2:17; Jude 1:13; Heb 12:18. The MSS. vary between seirais (seira, chain or rope) and seirois (seiros, old word for pit, underground granary). Seirois is right (Aleph A B C), dative case of destination. To be reserved unto judgment (eis krisin têroumenous). Present (linear action) passive participle of têreô. 'Kept for judgment.'¹⁰

"This verb, τάρταρόω (tartarow), occurs only here in the NT, but its meaning is clearly established in both Hellenistic and Jewish literature. 'Tartarus [was] thought of by the Greeks as a subterranean place lower than Hades where divine punishment was meted out, and so regarded in Israelite apocalyptic as well' (BDAG 991 s.v.)."¹¹

<p>1 Peter 3:18 For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and made proclamation to the spirits now in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.</p>	<p>2 Peter 2:4 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; 5 and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; 6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter; 7 and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men</p>	<p>Jude 6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day, 7 just as Sodom and Gomorrah and the cities around them, since they indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.</p>	<p>Rev. 20:1 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; 3 and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.</p>
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The bottomless pit of Revelation 20 occurs nine times in the New Testament.

- And they besought him that he would not command them to go out into the **deep**. (Luke 8:31)
- Or, Who shall descend into the **deep**? (that is, to bring up Christ again from the dead.) (Rom. 10:7)
- And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of **the bottomless pit**. (Rev. 9:1)
- And he opened **the bottomless pit**; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. (Rev. 9:2)
- And they had a king over them, which is the angel of **the bottomless pit**, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. {Apollyon: that is to say, A destroyer} (Rev. 9:11)
- And when they shall have finished their testimony, the beast that ascendeth out of **the bottomless pit** shall make war against them, and shall overcome them, and kill them. (Rev. 11:7)
- The beast that thou sawest was, and is not; and shall ascend out of **the bottomless pit**, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (Rev. 17:8)

- ¹ And I saw an angel come down from heaven, having the key of **the bottomless pit** and a great chain . . .
³ And cast him into **the bottomless pit**, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev. 20:1, 3)

I have no reason to draw too sharp of a line between the bottomless pit and pits of darkness.

This text assures the reader the inevitable and certain end for those who reject God's *Story*. If you reject who Jesus is in His person and work, you will end up with all those who reject Him. However, our text does not stop with judgment. It also assures the reader of God's power to deliver those who believe the promise.

C. Noah, a preacher of righteousness, is preserved (v. 5)

Our text says Noah was "preserved." The word used by Peter for Noah's preservation is an elastic word. It has many meanings based on context. Here, the word means preserving, keeping, guarding, and observing. God made sure Noah did not perish in the flood. Noah's preservation is for the fulfilling of a promise that began in Genesis 3:15.

So just as God judged the wicked, so also does God preserve the righteous.

"By terming Noah a preacher, κηρυκᾶ, a crier, or herald, of righteousness, Peter intimates that all the time Noah was preparing the ark, he proclaimed to the antediluvians the destruction of the world by a flood, that from the dread of that impending judgment of God they might be brought to repentance. His preaching, however, it appears, was attended with little or no success."¹²

"According to a common Greek idiom, this means Noah and seven others; and the point of it is that the punishment must have been signal indeed if only eight persons out of a whole world escaped. The coincidence with 1Peter 3:20 must not pass unobserved, especially as there the mention of 'spirits in prison' immediately precedes, just as here, the angels in 'caves of darkness.'"¹³

"There is much difficulty as to the significance of the numeral. The reference is no doubt to the number of Noah's family. The numeral is placed in a prominent place in the sentence to lay stress on the small number saved out of the inhabited world, as a striking example of mercy in the midst of judgment, cf. 1 Peter 3:20."¹⁴

One writer calculated the population at the time of the flood to be 10 trillion;¹⁵ another suggests 235 million¹⁶ and another at 1 million.¹⁷ Regardless, the devastation was total, save eight.

The second example Peter uses is that of Sodom and Gomorrah.

II. The destruction of Sodom and Gomorrah (vv. 6-14)

See also Genesis 19. Gen 18:16–19:29 detail the destruction of Sodom and Gomorrah.

A. Sodom and Gomorrah sinned against God (v. 6a)

The prophet Ezekiel speaks of Sodom's sin.

⁴⁸ "As I live," declares the Lord GOD, "Sodom, your sister and her daughters have not done as you and your daughters have done. ⁴⁹ Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food and careless ease, but she did not help the poor and needy. ⁵⁰ Thus they were haughty and committed abominations before Me. Therefore I removed them when I saw it...." (Ezek. 16:48-50)

This text, as does Genesis 18:16-19:29, accents their immorality. This is in keeping with "the angels who sinned" and with Jude's statement of "strange flesh."

B. Sodom and Gomorrah condemned by God (v. 6b)

God reduces them to ashes, and through their reduction, He provides an example. Peter makes two points. First, those who reject God will perish. Second, those who accept God will persevere.

Peter says God incinerated the two cities. Moreover, their destruction was an exhibit. It is like going to a Museum and looking at an exhibit of what life was once like. The exhibit exists to remind you of something. Notice how both events cited are historical and true. Both of them tell us the outcome of the ungodly. Just a reminder, the destruction of Sodom and Gomorrah is not the sin of homosexuality, but the assault against the Seed Promise. Thus, the intrinsic demerit of acting on your same sex attraction is the rejecting of God's Promise.

"St Peter does not see in the supernatural destruction of the cities of the plain an exception to the normal order of the Divine government. It was rather a pattern instance of the judgment sure to fall, sooner or later, on all who were guilty of like sins."¹⁸

The next statement Peter leaves us with is that of Lot.

C. Righteous Lot is rescued (vv. 7-9)

The same word used in verse seven for rescue is the same used in verse 9 [**rhoumai**]. Peter only uses the word twice. Notice with me Paul's use of the word in 2 Timothy.

- Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord **delivered** me. (2 Tim. 3:11)

- Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was **delivered** out of the mouth of the lion. (2 Tim. 4:17)
- And the Lord shall **deliver** me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. (2 Tim. 4:18)

Verse 9 uses the word “keep.” Peter uses the word five times in his two Letters. Notice how the word is both positive and negative.

- To an inheritance incorruptible, and undefiled, and that fadeth not away, **reserved** in heaven for you, (1 Pet. 1:4)
- For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be **reserved** unto judgment; (2 Pet. 2:4)
- The Lord knoweth how to deliver the godly out of temptations, and to **reserve** the unjust unto the day of judgment to be punished: (2 Pet. 2:9)
- These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is **reserved** for ever. (2 Pet. 2:17)
- But the heavens and the earth, which are now, by the same word are kept in store, **reserved** unto fire against the day of judgment and perdition of ungodly men. (2 Pet. 3:7)

The word “keep” is of guards and jailors, the idea of a sentinel. The one who preserves Noah and rescues Lot is God. They do not save themselves. God saves them. This is the hope we have in Christ. The outcome of our faith in Christ is preservation and rescue. God keeps us. Nevertheless, for those who reject Him, there is nothing but judgment, torment, and separation. God is keeping them equally well.

Lot is a righteous man (**dikaïos**, vv. 7, 8). This idea finds us somewhat puzzled. It is of interest to note how from his loins come the Moabites, and from the Moabites, Ruth and from Ruth, David.

“Lot appears to have dwelt sixteen years in Sodom, after he parted from Abraham; a long space to abide in one of the lewdest and most outrageously wicked cities in the world, and not be tainted with their vices. Doubtless, as he was so exceedingly grieved with their lewd conduct from day to day, he often earnestly desired to leave the place, but he was directed, it seems, by God, to remain, that he might be an example of the divine goodness and power in delivering the godly from temptation, sin, and punishment.”¹⁹

“The word **ebasanizen**, tormented, is not less emphatic than the word **kataponoumenon**, grievously pained, in the preceding verse, and shows what this man must have felt in dwelling so long among a people so abandoned.”²⁰

Many picture Lot as one who compromised and found himself at the gates of the city. I do not doubt the biblical narrative as to Lot's demise, but perhaps Lot thought he might through legislation change the heart of the citizens. Perhaps he thought politics would be the answer in stemming immorality. Many a man and woman have believed the answer is in the political office only to be vexed of soul. Government cannot save us, only God can.

Verse 9 is application. Peter's point: Lot is an example of someone God delivered and those He destroyed are an example of God's judgment.

"This is the main sentence to which the various conditional clauses beginning 2Peter 2:4 (see Note there) have been leading."²¹

"ἀλλ' ... ἐφύλαξε] The thought of the deliverance of the righteous is connected with that of the destruction of the ungodly; cf. 2 Peter 2:7."²²

Verses 10 and following describe the actions of the false prophets. What they held to concerning the gospel caused them to live lascivious lives.

"The apostle's argument is this: If God spared not the rebellious angels, nor the sinful antediluvians, nor the cities of Sodom and Gomorrah, he will not spare those wicked teachers who corrupt the pure doctrines of Christianity."²³

So far, there are three groups of people. **First**, there are those who like Peter, have obtained like precious faith (1:1). **Second**, there are those who have a knowledge of Jesus Christ, but who have left Christ and pursued the lusts of the flesh (1:9; 2:18). These were never believers. **Finally**, there are those who reject Christ and actively seek to turn others away from believing in Jesus (chap. 2).

"Though the way of error is a hurtful way, many are always ready to walk therein."²⁴

Shepherding the Sheep: (What is the NEXT STEP?)

Notice something about our text. Second Peter 1:10 says His people will "no never ever fall away." The warning and threat are real, but so equally are the comfort and encouragement. Notice verses 9 and 10. God protected the Seed Promise, Noah, and Lot, and the nation in fulfilling His promise. God is faithful. The emphasis in God's *Story* told is not on the faithfulness of His people, but on the faithfulness of their God. Friend, God is able to perfect, confirm, strengthen, and establish you. To him be dominion forever and ever" (1 Peter 5:10).

1. Those without Jesus will perish. Let us pray for those who reject Jesus.
2. Let us know with certainty the judgment awaiting all those who reject Jesus.
3. For those of us who find ourselves struggling against sin, let us know God is able to deliver us from all unrighteousness.

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- ¹ <http://www.jesusplusnothing.com/studies/online/2pet219.htm>
 - ² <https://net.bible.org/#!/bible/2+Peter+2:7>
 - ³ http://www.jesusplusnothing.com/studies/online/2pet219.htm_
 - ⁴ *Albert Barnes' NT Commentary* on 2 Peter 2:4.
 - ⁵ <https://bible.org/seriespage/sons-god-and-daughters-men-genesis-61-8>
 - ⁶ *Benson Commentary* on 2 Peter 2:4.
 - ⁷ *Cambridge Bible for Schools and Colleges* on 2 Peter 2:4.
 - ⁸ *Adam Clarke's Commentary* on 2 Peter 2:4.
 - ⁹ *Adam Clarke's Commentary* on 2 Peter 2:4.
 - ¹⁰ *A.T. Robertson's NT Word Pictures* on 2 Peter 2:4.
 - ¹¹ <https://net.bible.org/#!/bible/2+Peter+2>
 - ¹² *Benson Commentary* on 2 Peter 2:5.
 - ¹³ *Ellicott's Commentary for English Readers* on 2 Peter 2:5.
 - ¹⁴ *Expositor's Greek Testament* on 2 Peter 2:5.
 - ¹⁵ <http://biblenceguy.wordpress.com/2014/06/18/4-population-growth-how-many-died-in-noahs-flood/>
 - ¹⁶ "Bible Science Newsletter", Volume 18, No. 5, May 1980, "Five Minutes with the Bible and Science", page 1.
 - ¹⁷ *The Genesis Flood*, John C. Whitcomb, Jr. and Henry M. Morris, Baker Book House, 1961, page 26.
 - ¹⁸ *Cambridge Bible for Schools and Colleges* on 2 Peter 2:6.
 - ¹⁹ *Benson Commentary* on 2 Peter 2:6-8.
 - ²⁰ *Adam Clarke's Commentary* on 2 Peter 2:8.
 - ²¹ *Ellicott's Commentary for English Readers* on 2 Peter 2:9.
 - ²² *Meyer's NT Commentary* on 2 Peter 2:5.
 - ²³ *Adam Clarke's Commentary* on 2 Peter 2:5.
 - ²⁴ *Matthew Henry's Concise Commentary* on 2 Peter 2:1-9.