

### Our Plan for the Study

1. Introduction to Jude 1a
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### Clearing Up the Verses We Closed on Last Time

We were discussing God’s judgment on the generation that escaped Egyptian Bondage but died in the wilderness outside the Promised Land, largely because of the mixed multitude of believing and unbelieving refugees from Egypt. I rushed these points but would like to close them up before moving on.

### Lessons of the Mixed Multitude (Jude 5)

It took the LORD \_\_\_\_\_ to get Israel out of Egypt, but it took over \_\_\_\_\_ years to get Egypt out of Israel.

The presence of a mixed multitude who were \_\_\_\_\_ believers made it easier for \_\_\_\_\_ to stumble and fall.

When the children of Israel \_\_\_\_\_ at Sinai, the \_\_\_\_\_ of Egypt reared its ugly head probably because of the mixed multitude.

The mixed multitude \_\_\_\_\_ in the complaining over \_\_\_\_\_ and the leadership of Moses.

When God judged a young \_\_\_\_\_ for picking up firewood on the \_\_\_\_\_, the young man was probably part of the mixed multitude.

The fact that the children of Israel did not immediately \_\_\_\_\_ the Promised \_\_\_\_\_ probably was a result of the counsel of the mixed multitude.

Mixed multitudes of believing and unbelieving \_\_\_\_\_ results in the strengthening of believers but \_\_\_\_\_ leads to the weakening of the believers.

God \_\_\_\_\_ both unbelievers and believers, but the \_\_\_\_\_ lost a whole generation and suffered unnecessarily!

In the context of this Epistle and its readers, they would be faced with \_\_\_\_\_ teachers (Gnosticism, Greek Philosophy, and Judaizers). Some would arise \_\_\_\_\_ the Church bringing false doctrine, and others would arise \_\_\_\_\_ the Church. In either case, Jude is saying, God will deal with them in \_\_\_\_\_. The lost false teacher will be cast in the Lake of Fire at the Great White Throne, and the saved false teacher (and, yes, there will be some) will lose their rewards and be saved so as by fire.

### Fallen Angels (Jude 6)

**“And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;” (Jude 6, NKJV)**

Here is a great example of how the Greek sentence is a superior tool than English sentence. Because of the way our language is structured, the \_\_\_\_\_ must come first followed by the verb, direct and/or indirect objects, and modifiers. Here the word “angels” is in the accusative plural and is the direct object. He

(\_\_\_\_\_) is the subject and “has reserved” is the verb. What has He reserved? “The angels who did not keep their proper domain but left their own abode.” The \_\_\_\_\_ angels who failed to keep their proper place are emphasized. Why? God is no respecter of persons. God did not respect the persons of angels who once sang \_\_\_\_\_ praises. He will not respect men who heed not the \_\_\_\_\_. He has given through the Bible and, in fact, \_\_\_\_\_ contrary to it. Jude symbolically put God and these fallen angels as far apart as he could in this sentence.

### The Fallen Angels: Their Description (Jude 6)

“**And the angels who did not keep their proper domain...**” (Jude 6a, NKJV) One commentator observes that a play of words is involved: “those who did not \_\_\_\_\_ what God entrusted them are therefore not to be \_\_\_\_\_ and must be kept by Him.” The situation of these fallen angels stands in striking \_\_\_\_\_ to the believers of verse one that are the “called” and are permanently “\_\_\_\_\_ in Jesus Christ.” What was their proper domain? These angels appear to be different fallen angels from Satan’s agents who are at work in the world today, namely, the demons, who have considerable freedom. These seem like \_\_\_\_\_ fallen angels, and I believe the text will make this clear.

Here is a quote from Dr. Arnold Fruchtenbaum:

“They were angels that kept not their own principality. Their own principality was the angelic \_\_\_\_\_, and Jude is making the point that they did not remain in their own angelic sphere but \_\_\_\_\_ to leave it. The Greek word for “not” (μὲν) means that they did \_\_\_\_\_ “attend to their own business.” They did not keep proper vigilance and guard; they did not stay within the angelic sphere but chose to enter the human sphere.”

### The Fallen Angels: Their Downfall (Jude 6)

“**And the angels who did not keep their proper domain, but left their own abode,** He has reserved in everlasting chains under darkness for the judgment of the great day;” (Jude 6, NKJV)

The Greek is ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον. “Alla” is a strong contrasting conjunction “but.” “Apolipontas” comes from “apo” meaning “from” and “liepo” meaning “to leave behind” or “to desert with the intent of \_\_\_\_\_ coming back.” “To idion” is “the own place” which combines with “oiketerion” (the place where a person is already living). They deserted the air where they had been living to enter for \_\_\_\_\_ an arena they were not designed for or permitted. They entered the sphere of humanity and attempted to \_\_\_\_\_ humanity in the plot detailed in Genesis 6. This nearly spelled the doom of humanity, but it certainly brought about their own confinement until the Great White Throne.

Continuing the quote from Dr. Arnold Fruchtenbaum:

“These angels left their proper habitation; they left the abode of \_\_\_\_\_ angels, which is the atmospheric heavens (Ephesians 2:2; 6:12). They left that heavenly abode of the atmospheric heavens, their proper habitation and entered into the earthly \_\_\_\_\_. When angels (whether good or bad) appear, they always appear as young \_\_\_\_\_. These fallen angels appeared as young men and intermarried with human \_\_\_\_\_. In this way, they left their proper habitation. The angels intermarried with human women in an attempt to thwart and corrupt the \_\_\_\_\_ of the Woman as prophesied in Genesis 3:15. Genesis 6 is Satan’s response to Genesis 3:15.”

“**And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.**” (Genesis 3:15, NKJV)

### The Fallen Angels: Their Doom (Jude 6)

“And the angels who did not keep their proper domain, but left their own abode, **He has reserved in everlasting chains under darkness for the judgment of the great day;**” (Jude 6, NKJV)

In the Greek, the wording is “εις κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.” “Eis” a preposition is “for,” “krisin” is the object of the preposition “eis” (lit.) “for judgment.” “Megales hameras” means “\_\_\_\_\_ day.” “Desmois” (from desmos—noun, dative, plural, masculine, instrumental use meaning “bond,” “fetter,” “chain”—a restraint that \_\_\_\_\_ or restricts freedom especially something used to tie down and restrain a prisoner). “Aidiosis” (from “aidios”, adjective, dative, plural, masculine “\_\_\_\_\_”, “everlasting” describes chains). “Hypo” (“under”, preposition of location). “Zophon” (“gloom”, a state of darkness especially used of a supernatural nature, noun, accusative, singular, masculine.) “Tetereken” (“to keep watch over”, to “reserve”, to “hold”—verb, perfect, active, indicative, 3rd person singular – “He [\_\_\_\_\_] has fixed an eternal watch for these fallen angels in chains under everlasting \_\_\_\_\_ until the great day of judgment.”

Continuing the quote from Dr. Arnold Fruchtenbaum:

“These angels are now kept in everlasting \_\_\_\_\_ under darkness as a result of that \_\_\_\_\_. When God use the Noahic flood to destroy the product of the intermarriage between fallen angels and human women, these fallen angels were placed into permanent \_\_\_\_\_. As 2 Peter stated, they were confined in a place known as \_\_\_\_\_. This is not the same as the abyss were some fallen angels or demons are temporarily confined. Tartarus is a permanent place of confinement, and these fallen Angels of Genesis 6 are to be kept in everlasting bonds. Furthermore, they are under \_\_\_\_\_ for Tartarus is not the place of light but a place of utter blackness.”

God’s judgment upon these angels comes out with vivid precision: “he has kept in everlasting bonds under darkness unto the judgment of the great day.” The original order places the verb emphatically at the end of the entire statement: “unto the judgment of the great day in perpetual bonds under thick gloom hath He \_\_\_\_\_.” The \_\_\_\_\_ tense, “hath kept,” pictures their confinement as having taken place in the past and is still continuing. One commentator observes that a play on words is involved: “those who did not \_\_\_\_\_ what God entrusted them are therefore not to be trusted and must be \_\_\_\_\_ by Him.” The situation of these angels stands in striking contrast that the “called” who are permanently “\_\_\_\_\_ for Jesus Christ.”

Being kept under strict confinement, these angels can look forward only to that \_\_\_\_\_ future day when they will be cast into the lake of fire prepared for the devil and his angels (Matthew 25:41). Because they have failed to keep the station and function assigned to them by \_\_\_\_\_, He is now keeping them under punishment. Jude further describes these angels as being kept under darkness. The implication is that God has confined them in that depth of the underworld with darkness “brooding over the angels and they under it.” The word “\_\_\_\_\_” is a very strong term occurring elsewhere only in Hebrews 12:18 and 2 Peter 2:4; it does not appear in the Septuagint. Usage associated it with \_\_\_\_\_ darkness of the underworld “to signify the darkness of that shadowy land where light is not, and only darkness visible.” (Richard C Trench) One commentator suggests, appropriately, “God punished these angels with this darkness “symbolically, inasmuch as God is \_\_\_\_\_; and it also imports an atmosphere of terror. They cannot \_\_\_\_\_; they cannot \_\_\_\_\_, and therefore, they cannot unite.”

“If the highest beings known in creation were subject to such awful \_\_\_\_\_, how much more sinful men!” Jude’s point in this illustration was that the apostate in his day had also abandoned a position of great privilege and \_\_\_\_\_, namely, the opportunity to serve and glorify God. God would also \_\_\_\_\_ them severely because of their departure.

### The Cities of the Plain (Jude 7)

“as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.” (Jude 7, NKJV)

#### The Cities of the Plain Described (Jude 7)

“as Sodom and Gomorrah, and the cities around them in a similar manner to these...” (Jude 7a, NKJV)  
The Greek “as” ὡς (hos) is a conjunction used as comparison and often translated “as” or “like” and refers to the preceding verse. We might say “just as” or “in the same way as.” This means that Jude is \_\_\_\_\_ God’s treatment of the \_\_\_\_\_ angels with the fate of the cities of the plain. This is confirmed by “in a similar manner to these” (τὸν ὅμοιον τρόπον τούτοις) the same manner as these (referring to the \_\_\_\_\_ in verse 6).

Σόδομα (Sodom δῖτο can either mean “walled” or “\_\_\_\_\_”) and (καὶ) Γόμορρα (Gomorrah γμρη “culture” or “\_\_\_\_\_”) and the cities around them (Admah, Zeboiim, and Zoar [which alone was spared in Genesis 19:20-22 by the intercession of \_\_\_\_\_].) Cities here refers to a large group of houses surrounded by a strong wall. Dr. Arnold Fruchtenbaum mentions “Jude brings to remembrance the \_\_\_\_\_ of Sodom and Gomorrah: “even as Sodom and Gomorrah and the cities about them.” In addition to the destruction of Sodom and Gomorrah, the 2 cities of Admah and Zeboiim were also \_\_\_\_\_. (Deuteronomy 29:23; Hosea 11:8)

#### The Cities of the Plain Defiled (Jude 7)

“Having given themselves over to sexual immorality” comes from \_\_\_\_\_ word in the Greek, which is ἐκπορνεύσασαι, a verbal noun or participle, aorist, active, nominative, plural, feminine which itself is a \_\_\_\_\_ word: ek “out of” or “into,” and “porneo” meaning “any sort of illicit sexual \_\_\_\_\_.” Ek here is designed to intensify the root word from which we get our word “\_\_\_\_\_.” It pictures a culture and society wholly occupied and given over to strange sexual behavior. It takes that which was designed to be \_\_\_\_\_, intensifies it, and makes it dark and ugly.

This is made even \_\_\_\_\_ and more horrible by the next words “kai apethousai opiso sarkos heteras.” Kai is “and” and apethousai is a verbal noun or participle, aorist, active, plural, nominative, feminine from apo meaning “\_\_\_\_\_ from” and erchomai meaning “to go,” “to depart,” or “to leave,” literally “to leave away from.” That speaks of a deliberate decision. Opiso is a “preposition of means” and the word means to “search” or “\_\_\_\_\_.” Sarkos is a Greek noun meaning “flesh” in the genitive case to go with heteras which is an adjective in the genitive case singular feminine meaning of “\_\_\_\_\_ kind.” The New King James translates it as “strange flesh.” The idea here is the phrase “to leave away from (normal sex) in search of \_\_\_\_\_ or perverted sex.” They knew what was right, and they made the conscious decision to go in the opposite direction.

#### The Cities of the Plain Doomed (Jude 7)

“...are set forth as an example, suffering the vengeance of eternal fire.” (Jude 7c, NKJV) “προκεινται δεῖγμα” is translated in the New King James as “set forth as an example.” The word prokeintia is a compound word from pro meaning “\_\_\_\_\_” and “keimai” to lay before” and deigma is a noun, accusative, singular, neuter which serves as the direct object and means “any example which is regarded as typical of its class” hence “an \_\_\_\_\_.” Thus, this account is laid before the reader as “an example of what happens to those who abandon their own sphere, seeking after that which was \_\_\_\_\_ them.”

“...are set forth as an example, **suffering the vengeance of eternal fire.**” (Jude 7c, NKJV) The Greek phrase πυρος αιωνιου δικειν υπεχουσαι ends this horrible picture. The word πυρος “\_\_\_\_\_” is a genitive noun in the neuter and is used here as a descriptive genitive. It refers to the “real visible part of fire.” The word αιωνιου is an adjective, genitive, singular neuter which goes with fire and describes it as “\_\_\_\_\_” or “having no end.” The word δικειν is a noun, accusative, singular, feminine and is the direct object of the sentence. It can be rendered as “vengeance,” “\_\_\_\_\_,” or “righteous judgment.” The word υπεχουσαι is a verb used as a participle, present, active, plural, nominative feminine. It is a compound word from upo “under” and “εχω” “to hold,” literally to “hold under \_\_\_\_\_ of eternal fire.”

Again Dr. Fruchtenbaum says...”in verse 7, Jude brings to remembrance the example of Sodom and Gomorrah: even as Sodom and Gomorrah and the cities about them. In addition to the destruction of Sodom and Gomorrah, the 2 cities of Admah and Zeboiim were also \_\_\_\_\_ (Deuteronomy 29:23; Hosea 11:8). Jude next states: “in like manner.” To what do these words “in like manner refer?” Jude is referring to the like manner of the \_\_\_\_\_ in Genesis 6. There is a similarity between the sin of the angels in Genesis 6 and the sin of the men of Sodom and Gomorrah. The point of similarity is: “given themselves over to fornication.” The word fornication refers to sexual \_\_\_\_\_. Just as the men of Sodom and Gomorrah were guilty of sexual sins, the angels of Genesis 6 were also guilty of sexual sins.”

Fruchtenbaum concludes: “However, the point of similarity goes further: gone after strange flesh, which means the flesh of a \_\_\_\_\_ nature. These men and angels had sexual sins ... that went contrary to nature. For the men of Sodom and Gomorrah, Admah, and Zeboiim the strange flesh was \_\_\_\_\_. In the case of the angels of Genesis 6, the strange flesh was intermarrying ...with \_\_\_\_\_ women. This was flesh of another kind. For another, the one used here means “another of a \_\_\_\_\_ kind” rather than “another of the same kind.” These men and angels had gone after flesh of a different kind rather than after flesh of the same kind. ...The strange flesh for the angels was intermarrying with human women while the strange flesh for the men of the cities was homosexuality. But now, the men of Sodom, Gomorrah, and the other cities serve as an \_\_\_\_\_ of the judgment of sin. They, too, are suffering eternal fire. Jude used this example as well as to others, to remind believers that God knows how to \_\_\_\_\_ sin. The lesson from history is God will judge \_\_\_\_\_.”

**We will skip over verses 8-10 and deal with them when we come to verses 14-15.**

### **Three Old Testament Bad Guys (Jude 11)**

Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.” (Jude 11, NKJV)

Now, quickly let’s look at \_\_\_\_\_ of the real villains of Old Testament: Cain, Balaam, and Korah.

The Greek interjection οὐαί (\_\_\_\_\_) calls our attention to three vile characters of the Old Testament that serve as models for the false teachers infecting the Church of Jude’s day. The pronoun αὐτοῖς (them) is 3rd person, dative, masculine, plural. Woe to them. The conjunction ὅτι (for, or because) begins the adverbial cause. The definite article τῆ dative, feminine, singular (the). The word ὁδῶ comes from the word we get our word “\_\_\_\_\_” and means roadway or path or way. The words τοῦ Κάιν (the Cain) go together to form the clause “the \_\_\_\_\_ of Cain.”

The verb is ἐπορεύθησαν which is an aorist middle indicative 3rd plural from epi “from,” “away from” and poros “passage” for \_\_\_\_\_ hence “followed the pathway of Cain for themselves.” The conjunction καί “and” with the direct article τῆ the with πλάνη (noun, dative, singular, feminine [dative of means] “error” or “\_\_\_\_\_” τοῦ Βαλαὰμ “of Balaam” μισθοῦ “wages” genitive of description Lit. “and the error of Balaam for \_\_\_\_\_.” The conjunction καί with the dative definite article τῆ the ἀντιλογία

noun, dative of means, singular, feminine “ \_\_\_\_\_ ” τοῦ Κόρη of Korah ἀπώλοντο verb, middle, 3rd, plural “perished for themselves.”

### The Way of Cain (Jude 11)

“For they have gone in the way of Cain” In the first example, the false teachers are guilty of going the way of Cain. Cain is a man from the Old Testament who chose the \_\_\_\_\_ path. To go in the way of Cain is to seek one’s own \_\_\_\_\_ to God rather than to choose the way God has \_\_\_\_\_. Cain is characterized as someone who had no \_\_\_\_\_ for the brethren. These false teachers are guilty of a sin similar to the one of Cain because they have chosen their own immoral way to God.

### Balaam the For-Profit Prophet (Jude 11)

“...have run greedily in the error of Balaam for profit...” (Jude 11, NKJV) He was a man who ran riotously \_\_\_\_\_ down the same path as did Cain. Characterized by \_\_\_\_\_, Balaam’s intent was not to minister by serving God but to gain reward-to minister on behalf of \_\_\_\_\_. These false teachers, like Balaam, are looking for ways to gain money. They are \_\_\_\_\_ the ministry as a means of gaining wealth rather than viewing the ministry simply as a means of serving \_\_\_\_\_ while making a living from the ministry in a decent way. Balaam was also guilty of giving \_\_\_\_\_ that led to immorality, and the false teachers are guilty of the same sin.

### The Rebellion of Korah (Jude 11)

“...perished in the rebellion of Korah.” (Jude 11, NKJV) The false teachers are guilty of the \_\_\_\_\_ of Korah, who was the one who finally perished at the end of the gainsaying \_\_\_\_\_. He spoke contrary to the ordinance of God. He spoke against the Word. God told Aaron to be the priest, but Korah \_\_\_\_\_ the office for himself and began speaking against Moses and Aaron. God intervened, causing the earth to \_\_\_\_\_ Korah and his followers. Like Cain, the false teachers lack \_\_\_\_\_ for their brethren; like Balaam, they are motivated by \_\_\_\_\_ and lust; and like Korah, they are guilty of \_\_\_\_\_.

### Next Time: God’s Picture Gallery of Shame (Jude 12-13)

In this section, Jude is going to provide us with God’s picture gallery of shame. We will see danger from \_\_\_\_\_ rocks that do damage in sacred places, empty storm clouds driven by the winds (but for their sound and fury they have no \_\_\_\_\_), dead trees with no \_\_\_\_\_ or roots, raging waves dragging up their own \_\_\_\_\_ to the shore, and wandering stars in darkness (unfit for taking useful \_\_\_\_\_ and yet forever wandering \_\_\_\_\_ in darkness). These picture \_\_\_\_\_ teachers in relation to the Church.