

Book of Jude

Jude the Man

Lesson # One

11-18-2015

1. It is striking that the writer of the last New Testament letter dealt with apostasy.

2. Jude was a half-brother of the Lord. He was possibly the youngest of the brothers.
Mat 13:55-57; Mar 6:3-4

Mat 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and **Judas**?

Mat 13:56 And his sisters, are they not all with us? Whence then hath this man all these things?

Mat 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

Mar 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of **Juda**, and Simon? and are not his sisters here with us? And they were offended at him.

Mar 6:4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

3. Jude was characterized by humility, claiming only to be James' brother and a bond-slave of Jesus Christ.

4. Jude's name means "honor and praise."

5. Both James and Jude wrote very practical books of doctrines appropriate for the early first century church. The churches in general had become apostate by A.D. 66.

Jude the Epistle

1. There are those who believe Jude was written after the fall of Jerusalem in c. 70. It seems clear that this book was written with more regard for Jewish Christian readers. The Exodus (verse 5) and Old Testament figures such as Michael, Balaam, Cain, and Korah (verses 9 and 11) are mentioned in Jude.

Jude 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Jude 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

Purpose

1. As the Acts of the Apostles begins the history of the church on earth, so Jude, in the Acts of the Apostates, brings it to a close, and prepares the reader for the judgments of the book of Revelation. The purpose of the epistle is declared in verse 3.

Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

2. While the author was preparing to write about our common salvation, a divine compulsion came upon him to write instead about contending for the apostolic faith against an early antinomian form of Gnosticism. The word "needful" (verse 3) is rendered "necessity" in 1Co 9:16.

1Co 9:16 For though I preach the gospel, I have nothing to glory of: for **necessity** is laid upon me; yea, woe is unto me, if I preach not the gospel!

Content

1. An astonishing sweep of revelation moves the reader from sin in the dawn of human history (verse 11) to its future judgment at Christ's return (verse 15). It speaks of the sea and the stars, of eternal fire and everlasting darkness. (verses 7 and 13)

Jude 1:11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion.

Jude 1:13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

Jude 1:14 Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones

Jude 1:15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

Jude 1:7 In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

1.1 Jude speaks of the unseen world of angelic activity both in heaven, on earth and the lower parts of the earth.

2. New truths revealed through Jude include details of certain fallen angels (verse 6), Michael's dispute with the devil (verse 9), and the antediluvian prophecy of Enoch. (verses 14 and 15)

Jude 6 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 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Jude 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

3. In the heart of Jude (verse 11) appears an ancient trio of men who perfectly illustrate the three outstanding characteristics of apostasy. Verse 11 is typical of the progress of thought found throughout the epistle.

Jude 11 Woe unto them! for they have gone in the way of **Cain**, and ran greedily after the error of **Balaam** for reward, and perished in the gainsaying of **Core**.

4. Apostates enter upon a wrong way, rush headlong down that way, and perish at its end. The wrong way starts with wandering, ends with open rebellion. (verse 11)

5. In a glorious benediction, Jude suggests the rapture of the Church by suddenly passing from the possibility of present stumbling on a pilgrim pathway to the presentation of the people of God, by their Savior and Lord, before the presence of His glory in heaven. (verses 24 and 25)

Jude 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Jude 25 To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

Outline of Jude-Wycliffe Encyclopedia

I. Salutation, 1-2

II. Occasion and Purpose: Exhortation to Defend the Faith, 3-4

III. Illustrations of the Necessity of Defending the Faith, 5-16

A. Three historic examples of judgment on corporate apostasy, 5-7

B. Historic examples and descriptions of false teachers, 8-16

IV. Charge to True Christians: How to Defend the Faith, 17-23

V. Conclusion: A Doxology, 24-25

Outline Col. R. B. Thieme

1.1 Verses 1-3 Introduction

1.2 Verses 4-7 Warning regarding false teachers

1.3 Verses 8-13 Panorama

1.4 Verses 14-16 Defense against false teachers

Synopsis of the Introduction

1. Jude wrote the book. His name means honor and praise.
2. He was a half-brother of Jesus and possibly the youngest of the brothers.
3. He is mentioned in Mat 13:55 and Mar 6:3.
4. Both James and Jude wrote very practical books.
5. Both books warn against Apostasy.
6. The church in general had become apostate.
7. The year of writing was c. A.D. 66

Scripture Exegesis

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

JUDE THE SERVANT Ιουδας δουλος Ιησους Χριστος

1. **Ioudas Doulos Iesous Christos** is better translated “I am Jude a slave of Jesus Christ ...”

2. **Ioudas** is a proper noun declined as a nominative singular followed by the noun **Doulos** declined as a nominative singular. Next follows the proper noun **Iesous** declined as a genitive singular and the proper noun **Christos**, a genitive singular.

3. The next phrase “of Jesus Christ” will tell us the slave of whom.

OF JESUS CHRIST Ιησους Χριστος

1. **Iesous Christos** is well translated “of Jesus Christ ...”

2. Both **Iesous** and **Christos** are declined as nominative singulars.

AND BROTHER OF JAMES δε αδελφος Ιακωβος

1. **De Adelphos Iakobos** is well translated “and brother of James ...”

2. **De** is a conjunction followed by the noun **Adelphos** declined as a nominative singular and the proper noun **Iakobos** declined as a genitive singular.

TO THEM THAT ARE SANCTIFIED BY GOD ο αγαπαω εν Θεος

1. **Ho Agapao En Theos** is better translated “to those ones having been loved in the past with the result they are now loved by God ...”

2. **Ho** is an article declined as a dative plural and used as a substantive. **Agapao** is a monadic verb parsed as a perfect passive participle followed by a prepositional phrase **En Theos**. The proper noun **Theos** is declined as an instrumental singular.

3. **Agape** appears more than 100 times in the New Testament where it is translated in the KJV as “love, charitably, charity” and “feasts of charity.” In the vast majority of cases **Agape** is translated “love.”

3.1 The verb form of **Agape** is **Agapao** which appears some 30 times in the Scripture and is translated variously in the KJV as “loved, love” or “hast loved.”

4. **Agape** is a special kind of love. It is a love of someone or something because the essence of God as expressed in Scripture demands it. **Agape** often differs from love as we know it. Generally we speak of love as “sweetness and light.” How so then is the difference between “sweetness and light love” and **Agape** love? An illustration:

4.1 Joh 3:16 tells us God so loved the world with **Agape** love and gave His only begotten Son that whosoever believeth in Him shall not perish but have everlasting life.

4.2 Does this mean that God looked down the portals of time and saw a world full of lies, arrogance, murder, adultery, fornication, stealing, racism, revolution, and other forms of assorted sin and evil and said “I love that world because I can through my rose colored glasses overlook the evil and so I must save that which I love.”

4.3 No sir! God instead had the right mental attitude toward the world and said, “I will send my only begotten Son into the world as a sacrifice for the many un-worthy creatures. My Son will live the perfect life and then accept judgment for the sins of the world and die a horrific death on an old rugged cross. This act will also resolve the angelic conflict.

5. There are two words for love in the New Testament. We have just seen **Agape**—doing what is demanded. In the case of God He exhibits **Agape** because of His essence. Mankind can exhibit **Agape** because he has doctrine in his soul. **Agape** is a product of “who and what the subject is” and not who and what the object is. Thus God acts from Who and what He is regardless of the object.

5.1 The second word is **Philos** in noun form or **Phileo** in verb form. God has provided subtle differences between the two New Testament words for love. **Phileo** love is based on who and what the object is or at least what the subject thinks the object is. For example, you love your wife because when you see her you think she is a heavenly creature sent from up above. So you love based on the object of your love and not (as in the case of **Agapao**) who and what you are. Let’s look at an example from Scripture of the difference between these two kinds of love.

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (**AGAPAO**) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, son of Jonas, lovest (**AGAPAO**) thou me? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my sheep.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest (**PHILEO**) thou me? Peter was grieved because he said unto him the third time, Lovest (**PHILEO**) thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (**PHILEO**) thee. Jesus saith unto him, Feed my sheep.

5.2 Peter would rather no doubt continue his life as a fisherman. Perhaps when he saw the Lord and heard Him speak he would probably have been thrilled to have continued serving Him on Sunday after a profitable week of fishing. That would have been a **Phileo** love of the Lord.

5.3 Peter clearly loved being around the Lord as He healed the sick and made “monkeys” out of scribes and Pharisees. But instead the Lord said “pack-up your fishing gear and get on the road serving Me day and night as you spread the good news of salvation. Why, because “I the Lord told you to do it!” And by the way you will die a martyr’s death being crucified upside down. Now if Peter accepts and performs as the Lord demands, that my friend is **Agape** love of the Lord!

6. So how does our verse use **Agape**:

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved ...

7. Now for the identification of which member of the Trinity is meant by the term God: it is the Father!

THE FATHER Πατηρ

1. **Pater** is better translated “of God the Father ...”
2. **Pater** is a noun declined as an instrumental singular.
3. Now for the phrase “and preserved in Jesus Christ.”

AND PRESERVED IN JESUS CHRIST και τηρεω Ιησους Χριστος

1. **Kai Tereo Iesous Christos** is better “and now guarded in the past with the result that all believers are guarded ...”
2. **Kai** is a conjunction followed by the verb **Tereo** parsed as a perfect passive participle and the proper noun **Iesous Christos** both declined as instrumental singulars.
3. **Tereo** appears more than 75 times in the New Testament where it is variously translated “keep, observe, watched, kept, was kept, have kept, shall keep, reserved” and “be preserved.”

Joh 14:15 If ye love me, **keep** my commandments.

Acts 12:5 Peter therefore **was kept** in prison: but prayer was made without ceasing of the church unto God for him.

Acts 12:6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the **keepers** before the door kept the prison.

Jam 2:10 For whosoever **shall keep** the whole law, and yet offend in one point, he is guilty of all.

Jam 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Jam 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body **be preserved** blameless unto the coming of our Lord Jesus Christ.

1Th 5:24 Faithful is he that calleth you, who also will do it.

1Th 5:25 Brethren, pray for us.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, **reserved** in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

2Pe 2:4 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;

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

4. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ ...

5. To say that we are preserved are kept is an understatement. Let me give you several points from the *Doctrine of the Divine Decrees*.

The Divine Decrees

1. The divine decrees represent the sum total of God's plan designed in eternity past.
2. The plan centers on the person of Jesus Christ.

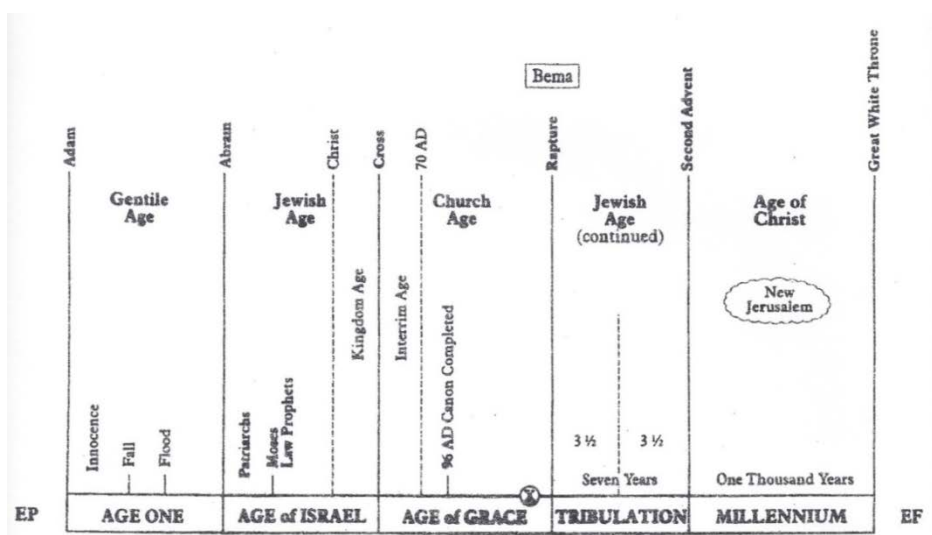
Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

2.1 God in His Omniscience has seen all of our thoughts, actions, choices, deeds, etc. and then determined a perfect plan for our lives.

2.11 Because He has seen the time line and our choices He has developed a unique plan for each believer.



Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

1Th 5:18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

3. Entrance into the plan is based on the principle of grace whereby the sovereignty of God and the free will of man meet at the cross.

3.1 The work is accomplished by God, while man gains and enjoys the benefits apart from his own merit or ability.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

4. God's plan was designed in eternity past, so as to include all events and actions related to their causes and conditions as a part of an indivisible system, every link being a part of the integrity of the whole.

4.1 There's a whole plan for the believer's life.

4.2 One failure or one success never changes the plan; God is greater than our failures or successes.

5. Without interfering with human volition in any way, God has designed a plan so perfect that it includes cause and effect, directive, provision, preservation and function for all believers.

5.1 God knew every cause and effect in our lives and made provision in eternity past.

6. Under His plan, God has decreed to do some things directly, and some through agencies such as Israel and the Church, and some through individuals.

7. The divine decrees constitute one great, all comprehensive plan - perfect, eternal, unchangeable and without loss of integrity.

8. The plan of God is consistent with human freedom and God does not limit or coerce human freedom.

8.1 God permits human volition to function; for example He permits man to choose to sin but this does not make Him the author of sin.

8.2 In His Sovereignty He chose to provide a solution for sin.

9. God has seen the beginning and the end and in His Sovereign will He provided a perfect divine decree for you and for me.

10. Since we are part of His divine decrees we can find comfort in knowing that God after knowing all the facts about us, predetermined and implemented a perfect plan for time and eternity.

10.1 This is especially comforting when realize it was all done in eternity past.
(Rom 8:28-31)

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

End Lesson Taught 11-18-2015

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Two

12-2-2015

Jude the Man

1. It is striking that the writer of the last New Testament letter dealt with apostasy.
2. Jude was a half-brother of the Lord. He was possibly the youngest of the brothers. Mat 13:55-57; Mar 6:3-4
3. Jude was characterized by humility, claiming only to be James' brother and a bond-slave of Jesus Christ. Jude's name means "honor and praise." Both James and Jude wrote very practical books of doctrines appropriate for the early first century church. The churches in general had become apostate by A.D. 66.

Jude the Epistle

1. There are those who believe Jude was written after the fall of Jerusalem in c. 70. It seems clear that this book was written with more regard for Jewish Christian readers. The Exodus (verse 5) and Old Testament figures such as Michael, Balaam, Cain, and Korah (verses 9 and 11) are mentioned in Jude.

Purpose

1. As the Acts of the Apostles begins the history of the church on earth, so Jude, in the Acts of the Apostates, brings it to a close, and prepares the reader for the judgments of the book of Revelation. The purpose of the epistle is declared in verse 3.
2. While the author was preparing to write about our common salvation, a divine compulsion came upon him to write instead about contending for the apostolic faith against an early antinomian form of Gnosticism.

Content

1. An astonishing sweep of revelation moves the reader from sin in the dawn of human history (verse 11) to its future judgment at Christ's return (verse 15). It speaks of the sea and the stars, of eternal fire and everlasting darkness. (verses 7 and 13)

1.1 Jude speaks of the unseen world of angelic activity both in heaven, on earth and the lower parts of the earth.

2. New truths revealed through Jude include details of certain fallen angels (verse 6), Michael's dispute with the devil (verse 9), and the antediluvian prophecy of Enoch. (verses 14 and 15)

3. In the heart of Jude (verse 11) appears an ancient trio of men who perfectly illustrate the three outstanding characteristics of apostasy. Verse 11 is typical of the progress of thought found throughout the epistle.

4. Apostates enter upon a wrong way, rush headlong down that way, and perish at its end. The wrong way starts with wandering, ends with open rebellion. (verse 11)

5. In a glorious benediction, Jude suggests the rapture of the Church by suddenly passing from the possibility of present stumbling on a pilgrim pathway to the presentation of the people of God, by their Savior and Lord, before the presence of His glory in heaven. (verses 24 and 25)

Synopsis of the Introduction

1. Jude wrote the book. His name means honor and praise.

2. He was a half-brother of Jesus and possibly the youngest of the brothers.

3. He is mentioned in Mat 13:55 and Mar 6:3.

4. Both James and Jude wrote very practical books.

5. Both books warn against Apostasy.

6. The church in general had become apostate.

7. The year of writing was c. A.D. 66.

Scripture Exegesis

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

JUDE THE SERVANT ΙΟΥΔΑΣ ΔΟΥΛΟΣ

1. **Ioudas Doulos** is better translated “I am Jude a slave ...”

OF JESUS CHRIST ΙΗΣΟΥΣ ΧΡΙΣΤΟΣ

1. **Iesous Christos** is well translated “of Jesus Christ ...”

AND BROTHER OF JAMES ΔΕ ΑΔΕΛΦΟΣ ΙΑΚΩΒΟΣ

1. **De Adelphos Iakobos** is well translated “and brother of James ...”

TO THEM THAT ARE SANCTIFIED BY GOD Ο ΑΓΑΠΑΩ ΕΝ ΘΕΟΣ

1. **Ho Agapao En Theos** is better translated “to those ones having been loved in the past with the result they are now loved by God ...”

2. **Agape** appears more than 100 times in the New Testament where it is translated in the KJV as “love, charitably, charity” and “feasts of charity.” In the vast majority of cases **Agape** is translated “love.”

3. **Agape** is a special kind of love. It is a love of someone or something because the essence of God as expressed in Scripture demands it.

3.1 **Agape** often differs from love as we know it. Generally we speak of love as “sweetness and light.” How so then is the difference between “sweetness and light love” and **Agape** love?

4. There are two words for love in the New Testament. We have just seen **Agape**—doing what is demanded. In the case of God He exhibits **Agape** because of His essence. Mankind can exhibit **Agape** because he has doctrine in his soul. **Agape** is a product of who and what the subject is and not who and what the object is. Thus God acts from Who and what He is regardless of the object.

5. The second word is **Philos** in noun form or **Phileo** in verb form. God has provided differences between the two New Testament words for love. **Phileo** love is based on who and what the object is or at least what the subject thinks the object is.

5.1 For example, you love your wife because when you see her you think she is a heavenly creature sent from up above.

5.1.1 So you love, based on the object of your love and not (as in the case of **Agapao**) who and what you are. An example from Scripture of the difference between these two kinds of love can be found in Joh 21:15-17.

5.2 Peter would rather no doubt continue his life as a fisherman. Perhaps when he saw the Lord and heard Him speak he would probably have been thrilled to have continued serving Him on Sunday after a profitable week of fishing. That would have been a **Phileo** love of the Lord.

5.3 Peter clearly loved being around the Lord as He healed the sick and made “monkeys” out of scribes and Pharisees. But instead the Lord said “pack-up your fishing gear and get on the road serving Me day and night as you spread the good news of salvation. Why, because “I the Lord told you to do it!” And by the way you will die a martyr’s death being crucified upside down. Now if Peter accepts and performs as the Lord demands, that my friend is **Agape** love of the Lord!

THE FATHER Πατηρ

1. **Pater** is better translated “of God the Father ...”

AND PRESERVED IN JESUS CHRIST και τηρεω Ιησους Χριστος

1. **Kai Tereo Iesus Christos** is better “and now guarded in the past with the result that all believers are guarded ...”

2. **Tereo** appears more than 75 times in the New Testament where it is variously translated “keep, observe, watched, kept, was kept, have kept, shall keep, reserved” and “be preserved.” Joh 14:15; Acts 12:5-6; Jam 2:10-12; 1Th 5:23-25; 1Pe 1-5 and 2Pe 2:4-5

3. Let’s see how our verse looks so far by way of an expanded translation.

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ.

4. To say that we are preserved are kept is an understatement. Let me give you several points from the *Doctrine of the Divine Decrees*.

The Divine Decrees

1. The divine decrees represent the sum total of God's plan designed in eternity past.
2. The plan centers on the person of Jesus Christ.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

2.1 God in His Omniscience has seen all of our thoughts, actions, choices, deeds, etc. and then determined a perfect plan for our lives. Because He has seen the time line and our choices He has developed a unique plan for each believer.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

1Th 5:18 In everything give thanks: for this is the will of God in Christ Jesus concerning you.

3. Entrance into the plan is based on the principle of grace whereby the sovereignty of God and the free will of man meet at the cross.

3.1 The work is accomplished by God, while man gains and enjoys the benefits apart from his own merit or ability.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Eph 2:9 Not of works, lest any man should boast.

4. God's plan was designed in eternity past, so as to include all events and actions related to their causes and conditions as a part of an indivisible system, every link being a part of the integrity of the whole.

4.1 There's a whole plan for the believer's life.

4.2 One failure or one success never changes the plan; God is greater than our failures or successes.

5. Without interfering with human volition in any way, God has designed a plan so perfect that it includes cause and effect, directive, provision, preservation and function for all believers.

5.1 God knew every cause and effect in our lives and made provision in eternity past.

6. Under His plan, God has decreed to do some things directly, and some through agencies such as Israel and the Church, and some through individuals.

7. The divine decrees constitute one great, all comprehensive plan - perfect, eternal, unchangeable and without loss of integrity.

8. The plan of God is consistent with human freedom and God does not limit or coerce human freedom.

8.1 God permits human volition to function; for example He permits man to choose to sin but this does not make Him the author of sin.

8.2 In His Sovereignty He chose to provide a solution for sin.

9. God has seen the beginning and the end and in His Sovereign will He provided a perfect divine decree for you and for me.

10. Since we are part of His divine decrees we can find comfort in knowing that God after knowing all the facts about us, predetermined and implemented a perfect plan for time and eternity.

10.1 This is especially comforting when we realize it was all done in eternity past.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things? If God be for us, who can be against us?

11. Now for the phrase “in Jesus Christ and called.”

IN JESUS CHRIST AND CALLED **Ἰησοῦς Χριστὸς κλητός**

1. **Iesus Christos Kletos** is better translated “called and elected in Jesus Christ.”

2. **Iesous** and **Christos** are proper nouns and declined as locative singulars followed by the noun **Kletos**, declined as a dative plural and used as a substantive.

3. **Kletos** appears more than ten times where it is translated “call, called” or “invited.”

Mat 22:14 For many are called (*invited*), but few are chosen.

Rom 1:1 Paul, a servant of Christ Jesus, **called** to be an apostle and set apart for the gospel of God –

Rom 1:2 the gospel he promised beforehand through his prophets in the Holy Scriptures

Rom 1:3 regarding his Son, who as to his human nature was a descendant of David,

Rom 1:4 and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

Rom 1:5 Through him and for his name's sake, we received grace and apostleship to **call** people from among all the Gentiles to the obedience that comes from faith.

Rom 1:6 And you also are among those who are **called** to belong to Jesus Christ.

Rom 1:7 To all in Rome who are loved by God and **called** to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ.

Rom 8:28 And we know that in all things God works for the good of those who love him, who have been **called** according to his purpose.

1Co 1:22 Jews demand miraculous signs and Greeks look for wisdom,

1Co 1:23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

1Co 1:24 but to those whom God has **called**, both Jews and Greeks, Christ the power of God and the wisdom of God.

Rev 17:14 They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings--and with him will be his **called**, chosen and faithful followers."

4. Let's see how our entire verse looks by way of an expanded translation.

Expanded Translation

Jude 1 “I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ as called and elected ones.”

5. This verse “screams out” for a review of the *Doctrine of Eternal Security*.

Eight Approaches to Eternal Security

1. Logical Approach

1.1 If God saved us while we were yet sinners what does logic demand now that we are family of God.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2. Metamorphic Approach

2.1 God is said to hold us in His hand. Can anyone presume capability, fatuous as it may seem, to wrest the believer from the hand of God?

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

3. Experiential Approach

3.1 The Word of God tells us that if you believe on the Lord Jesus Christ and then decide not to believe, it can't change anything. We are His because of His spiritual death; He purchased us from the slave market of sin. We are now members of His forever family.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

4. Family of God Approach

4.1 If you are born into a family you have the genes of two parents and you cannot undo your genetic relationship.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

5. Inheritance Approach

5.1 God has guaranteed our inheritance.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6. Body Approach

6.1 We are said to be members of the Body of Christ with Christ as the Head.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

6.2 Now compare Col 1:18 with 1Co 12:21-22

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

7. Sealing Approach

7.1 The Holy Spirit of God is said to seal us.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

8. The Tense-Voice Approach

Eph 2:8 For by grace you are saved through faith and not of works; it is the gift of God.

8.1 The word **Sozo** in Eph 2:8 means to be saved from eternal damnation. The verb is in the perfect tense with the meaning "saved in the past with the result you are now saved."

8.2 The verb is also in the passive voice meaning the subject receives the action of the verb as a benefactor.

9. Now let's see what we can learn from Jude 2-4. Let me give you an expanded translation.

Expanded Translation

Jude 2 I was pleased to ask our Father that He provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

10. Who are these certain men so active in the late first century? Most believe the threat was Gnosticism.

Doctrine of Gnosticism

Preface

1. Gnosticism is not directly mentioned by name in the New Testament. Nevertheless its leaven constituted a most serious peril to the apostolic church.

2. In the 2nd century that strange movement, partly intellectual, partly fanatical spread with the swiftness of an epidemic over the church. It is therefore of high importance to gain an understanding of the nature of its Christian influence.

3. This is not easy. The difficulty in dealing with Gnosticism is that it was not a homogeneous system of either religion or philosophy, but embraced many widely diversified sects holding opinions drawn from a great variety of sources. The infinitely varied shapes render it almost impossible to classify, or even to give an account of their leading ideas, without raising objections.

Definition

1. Regarding the general definition of Gnosticism a few authorities may be cited. In his book *Early Church History*, Dr. Gwatkin has written:

“Gnosticism may be provisionally described as a number of schools of philosophy, oriental in general character, but taking in the idea of a redemption through Christ, and further modified in different sects by a third element, which may be Judaism, Hellenism, or Christianity.

“The Gnostics only embraced the idea of redemption through Christ, not the full Christian doctrine, for they made it rather redemption ... from matter, rather than a redemption of mankind from sin.”

End Lesson Taught 12-2-2015

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Three

12-9-2015

1. Last week I reviewed an introduction to the Book of Jude, exegeted Jude 1-4, taught the Doctrine of God's Divine Decrees, the Doctrine of Eternal Security and when time expired we had just begun a study of the Doctrine of Gnosticism.

Synopsis of the Introduction

1. Jude wrote the book. His name means honor and praise.
2. He was a half-brother of Jesus and possibly the youngest of the brothers.
3. He is mentioned in Mat 13:55 and Mar 6:3.
4. Both James and Jude wrote very practical books.
5. Both books warn against Apostasy.
6. The church in general had become apostate.
7. The year of writing was c. A.D. 66.

Expanded Translation

Jude 1 "I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ as called and elected ones."

Jude 2 I was pleased to ask our Father that He provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

8. What was the source of the heresies abounding in the first century? Most believe the threat was Gnosticism. Let's review our *Doctrine of Gnosticism*.

Doctrine of Gnosticism

Preface

1. Gnosticism is not directly mentioned by name in the New Testament. Nevertheless its leaven constituted a most serious peril to the apostolic church.

2. In the 2nd century that strange movement, partly intellectual, partly fanatical spread with the swiftness of an epidemic over the church. It is therefore of high importance to gain an understanding of the nature of its Christian influence.

3. This is not easy. The difficulty in dealing with Gnosticism is that it was not a homogeneous system of either religion or philosophy, but embraced many widely diversified sects holding opinions drawn from a great variety of sources. The infinitely varied shapes render it almost impossible to classify, or even to give an account of their leading ideas, without raising objections.

Definition

1. Regarding the general definition of Gnosticism a few authorities may be cited. In his book *Early Church History*, Dr. Gwatkin has written:

“Gnosticism may be provisionally described as a number of schools of philosophy, oriental in general character, but taking in the idea of a redemption through Christ, and further modified in different sects by a third element, which may be Judaism, Hellenism, or Christianity. The Gnostics only embraced the idea of redemption through Christ, not the full Christian doctrine, for they made it rather redemption ... from matter, rather than a redemption of mankind from sin.”

2. Dr. Orr writes in his book *The Early Church*:

“Gnosticism may be described generally as the fantastic product of the blending of certain Christian ideas-particularly that of redemption through Christ with speculation and imaginings derived from a medley of sources. It involves, as the name denotes, a claim to ‘knowledge,’ knowledge of a kind of which the ordinary believer was incapable, and in the possession of which ‘salvation’ in the full sense consisted.

"This knowledge of which the Gnostic boasted, related to the subjects ordinarily treated in religious philosophy; Gnosticism was a species of religious philosophy."

3. Neander in his book *Antignostikus* has described Gnosticism as "the first notable attempt to introduce into Christianity the existing elements of mental culture and to render it more complete on the hitherto rather neglected side of theoretical knowledge; it was an attempt of the mind of the ancient world in its yearning after knowledge, and in its dissatisfaction with the present, to bring within its grasp and to appropriate the treasures of this kind which Christianity presented. Gnosticism originally incorporated many existing tendencies; it is an amalgam into which quite a number of different elements were fused. A heretical system of thought, at once subtle, speculative and elaborate, it endeavored to introduce into Christianity a so-called higher knowledge."

4. It was grounded partly on the philosophic creed in which Greeks and Romans had taken refuge.

4.1 For a long time the pagan beliefs in the panoply of gods had ceased to be considered legitimate truth by thoughtful men. Hercules, Zeus, Juno, Hera, Poseidon, Odysseus, Cupid and Eros had been displaced by various creeds derived from philosophical speculation. One such popular creed was Gnosticism.

5. An attempt was made to effect an alliance with Christianity. A section of the church was dissatisfied with the simplicity of the gospel, and sought to advance to something higher by adopting various current speculations. It soon threatened the church from within.

Nature of Gnosticism

1. Gnosticism is Christianity perverted by speculation, born of dissatisfaction. The intellectual pride of the Gnostics distorted the gospel into a philosophy.

1.1 The clue to the understanding of Gnosticism is given in the word from which it is derived-**Gnosis**, "knowledge."

2. To the Gnostic the great question was not, "What must I do to be saved?" but "What is the origin of evil?" "How is the primitive order of the universe to be restored?" The Gnostic believed that in the answers to the latter two questions, there was redemption.

3. Gnostics lived in the conviction that they possessed a secret and mysterious knowledge; in no way accessible to those outside the Gnostic fraternity, which was not to be proved or propagated, but believed in by only the initiated. Its secrets were anxiously guarded and thought to be beyond the average believer.

4. Their knowledge was thought to be derived directly from the Savior Himself and His disciples and friends, with whom they claimed to be connected by a secret tradition. It was laid out in mystic writings, which were only in the possession of their fraternal order.

Chief Beliefs of Gnosticism

1. The following may be regarded as the chief points of the main Gnostic systems:

2. A claim on the part of the initiated to a special knowledge of the truth, a tendency to regard knowledge as superior to faith, and as the special possession of the more enlightened.

2.1 Ordinary Christians were thought not to possess the secret and special truths.

2.2 The essential separation of matter and spirit, the former of these being essentially evil, and the source from which all evil has arisen.

2.3 An attempt, at the solution of the problems of creation and of the origin of evil, was the conception of a Demiurge, i.e., the creator and controller of the material world as distinct from a Supreme Deity.

2.4 God was thought to work by means of emanations extending between God and the visible universe. They thought God could not work within an evil environment such as an evil world, therefore, his agents called emanations were sent out to collectively provide a solution.

2.5 A denial of the true humanity of Christ, (the Gnostic looked upon the earthly life of Christ and especially on His sufferings on the cross as unreal); even today this belief system is called Docetism, an early heresy that Christ was not a real person.

2.6 A true Gnostic denied the existence of a Supreme God, and the denial of the free will of man.

2.7 The teaching, on the one hand, of asceticism as the means of attaining to spiritual communion with God, and, on the other hand, an indifference to the acts of man led ultimately to an indifference to rampant licentiousness so prevalent among many Gnostic groups.

2.8 A syncretistic tendency combined certain more or less misunderstood Christian doctrines with various elements of the Greek/Roman panoply, Judaism and various eastern religions.

2.8.1 Rather than Christ being the only way, the Gnostic saw the merging of various religions as an act of a rational and orderly God.

2.9 The Scriptures of the Old Testament were ascribed as an emanation from the Demiurge or inferior creator of an evil world and not the true God.

2.9.1 These ideas soon attacked the early Church. In early Gnostic literature the Apostle John was singled out as a special opponent of Gnostic heresies.

3. Gnosticism in the Christian Church

3.1 In the New Testament and the Apostolic Age

3.2 The germ of Gnosticism in the Christian church made its appearance in the apostolic age, and is referred to by Paul in several of his epistles, notably in that to the Colossians, 1st and 2nd Timothy and Titus. Early Gnostic literature describes the resistance and criticism of the Apostle John at the end of his career. Gnosticism is also referred to by the apostle Peter in 2Pe 1:16 as “cunningly devised fables.”

3.2.1 In Colossians a great deal is said regarding false teaching. Their speculations led to the worship of angels in contrast to the worship of Christ. They taught esoteric exclusiveness wholly opposed to the universality of the gospel, and to doctrines injurious to Christian freedom. These tenets are identical with the more fully developed Gnosticism of the generation succeeding and following.

3.2.2 Their false teaching continued the same errors pervading the early Gnostic mind: namely, that there could be no connection between the highest spiritual agency that is God and gross corporeal matter.

3.2.3 Some were so bold as to claim God could not create such a worldly mess, therefore emanations had to be used. Examples of what developed were endless but included such emanations as: Adam, Moses, Christ, Buddha, the Old Testament, the New Testament, the Book of Mormons, Gandhi, Joseph Smith, Mohammed and the writings of Mary Baker, Patterson, Glover, Eddy. From this damaging error, that sin is inherent in the material substance of the body, the only way by which perfection could be reached was to punish the body and thus self-flagellation became a tenant of Gnosticism.

3.2.4 Through the infliction of pain and the mortification of the flesh the pure spirit of man might become like God. This idea was apparently borrowed from certain tenants of various eastern religions. This ascetic tendency insidiously reappears century after century in distorted forms of Christianity.

3.2.5 Many ascetic practices were afterward taught by various Gnostic sects not only in Colossae but apparently in Laodicea and Hierapolis. In the book of Colossians Paul urged that his letter to the local church located in Colossae be read in the local churches at Laodicea and Hierapolis.

3.2.6 The methods which Paul adopts is not so much to demolish error, as to establish the contrary truth of the Gospel that in Christ dwells not merely some or even much of the fullness of God, but all the fullness of the Godhead bodily; Christ the God of providence, the upholder of all things, in whom matter and all creatures and all events "consist" and have their being.

3.2.7 Peter in his 2nd epistle to the Christians in Asia Minor cautions against "cunningly devised fables."

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

4. Christ the Reconciler has reconciled us unto God through His sacrifice on the cross. Gnostic error crumbled into decay and vanished until the 20th century when it again made a feeble attempt to capture a heretical following.

5. Jude, next in Jude 5-7, teaches the importance of the Word. He also uses three examples of the certainty of severe judgement for those who refuse this exhortation. The three examples are the wandering in the desert of unbelieving Jews of the exodus, the fallen angels of Genesis chapter six and the judgment of the cities of Sodom and Gomorrah.

6. Let's look at an expanded translation of Jude 5, 6 and 7 where we find the certainty of judgment asserted by Jude for three Old Testament acts of disobedience.

Expanded Translation

Jude 5 You apostates must remember there is judgment for your actions. Surely you remember the Exodus generation and how the Lord delivered His people out of the land of Egypt. There were those however, who refused to accept His promises concerning entrance into the land of promise and thus suffered severe judgment.

Jude 6 In addition to the exodus rebellion there were the fallen angels who elected to take on the form of humans and indwell certain males in order to impregnate the women of planet earth; for their heinous act God has reserved these angels in everlasting chains under darkness until the judgment of the great day.

Jude 7 As a third example of sin and evil deserving of certain judgment Jude tells of Sodom and Gomorrah, and their sister cities, whose citizens gave themselves over to all manner of idolatry and sexual sins, and thus suffered the vengeance of eternal fire, death and destruction.

7. Let's look at each of these nefarious deeds with comment.

THE UNBELIEVERS OF THE EXODUS GENERATION

1. Joshua was the leader of the Israelites in their conquest of the Promised Land.

2. His full name Jehoshua (Num 13:16) means "YEHOVAH is salvation," and is the same as the Hellenized form of the name Jesus. (Acts 7:45)

Num 13:16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Acts 7:45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

2.1 His name is spelled "Jeshua" in Neh 8:17.

Neh 8:17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

3. After directing the allotment of tribal territories he settled in the highlands of Ephraim, where he was buried.

4. Since he was over 40 when he left Egypt and seemed well-qualified to command the Israelite forces who fought off the Amalekites at Rephidim, it is possible that he had been trained in Pharaoh's army.

Exo 17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand.

Exo 17:10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

Exo 17:11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

5. During the year at Mount Sinai Joshua served as personal attendant to Moses when the latter was receiving the law and whenever he went to the tent of meeting to hear the Lord. (Exo 24:13; 32:17; 33:11)

Exo 24:13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God ...

Exo 32:17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

Exo 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

5.1 Even after leaving Sinai, Moses considered Joshua to be "young" and found it necessary to rebuke him for trying to forbid two elders in the camp from prophesying.

Num 11:27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

Num 11:28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

Num 11:29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

5.2 In addition to whatever contacts he may have had before the Exodus with an and its inhabitants as they came to trade in Egypt or as he may have traveled there on an Egyptian military campaign, Joshua gained experience of that land as one of the "first" 12 spies.

6. He was selected as a spy from the tribe of Ephraim. (Num 13:8)

Num 13:8 Of the tribe of Ephraim, Oshea the son of Nun.

7. They scouted Canaan thoroughly.

8. As Joshua and Caleb opposed the majority report and urged the Israelites to enter the "exceedingly good land" instead of rebelling against the Lord, they grew in spiritual stature.

Num 14:7 And they spake unto all the company of the children of Israel saying, "The land, which we passed through to search it is an exceeding good land."

9. The other ten who disparaged the taking of the land died by plague. (Num 14:36-38)

Num 14:36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,
Num 14:37 Even those men that did bring up the evil report upon the land died by the plague before the Lord.

Num 14:38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

9.1 Only Joshua and Caleb of those over 20 at the beginning of the wilderness journey remained alive at the end of the 40 years and were permitted to enter Promised Land. (Num 26:65; 32:12; Deu 1:34-40)

Num 26:65 For the LORD had told those Israelites they would surely die in the desert, and not one of them was left except Caleb son of Jephunneh and Joshua son of Nun.

Num 32:11 'Because they have not followed me wholeheartedly, not one of the men twenty years old or more who came up out of Egypt will see the land I promised on oath to Abraham, Isaac and Jacob--

Num 32:12 not one except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they followed the LORD wholeheartedly.'

Deu 1:34 When the LORD heard what you said, he was angry and solemnly swore:

Deu 1:35 "Not a man of this evil generation shall see the good land I swore to give your forefathers,

Deu 1:36 except Caleb son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the LORD wholeheartedly ...

Deu 1:38 And your assistant, Joshua son of Nun, will enter it. Encourage him, because he will lead Israel to inherit it.

Deu 1:39 And the little ones that you said would be taken captive, your children who do not yet know good from bad-- they will enter the land. I will give it to them and they will take possession of it.

10. The Lord ordered Moses to give Joshua a commission as the new shepherd of His people; Moses would soon die instead of crossing into Canaan. (Num 27:18-19; Deu 3:21-29)

Num 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

Num 27:19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

Deu 3:21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest ...

Deu 3:23 And I besought the LORD at that time, saying,

Deu 3:24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

Jude 6 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.

THE FALLEN ANGELS WHO KEPT NOT THEIR FIRST ESTATE

1. The ***Doctrine of Tartaros*** will answer the question “Who were the fallen angels who kept not their first estate.”

2. The ***Doctrine of Tartaros*** is a study of a special coterie of fallen angels confined in a place called **Tartaros**. **Tartaros** is translated in 1Pe 2:4 “hell.”

2Pe 2:4 For if God did not spare angels when they sinned, but sent them to hell (Tartaros), putting them into gloomy dungeons to be held for judgment;

3. Let's start at the beginning with Satan's plan to corrupt civilization and abrogate God's grace plan of salvation.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3.1 Some number of fallen angels elected to leave their first estate, i.e., their angelic form and take on that of man. This was done for the purpose of cohabiting with the fair ladies of earth in order to impregnate them. The result would be a half angel and half man.

3.1.1 Ergo a hybrid would be incapable of salvation. Given our knowledge of Satan's table of organization we must conclude these fallen angels, like all fallen angels were under the authority of Satan.

Gen 6:3 And the LORD said My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

3.2 These sordid events took place 120 years before the flood.

Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown.

3.3 It is here mythology comes to our aid. There are many myths handed down from generation to generation of super creatures like Hercules, Apollo, Jupiter, Jason, etc. These creatures were capable of super human feats. Could these creatures have been real, or were they mythological?

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Gen 6:8 But Noah found grace in the eyes of the LORD.

3.4 God clearly took note of Satan's nefarious plan to corrupt civilization.

Gen 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

3.5 Noah was said to be a just man and perfect in his generations says Gen 6:9. A better translation would be "Noah was ... perfect in his genetic make-up." He and his family had not been corrupted by Satan's insidious plan.

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

3.6 God, after seeing the work of Satan and his subalterns, decided: "the earth will be destroyed by water and Noah and his family will be instructed to build an ark. It will soon rain for the very first time. The enormous band of water surrounding Planet Earth would soon descend in torrents."

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Gen 6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

4. Noah in 2Pe 2:5 was said to be “a preacher of righteousness.” His preaching was not to evangelize but to announce “there would soon be rain.” Noah made clear in his preaching just what was about to take place and that he was following God’s orders.

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

End Lesson 12-9-15

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Four

12-16-2015

1. Last week I exegeted Jude 5-7, taught the *Doctrine of Gnosticism*, the error of the Exodus generation and how Jude relates each to the certainty of discipline for all apostasy. Particularly, does Jude make clear that the apostasy of Jude’s day will be judged?

2. When time expired we were working on the judgment of those certain fallen angels who left their first estate. Before we resume that study I want to provide an expanded translation of Jude 1-7.

Expanded Translation

Jude 1 “I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ as called and elected ones.”

Jude 2 I was pleased to ask our Father that He provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

Jude 5 You apostates must remember there is judgment for your actions. Surely you remember the Exodus generation and how the Lord delivered His people out of the land of Egypt.

There were those however, who refused to accept His promises concerning entrance into the land of promise and thus suffered severe judgment.

Jude 6 In addition to the exodus rebellion there were the fallen angels who elected to take on the form of humans and indwell certain males in order to impregnate the women of planet earth; for their heinous act God has reserved these angels in everlasting chains under darkness until the judgment of the great day.

Jude 7 As a third example of sin and evil deserving of certain judgment Jude tells of Sodom and Gomorrah, and their sister cities, whose citizens gave themselves over to all manner of idolatry and sexual sins, and thus suffered the vengeance of eternal fire, death and destruction.

3. Let's return to our study of **Tartaros** and the nefarious "Genesis Six Gang."

THE FALLEN ANGELS WHO KEPT NOT THEIR FIRST ESTATE

1. The ***Doctrine of Tartaros*** will answer the question "Who were the fallen angels who kept not their first estate."

2. The ***Doctrine of Tartaros*** is a study of a special coterie of fallen angels confined in a place called **Tartaros**. **Tartaros** is translated in 2Pe 2:4 "hell."

2Pe 2:4 For if God did not spare angels when they sinned, but sent them to hell (**Tartaros**), putting them into gloomy dungeons to be held for judgment;

3. Let's start at the beginning with Satan's plan to corrupt civilization and abrogate God's grace plan of salvation.

Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

Gen 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3.1 Some number of fallen angels elected to leave their first estate, i.e., their angelic form and take on that of man. This was done for the purpose of cohabiting with the fair ladies of earth in order to impregnate them. The result would be a half angel and half man.

3.1.1 Ergo a hybrid would be incapable of salvation. Given our knowledge of Satan's table of organization we must conclude these fallen angels, like all fallen angels were under the authority of Satan.

Gen 6:3 And the LORD said My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

3.2 These sordid events took place 120 years before the flood.

Gen 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown.

3.3 It is here mythology comes to our aid. There are many myths handed down from generation to generation of super creatures like Hercules, Apollo, Jupiter, Jason, etc. These creatures were capable of super human feats. Could these creatures have been real, or were they mythological?

Gen 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Gen 6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Gen 6:8 But Noah found grace in the eyes of the LORD.

3.4 God clearly took note of Satan's nefarious plan to corrupt civilization.

Gen 6:9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

3.5 Noah was said to be a just man and perfect in his generations says Gen 6:9. A better translation would be "Noah was ... perfect in his genetic make-up." He and his family had not been corrupted by Satan's insidious plan.

Gen 6:10 And Noah begat three sons, Shem, Ham, and Japheth.

Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

3.6 God, after seeing the work of Satan and his subalterns, decided: "the earth will be destroyed by water and Noah and his family will be instructed to build an ark. It will soon rain for the very first time. The enormous band of water surrounding Planet Earth would soon descend in torrents."

Gen 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

Gen 6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

4. Noah in 2Pe 2:5 was said to be “a preacher of righteousness.” His preaching was not to evangelize but to announce “there would soon be rain.” Noah made clear in his preaching just what was about to take place and that he was following God’s orders.

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

5. Just what will become of the fallen angels who sinned just before the flood can only be ascertained by an analysis of several related New Testament Scriptures.

6. Let’s begin our search by defining the word **Tartaros**. Zondervan in his lexicon has written “**Tartaros**, translated in the Latin ‘*Tartarus*,’ which in the mythology of the ancients was that part of Hades, where the wicked were confined and tormented ...”

7. Peter needed a word to describe the place of punishment selected for the demons, who left their first estate, in order to impregnate the women of Planet Earth. Satan had devised what he thought was a perfect plan. “A hybrid creature could not be saved.”

8. Satan did not foresee the faithfulness of Noah and his family—eight people perfect in their generations. We can only conjecture the pressure they must have been under.

9. The best way to continue our analysis of where the demons would be placed and what ramifications their imprisonment would have on future events is best determined by a review of several New Testament passages and a couple of charts.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell (**Tartaros**), and delivered them into chains of darkness, to be reserved unto judgment;
2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

10. Clearly, these two verses give us insight as to the timing of the acts of angelic infamy. These events took place just before the flood.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1Pe 3:19 By which also he went and preached unto the spirits in prison;

1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

11. Christ is said to be empowered by the Holy Spirit for His trip to **Tartaros**, where He preached to the evil spirits imprisoned in a place of darkness until the judgment day. Apparently these demons will be released during God's judgment of earth. We will see more of these events later. The time of their release will take place during the Tribulation. (Jude 6)

Jude 6 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.

12. Let's review what we know about the acts of Christ during His three days in the grave.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

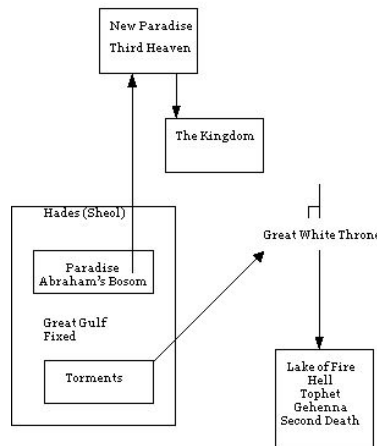
Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

13. During the three days in the grave Christ made two trips. He went to **Sheol**, or **Hades** as it is also called, to transport the souls of the believers from paradise to heaven. He also went to **Tartaros** to let the "Genesis Six Gang" (those who had attempted to corrupt civilization) know that His victory was complete.

14. **Sheol** is a duplex, where on one side we find the beggar Lazarus being comforted by Abraham, and on the other side we find the rich man in terrible pain and suffering, and begging for a return trip to earth to warn his brothers. Let's first look at a chart describing the compartments of **Hades**, with comment.

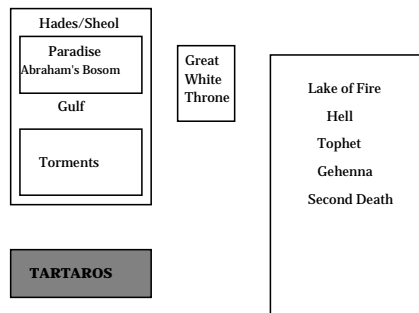
15. The Scriptures teach us that Christ went to **Hades** to transport the believers, resident in **Sheol** in the bosom of Abraham, to the New Paradise. Whether Christ went first to **Hades** is not known. It is possible He went to **Tartaros** first and then **Hades**. What we do know, with a great deal of certainty, is that He did go to **Sheol** and **Tartaros** during His three days, while His body in the grave.

The Compartments of Hades



16. Again, the trip to **Tartaros** was made to tell the “Genesis Six Gang” “the conflict is over and He is victorious.”

The Compartments of Hades



17. Now let’s see what future events await these special demons inhabiting **Tartaros**.

18. Recall Jude 6 where we learn the “Genesis Six Gang” is reserved in everlasting chains ... until or unto the judgment of the great day.”

19. Let’s look at Rev 9:1-11 by which some have concluded the “Genesis Six Gang” is part of Satan’s Tribulation force.

Rev 9:1 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 9:2 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 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Rev 9:7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Rev 9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

Rev 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

Rev 9:11 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.

20. The purpose of the locusts would seem to be to punish the earth. I have attempted to shed some light on their role by going to the *Revelation of John*.

21. The locusts are a visual presentation of demons running amok on Planet Earth. It has been written “they are uncanny denizens of the abyss, locusts of a hellish species, animated by devilish instincts and equipped with infernal powers.”

21.1 Another has written “... the locust army is a symbolic representation of judgment of a superhuman kind ... The locusts are commanded ... not to hurt the grass of the earth or any green thing, or any tree, but only men who do not have the seal of God on their foreheads.”

22. It would seem the locusts here represent a divine judgment upon a wicked world. They torment men in a way comparable to the torment of a scorpion. All except the sealed of God are subject to their torment. The torment is rather a judgment upon those who reject Christ.

23. The graphic description of the torment is compared to that of a scorpion's sting. Scorpions in some places grow so large that their venom has been known not only to be painful but even fatal to infants, the aged and the infirm.

24. The torment is said to last five months; the best interpretation would seem to be a literal five months. Five months is said to be the time when the locusts commit their ravages. Five months may be symbolic of “a short time.”

25. This is a horrible picture of a pervasive supremacy of demons to such an extent that men are dominated in agony of body. The natural plagues described by the first four trumpets are now joined by a torment of demons.

26. Rev 9:1-2--Scripture and comment

Rev 9:1 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 9:2 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.

26.1 John devotes more space to this “woe” than to all the preceding judgments combined.

26.2 The star falling from heaven, to whom was given the key of the pit of the abyss, is “a fallen angel, an instrument of carrying out God’s purpose with reference to the ungodly world.” Most agree the “evil angel” who opens the pit is Satan himself. This is pretty much a given and most grace scholars provide little argument otherwise. The abyss is a place, but what place is the question?

26.3 Could this be **Tartaros**, the place of confinement for the angels who sinned just before the flood or is it just a special abyss where reserve forces of Satan are made to reside until needed? I believe the coterie is in fact the “Genesis Six Gang.”

26.4 Let’s continue by looking at a description in summary fashion of what they do.

27. Rev 9:3-10--Scripture and comment

Rev 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Rev 9:7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

Rev 9:8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

Rev 9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

Rev 9:10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

27.1 From the abyss Satan releases creatures described as locusts (v 3) having great power; they are allowed to torment men (though not to kill them) for a period of five months (v 5).

27.2 So intense will be the suffering that men will seek death (v 6).

27.3 Locusts are used in the book of Joel as a symbol of an invading army.

Joe 2:25 "I will repay you for the years the locusts have eaten -- the great locust and the young locust, the other locusts and *the locust swarm -- my great army that I sent among you.*

Joe 2:26 You will have plenty to eat, until you are full, and you will praise the name of the LORD your God, who has worked wonders for you; never again will my people be shamed.

Joe 2:27 Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed.

27.4 Men are likened to locusts in Jdg 6:5. They are symbols of divine judgment in Deu 28:38.

Jdg 6:5 For they came up with their cattle and their tents, and *they came as grasshoppers (NIV-locusts)* for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

Jdg 6:6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

Deu 28:38 You will sow much seed in the field but you will harvest little, because *locusts will devour it.*

Deu 28:39 You will plant vineyards and cultivate them but you will not drink the wine or gather the grapes, because worms will eat them.

27.5 It is not possible here to examine each descriptive phrase, but we must come to some conclusion as to what these creatures represent.

28. Rev 9:11--Scripture and comment

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit (NIV-Abyss), whose name in the Hebrew tongue is **Abaddon**, but in the Greek tongue hath his name **Apollyon**.

28.1 Etymology may help us identify the one who falls and those who are released to do the will of God.

28.2 We need to see what we have for **Abyss**, **Abaddon** and **Apollyon**. **Abyss** is **Abussos** in the Greek and can be found nine times whereas **Abaddon** and **Apollyon** are hapax legomena, i.e., they only appear once in the New Testament.

29. Etymology

29.1 The Greek **Abussos** is a word for “without depth” or “infernal abyss.” It comes from the Greek **Buthos** or **Bathos** meaning “depth” or “sea.” I want to review three uses of **Abussos**.

Rev 11:7 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 (*a reincarnated Elijah and Moses*).

Rev 20:1 And I saw an angel come down from heaven, having the key of the **bottomless pit** and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 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.

29.2 With a great deal of certainty we can conclude Satan, when Christ returns at the Second Advent, will be placed in **Tartaros** with his “Genesis Six Gang”-- this from a literal reading of Rev 20:1-3.

29.3 The Greek **Abaddon** is of Hebrew origin meaning a destroying angel. The Greek **Apollyon** means a destroyer and it comes from the Greek verb **Apollumi** meaning to destroy fully.

30. We are told in Rev 9:11 that over the creatures in the bottomless pit is the angel of the abyss, called in the Hebrew, **Abaddon**, and in the Greek, **Apollyon**. Both mean “the destroyer,” a fitting description of Satan.”

30.1 Satan and his gang are released at the end of the Tribulation for one last try at defeating a reigning Jesus.

31. Now let's see what Walvoord has to say in his book *The Revelation of Jesus Christ*.

31.1 "The star here mentioned ... seems to refer to a person ... The word fall in the perfect tense signifies completed action ... it would seem the person referred to in this fall is none other than Satan ..." The pit of the abyss is none other than the place of detention of his wicked angels (the Genesis Six Gang). It is here that Satan himself is confined for 1,000 years during the reign of Christ on earth (Rev 20:1-3).

End Lesson Taught 12-16-2015

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Five

12-23-2015

1. Earlier I exegeted Jude 5-7, taught the *Doctrine of Gnosticism*, the error of the Exodus generation, the judgment of the angels who kept not their first estate and how Jude relates each to the certainty of discipline for all apostasy. Particularly does Jude make clear that the apostasy of Jude's day will be judged.

2. When time expired last week I was about to summarize what Peter meant when he said "the angels who cohabited with the women just before the flood are being held for judgment"—what judgment and when? Before we resume that study I want to provide an expanded translation of Jude 1-7.

Expanded Translation

Jude 1 "I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ as called and elected ones."

Jude 2 I was pleased to ask our Father that He provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

Jude 5 You apostates must remember there is judgment for your actions. Surely you remember the Exodus generation and how the Lord delivered His people out of the land of Egypt. There were those however, who refused to accept His promises concerning entrance into the land of promise and thus suffered severe judgment.

Jude 6 In addition to the exodus rebellion there were the fallen angels who elected to take on the form of humans and indwell certain males in order to impregnate the women of planet earth; for their heinous act God has reserved these angels in everlasting chains under darkness until the judgment of the great day.

Jude 7 As a third example of sin and evil deserving of certain judgment Jude tells of Sodom and Gomorrah, and their sister cities, whose citizens gave themselves over to all manner of idolatry and sexual sins, and thus suffered the vengeance of eternal fire, death and destruction.

3. Let's close our study of **Tartaros** with some of that which has been written concerning how God will on a future day use and judge the "Genesis Six Gang."

Rev 9:1 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 9:2 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 9:3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

Rev 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Rev 9:5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Rev 9:6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

3.1 John devotes more space to this "woe" than to all the preceding judgments combined.

3.2 The star falling from heaven, to whom was given the key of the pit of the abyss, is “a fallen angel, an instrument of carrying out God’s purpose with reference to the ungodly world.” Most agree the “evil angel” who opens the pit is Satan himself. The abyss is a place, but what place is the question?

3.3 Could this be **Tartaros**, the place of confinement for the angels who sinned just before the flood or is it just a special abyss where reserve forces of Satan are made to reside until needed? I believe the coterie is in fact the “Genesis Six Gang.”

4. Now let’s see what Walvoord has to say in his book *The Revelation of Jesus Christ*.

4.1 “The star mentioned *in Rev 9:1* ... seems to refer to a person ... The word fall in the perfect tense signifies completed action ... it would seem the person referred to in this fall is none other than Satan ...”

4.2 “The pit of the abyss is none other than the place of detention of the ... *Genesis Six Gang*. It is *also* here that Satan himself is confined for 1,000 years during the reign of Christ on earth (Rev 20:1-3).”

4.3 Walvoord does go on to write when speaking of the abyss as the abode of demons, “Rom 10:7 implies hypothetically that Christ descended in the spirit world between His death and resurrection.

“From these references, (*earlier he mentions Rev 9:1, 2, 11; 11:7 and Rev 17:8; 20:1 and 3*) it may be concluded that the pit of the abyss is none other than a place of detention of wicked angels ...”

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

5. To what conclusion or lack of conclusion do we come?

5.1 There is the possibility Satan does go to **Tartaros** and release these willful and especially evil angels who once cohabited with all but four women of the world. Dr. Henry M. Morris of the *Institute for Creation Studies* is in support of this view.

5.2 Dr. Morris in his *Defender’s Study Bible* has the following footnote: “This pit is ... the lowest compartment of Hades ... it probably refers to the lowest hell where ‘the angels that sinned’ (2Pe 2:4) are confined in ‘chains of darkness’ awaiting their final judgment. It is probably these that will temporarily be released ... from the bottomless pit.”

6. One last point concerning **Tartaros** being the abyss: These angels were punished because they stepped out of line and left their first estate, therefore “would they be permitted to leave and work again or is there finality in their judgment since they left their first estate?”

7. In researching this question I also consulted who I consider the master of eschatology, Dr. Dwight Pentecost. Dr. Pentecost does not in his book, *THINGS TO COME* provide an answer concerning the identification of either the abyss or the “demons.”

8. The phrase in Jude 6 “he hath reserved in everlasting chains under darkness unto the judgment of the great day” certainly leaves open the possibility that the demons coming out of the abyss are in fact “The Genesis Six Gang” led by Satan himself.

Jude 6 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.

9. For several reasons set forth in this doctrine, I am of the opinion that Satan is the one who opens the abyss and that those who come forth as locusts are in fact the “Genesis Six Gang.”

10. Now let’s see what we can learn about the judgment of Sodom and Gomorrah.

Jude 7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

THE JUDGMENT OF SODOM AND GOMORRAH

1. Sodom and Gomorrah were two cities located in what was known as the Vale of Siddim--better translated "Valley of the Cultivated Fields." (Gen 14:3)

Gen 14:3 All these were joined together in the vale of Siddim, which is the salt sea.

1.1 The best cartography indicates the cities were located in the Jordan Valley which was a fertile plain much like the Mississippi Delta or Nile Valley. The plain is now located under the Dead Sea.

1.2 There were several very prosperous cities located in the valley: Sodom and Gomorrah, Admah, Zeboim and Zoar.



1.3 From documentation found in Scripture, writings of Josephus and the Histories of Tacitus we can locate these cities in the southernmost portion of the Dead Sea.

1.4 Archaeologists are prone to agree that sometime around 2050 B.C. the region known as the Vale of Siddim was overwhelmed by a "major conflagration."

2. The area was said to have been "full of slime-like asphalt. Bitumen deposits are still found in this area. The entire valley lies on a long fault-line which forms the Jordan Valley, the Dead Sea and the Arabah.

2.1 The conflagration is thought to be the result of an earthquake causing a series of explosions carrying red hot fire and brimstone to rain down over the four major cities located in the area. The Scriptures provide explanation regarding the source of the conflagration. Gen 19:24-28

Gen 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

Gen 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Gen 19:26 But his wife looked back from behind him, and she became a pillar of salt.

Gen 19:27 And Abraham got up early in the morning to the place where he stood before the LORD:

Gen 19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

2.2 In classical and New Testament times the ruins of Sodom and Gomorrah were still visible, not yet being totally covered with water. Tacitus in verse seven in his book *History* and Josephus in his book *Wars* mentioned that the tops of several buildings could still be seen.

3. Lot selected Sodom as his home because of its economic potential. He was pre-occupied with the details of life. Gen 13:10-12

Gen 13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

Gen 13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Gen 13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

4. Fornication, adultery, sodomy, rape, homosexuality and other forms of perversion were pervasive throughout the valley. So much was the perversion that the words sodomy and sodomite have survived history as appellatives for that which was once prohibited by statute in most of the first 48 states of the United States.

4.1 Gen 19:1-29 provides a sordid tale of perversion in the city of Sodom and general destruction of those cities immediately surrounding Sodom.

Gen 19:1 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground.

Gen 19:2 "My lords," he said, "please turn aside to your servant's house. You can wash your feet and spend the night and then go on your way early in the morning." "No," they answered, "we will spend the night in the square."

Gen 19:3 But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate.

Gen 19:4 Before they had gone to bed, all the men from every part of the city of Sodom -- both young and old -- surrounded the house.

Gen 19:5 They called to Lot, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them."

Gen 19:6 Lot went outside to meet them and shut the door behind him

Gen 19:7 and said, "No, my friends. Don't do this wicked thing.

Gen 19:8 Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don't do anything to these men, for they have come under the protection of my roof."

Gen 19:9 "Get out of our way," they replied. And they said, "This fellow came here as an alien, and now he wants to play the judge! We'll treat you worse than them." They kept bringing pressure on Lot and moved forward to break down the door.

Gen 19:10 But the men inside reached out and pulled Lot back into the house and shut the door.

Gen 19:11 Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.

Gen 19:12 The two men said to Lot, "Do you have anyone else here -- sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here,

Gen 19:13 because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it."

Gen 19:14 So Lot went out and spoke to his sons-in-law, who were pledged to marry his daughters. He said, "Hurry and get out of this place, because the LORD is about to destroy the city!" But his sons-in-law thought he was joking.

Gen 19:15 With the coming of dawn, the angels urged Lot, saying, "Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished."

Gen 19:16 When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them.

Gen 19:17 As soon as they had brought them out, one of them said, "Flee for your lives! Don't look back, and don't stop anywhere in the plain! Flee to the mountains or you will be swept away!"

Gen 19:18 But Lot said to them, "No, my lords, please!

Gen 19:19 Your servant has found favor in your eyes, and you have shown great kindness to me in sparing my life. But I can't flee to the mountains; this disaster will overtake me, and I'll die.

Gen 19:20 Look, here is a town near enough to run to, and it is small. Let me flee to it -- it is very small, isn't it? Then my life will be spared."

Gen 19:21 He said to him, "Very well, I will grant this request too; I will not overthrow the town you speak of.

Gen 19:22 But flee there quickly, because I cannot do anything until you reach it." (That is why the town was called Zoar.)

Gen 19:23 By the time Lot reached Zoar, the sun had risen over the land.

Gen 19:24 Then the LORD rained down burning sulfur on Sodom and Gomorrah -- from the LORD out of the heavens.

Gen 19:25 Thus he overthrew those cities and the entire plain, including all those living in the cities -- and also the vegetation in the land.

Gen 19:26 But Lot's wife looked back, and she became a pillar of salt.

Gen 19:27 Early the next morning Abraham got up and returned to the place where he had stood before the LORD.

Gen 19:28 He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.

Gen 19:29 So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

5. Sodom came to represent the degeneracy and apostasy of mankind and something to be avoided. Deu 23:17; 1Ki 14:24; Lev 18:22-23, 20:13 and Rom 1:26-28

Deu 23:17 No Israelite man or woman is to become a shrine prostitute.

1Ki 14:24 There were even male shrine prostitutes in the land; the people engaged in all the detestable practices of the nations the LORD had driven out before the Israelites.

Lev 18:22 "Do not lie with a man as one lies with a woman; that is detestable.

Lev 18:23 "Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; that is a perversion.

Lev 20:13 "If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads.

Rom 1:26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

Rom 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

Rom 1:28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

6. How did Lot end up in "sin city?" Because of conflict between the servants of Lot and Abram, the two men decide to divide the land among their families.

Gen 13:2 Abram had become very wealthy in livestock and in silver and gold.

Gen 13:3 From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier

Gen 13:4 and where he had first built an altar. There Abram called on the name of the LORD.

Gen 13:5 Now Lot, who was moving about with Abram, also had flocks and herds and tents.

Gen 13:6 But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together.

Gen 13:7 And quarreling arose between Abram's herdsmen and the herdsmen of Lot. The Canaanites and Perizzites were also living in the land at that time.

Gen 13:8 So Abram said to Lot, "Let's not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers.

Gen 13:9 Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

Gen 13:10 Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)

Gen 13:11 So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company:

Gen 13:12 Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom ...

Gen 13:18 So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the LORD.

7. The gracious Abraham lets Lot select first. Lot chose the bright lights where now lies the Dead Sea. The land is ruled by Bera, Birsha, Shibab, Shemeber and Bela.

8. Abram moves his family to what later became Judah near Bethel and Ai.

9. In Jude 8-10 Jude speaks of certain "filthy dreamers" who despise the rule of law and deny the existence of a Trinity, the Devil, elect angels and God's appointed authorities. They are the prototypical anti-authority types.

Jude 8-10 NIV

Jude 8 In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings.

Jude 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

Jude 10 Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals -- these are the very things that destroy them.

1. Even Michael the Archangel of Israel had respect for dignities; he did not doubt their power or existence.

2. How unlike the liberal ministers and their sychophantic followers today.

3. Many today think of the Trinity, elect angels and fallen angels as *fairy tales*.

4. Michael, like positive laymen and Bible believing pastor-teachers today respect the Word of God and what it has to say about heavenly dignitaries.
5. Jude amplifies his plea for reverence of such dignitaries by citing a battle between Satan and Michael over the body of Moses.
6. The moral that Jude points up is that Michael showed restraint and even respect in his relations with the devil.
7. The timing of the battle between these created celestial beings is uncertain.

End Lesson Taught 12-23-2015

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Six

12-20-2015

1. Earlier I exegeted Jude 1-10, taught the *Doctrine of Gnosticism*, taught the error of the Exodus generation, the judgment of the angels who kept not their first estate, the judgment of the sinful cities of Sodom and Gomorrah, and how Jude relates each to the certainty of discipline for all apostasy. Jude makes clear apostasy in any age will be judged.
2. Let's review some of that learned.

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ as called and elected ones.

Jude 2 I was pleased to ask our Father that He provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

THE FALSE DOCTRINE OF GNOSTICISM

Jude 5 All apostates must remember there is judgment for apostasy. Surely you remember the Exodus generation and how the Lord delivered His people out of the land of Egypt. There were those however, who refused to accept His promises concerning entrance into the land of promise and thus suffered severe judgment.

THE NEGATIVE JEWS WHO REFUSED TO ENTER THE LAND

Jude 6 In addition to the exodus rebellion there were the fallen angels who elected to take on the form of humans and indwell certain males in order to impregnate the women of planet earth; for their heinous act God has reserved these angels in everlasting chains under darkness until the judgment of the great day.

THE FALLEN ANGELS WHO LEFT THEIR FIRST ESTATE

Jude 7 As a third example of sin and evil deserving of certain judgment Jude tells of Sodom and Gomorrah, and their sister cities, whose citizens gave themselves over to all manner of idolatry and sexual sins, and thus suffered the vengeance of eternal fire, death and destruction.

THE EVIL'S OF SODOM AND GOMORRAH

1. Sodom and Gomorrah were two cities located in what was known as the Vale of Siddim--better translated "Valley of the Cultivated Fields." (Gen 14:3)

Gen 14:3 All these were joined together in the vale of Siddim, which is the salt sea.

1.1 The best cartography indicates the cities were located in the Jordan Valley which was a fertile plain much like the Mississippi Delta or Nile Valley. The plain is now located under the Dead Sea.

1.2 There were several very prosperous cities located in the valley: Sodom and Gomorrah, Admah, Zeboim and Zoar.

1.3 From documentation found in Scripture, writings of Josephus and the *Histories of Tacitus* we can locate these cities in the southernmost portion of the Dead Sea.

1.4 Archaeologist are prone to agree that sometime around 2050 B.C. the region known as the Vale of Siddim was overwhelmed by a "major conflagration."

2. The area was said to have been "full of slime-like asphalt." Bitumen deposits are still found in this area. The entire valley lies on a long fault-line which forms the Jordan Valley, the Dead Sea and the Arabah.

2.1 The conflagration is thought to be the result of an earthquake causing a series of explosions carrying red hot fire and brimstone to rain down over the four major cities located in the area. The Scriptures provide explanation regarding the source of the conflagration. Gen 19:24-28

Gen 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

Gen 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Gen 19:26 But his wife looked back from behind him, and she became a pillar of salt.

Gen 19:27 And Abraham got up early in the morning to the place where he stood before the LORD:

Gen 19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

2.2 In classical and New Testament times the ruins of Sodom and Gomorrah were still visible, not yet being totally covered with water. Tacitus in verse seven in his book *History* and Josephus in his book *Wars* records that the tops of several buildings could still be seen. These books were written c. A.D. 100.

3. Lot selected Sodom as his home because of its economic potential; perhaps because he was pre-occupied with the details of life. Gen 13:10-12

Gen 13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

Gen 13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

Gen 13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

4. Fornication, adultery, sodomy, rape, homosexuality and other forms of perversion were pervasive throughout the valley. So much was the perversion that the words sodomy and sodomite have survived history as appellatives for that which was once prohibited by statute in most of the first 48 states of the United States.

4.1 Gen 19:1-29 provides a sordid tale of perversion in the city of Sodom and general destruction of those cities immediately surrounding Sodom.

5. Sodom came to represent the degeneracy and apostasy of mankind and something to be avoided. Deu 23:17; 1Ki 14:24; Lev 18:22-23, 20:13 and Rom 1:26-28

6. How did Lot end up in “sin city?” Because of conflict between the servants of Lot and Abram, the two men decide to divide the land among their families.

Gen 13:5 Now Lot, who was moving about with Abram, also had flocks and herds and tents.

Gen 13:6 But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together.

Gen 13:7 And quarreling arose between Abram's herdsmen and the herdsmen of Lot ...

Gen 13:8 So Abram said to Lot, "Let's not have any quarreling between you and me, or between your herdsmen and mine, for we are brothers.

Gen 13:9 Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

Gen 13:10 Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)

Gen 13:11 So Lot chose for himself the whole plain of the Jordan and set out toward the east. The two men parted company:

7. The gracious Abram lets Lot select first. Lot chose the bright lights of a city, the ruins of which now lie under the Dead Sea.

8. In Jude 8-9 Jude speaks of certain “filthy dreamers” who despise the rule of law and deny the existence of a Trinity, the Devil, elect angels and God’s appointed authorities. They are the prototypical anti-authority types.

Expanded Translation

Jude 8 In the same way, these people who claim authority from their dreams, they live immoral lives, defy authority, and scoff at supernatural beings.

Jude 9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but instead said, “The Lord rebuke you.”

1. Even Michael the Archangel of Israel had respect for dignities; he did not doubt their power or existence.

2. Such apostasy described by Jude is not unlike many liberal ministers, believers and unbelievers today.

3. Many false teachers think of the Trinity, the elect angels and the fallen angels as players in a “*sweet little fairy tale.*”

4. Michael, like positive laymen and Bible believing pastor-teachers respect the Word of God and what it has to say about heavenly dignitaries.

5. Jude amplifies his plea for reverence of such dignitaries by citing a battle between Satan and Michael over the body of Moses.

Deu 34:6 He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is.

6. The moral that Jude points up is that Michael showed restraint and even respect in his conflict with the devil.

7. The timing of the battle between these created celestial beings is uncertain.

8. Could it have been when Satan was cast out of Heaven? Rev 12:7-10

Rev 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

Rev 12:8 And prevailed not; neither was their place found any more in heaven.

Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

9. Why the big deal over the location of Moses’ body? A possible answer: since we know from our previous study of the eleventh chapter of the Book of the Revelation that one of the two witnesses appearing in the first half of the Tribulation will be Moses; could Satan, fatuous as it may sound, think he could foil God’s plan.

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them ...

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

Rev 11:11 But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Rev 11:12 Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.

Rev 11:13 At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

10. Could Satan have also been concerned about the body of Elijah – the 2nd of the two witnesses? Recall, Elijah like Moses also had a unique departure.

11. So much for the false teachers who show no reverence for any authority. Now let's see what other examples of apostasy will be judged.

Expanded Translation

Jude 10 But these people scoff at things they do not understand. Like unthinking animals, they do whatever their instincts tell them, and so they bring about their own destruction.

Jude 11 Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam; and many have been destroyed. Korah rebelled against Moses' authority and was destroyed.

12. Let's first look at the example of Cain, then Balaam and lastly Korah--Moses' prototypical paradigm of disloyalty.

THE JUDGEMENT OF CAIN WHO MURDERS ABEL

1. Cain a Son of Adam – Gen 4:1-3

Gen 4:1 Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the LORD I have brought forth a man."

Gen 4:2 Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil.

Gen 4:3 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD.

2. Jealousy and crime of Cain -- Gen 4:4-15; Heb 11:4; 1Jo 3:12; Jude 1:11(a)

Gen 4:4 But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,

Gen 4:5 but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

2.1 What do we know and what can we surmise about the instructions to the two boys from the Lord? Four talking points:

- The Lord is fair
- He gave commands to both boys
- Each knew without the shedding of blood there was no teaching of a future sacrifice
- Abel accepted God's protocol – Cain did not

Heb 11:4 By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead.

Gen 4:6 Then the LORD said to Cain, "Why are you angry? Why is your face downcast?"

Gen 4:7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it."

Gen 4:8 Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him.

Gen 4:9 Then the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?"

Gen 4:10 The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground.

Gen 4:11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand.

2.2 Judgment and punishment from the Lord

Gen 4:12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

Gen 4:13 Cain said to the LORD, "My punishment is more than I can bear.

Gen 4:14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me."

Gen 4:15 But the LORD said to him, "Not so; if anyone kills Cain, he will suffer vengeance seven times over." Then the LORD put a mark on Cain so that no one who found him would kill him.

2.3 Caution To All – Disobedience results in discipline.

1Jo 3:12 Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous.

1Jo 3:13 Do not be surprised, my brothers, if the world hates you.

BALAAAM THE PROPHET WHO TRIES TO SELL HIS MINISTRY

1. Balaam is first mentioned in Deu 23:4 when Moses orders Israel to have nothing to do with the Ammonites or Moabites because of their refusal to welcome Israel into the Promised Land. God is especially angry at the Moabite king's plan to hire Balaam to curse the exodus generation.

2. In Deu 23:4 the Scripture describes Balaam as a son of Pethor in Aram Naharaim an area located in Mesopotamia. Mesopotamia is a general description of that area located between the Tigris and Euphrates rivers.

Deu 23:3 No Ammonite or Moabite or any of his descendants may enter the assembly of the LORD, even down to the tenth generation.

Deu 23:4 For they did not come to meet you with bread and water on your way when you came out of Egypt, and they hired Balaam son of Beor from Pethor in Aram Naharaim to pronounce a curse on you.

Deu 23:5 However, the LORD your God would not listen to Balaam but turned the curse into a blessing for you, because the LORD your God loves you.

Deu 23:6 Do not seek a treaty of friendship with them as long as you live.

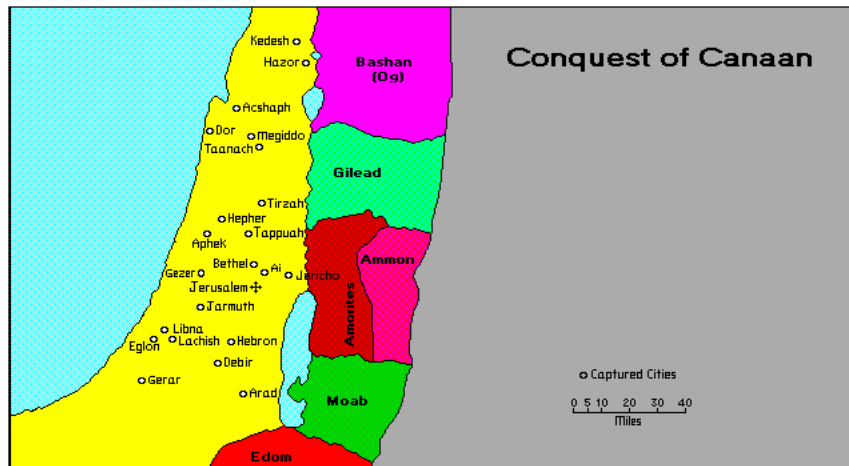


2.1 In Jos 13:22 Balaam is called a “soothsayer” who practiced divination and in 2Pe 2:15 he is called a lover of the wages of wickedness.

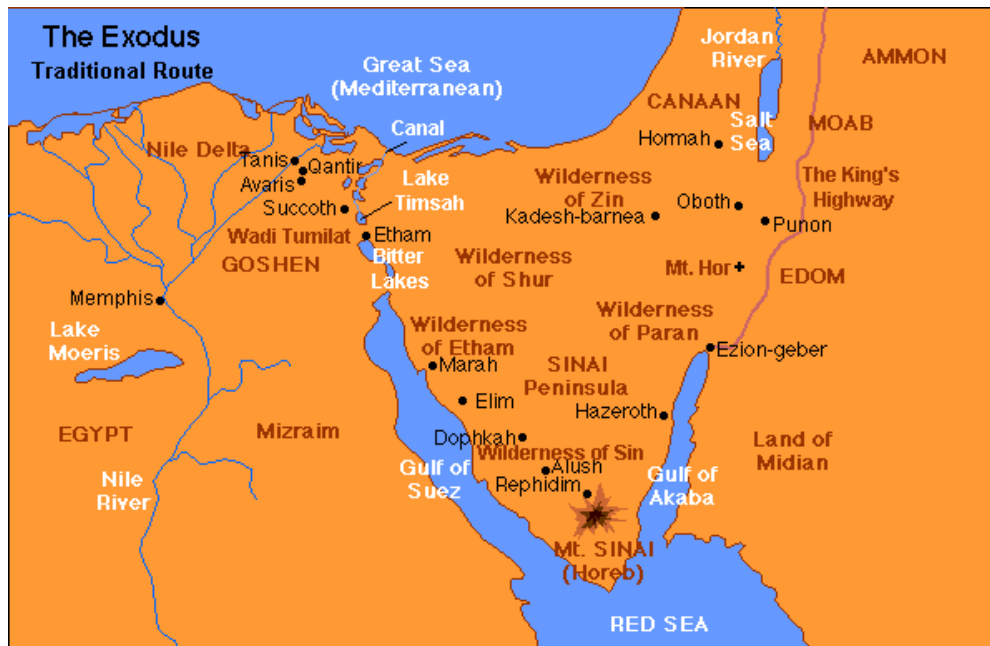
Jos 13:22 In addition to those slain in battle, the Israelites had put to the sword Balaam son of Beor, who practiced divination.

2Pe 2:15 They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness.

2.2 The events in the life of Balaam took place just before the Jews of the Exodus crossed the Jordan, entered the Promised Land and sieged the city of Jericho.



Num 22:1 Then the Israelites traveled to the plains of Moab and camped along the Jordan across from Jericho.



3. We now introduce a nervous King who has seen a million Jews who had just “mopped-up” on the Ammonites. The king of Moab conjures a plan.

Num 22:2 Now Balak son of Zippor saw all that Israel had done to the Amorites,
 Num 22:3 and Moab was terrified because there were so many people. Indeed, Moab was filled with dread because of the Israelites.

Num 22:4 The Moabites said to the elders of Midian, "This horde is going to lick up everything around us, as an ox licks up the grass of the field." So Balak son of Zippor, who was king of Moab at that time,

Num 22:5 sent messengers to summon Balaam son of Beor, who was at Pethor, near the River, in his native land. Balak said: "A people has come out of Egypt; they cover the face of the land and have settled next to me.

Num 22:6 Now come and put a curse on these people, because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the country. For I know that those you bless are blessed, and those you curse are cursed."

Num 22:7 The elders of Moab and Midian left, taking with them the fee for divination. When they came to Balaam, they told him what Balak had said.

Num 22:8 "Spend the night here," Balaam said to them, "and I will bring you back the answer the LORD gives me." So the Moabite princes stayed with him.

End Lesson Taught 12-30-2915

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Seven

1-6-2016

1. Earlier I exegeted Jude 1-11, taught the *Doctrine of Gnosticism*, taught the error of the Exodus generation, the judgment of the angels who kept not their first estate, the judgment of the sinful cities of Sodom and Gomorrah, and how Jude relates each to the certainty of discipline for all apostasy. Jude makes clear apostasy in any age will be judged.

2. When time expired last week we were studying the apostasy of Balaam who tried to market his gift of prophecy to the King of Moab.

3. Let's review some of that learned.

INTRODUCTION TO JUDE

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to the saints who have been loved of God with the result they are now loved of God. Such love of God is preserved and kept in Jesus Christ as called and elected ones.

Jude 2 I was pleased to ask our Father that He provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

THE FALSE DOCTRINE OF GNOSTICISM

Expanded Translation

Jude 3 I had begun a pastoral letter to you when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

THE NEGATIVE JEWS WHO REFUSED TO ENTER THE LAND

Expanded Translation

Jude 5 All apostates must remember there is judgment for apostasy. Surely you remember the Exodus generation and how the Lord delivered His people out of the land of Egypt. There were those however, who refused to accept His promises concerning entrance into the land of promise and thus suffered severe judgment.

THE FALLEN ANGELS WHO LEFT THEIR FIRST ESTATE

Expanded Translation

Jude 6 In addition to the exodus rebellion there were the fallen angels who elected to take on the form of humans and indwell certain males in order to impregnate the women of planet earth; for their heinous act God has reserved these angels in everlasting chains under darkness until the judgment of the great day.

THE EVILS OF SODOM AND GOMORRAH

Expanded Translation

Jude 7 As a third example of sin and evil deserving of certain judgment Jude tells of Sodom and Gomorrah, and their sister cities, whose citizens gave themselves over to all manner of idolatry and sexual sins, and thus suffered the vengeance of eternal fire, death and destruction.

HERETICAL SCOFFERS WHO DESPISE HEAVEN'S DIGNITARIES

Expanded Translation

Jude 8 These people who claim authority from their dreams, they live immoral lives, defy authority, and scoff at supernatural beings.

Jude 9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but instead said, "The Lord rebuke you."

Jude 10 But these people scoff at things they do not understand. Like unthinking animals, they do whatever their instincts tell them, and so they bring about their own destruction.

THE JUDGEMENT OF CAIN WHO MURDERED ABEL

Expanded Translation

Jude 11 Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam; and many have been destroyed. Korah rebelled against Moses' authority and was destroyed.

1. Cain a Son of Adam – Gen 4:1-3

Gen 4:1 Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the LORD I have brought forth a man."

Gen 4:2 Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil.

Gen 4:3 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD.

2. Jealousy and crime of Cain -- Gen 4:4-15; Heb 11:4; 1Jo 3:12; Jude 1:11a

Gen 4:4 But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,

Gen 4:5 but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.

2.1 What do we know and what can we surmise about the instructions to the two boys from the Lord? Four talking points:

- The Lord is fair
- He gave commands to both boys
- Each knew without the shedding of blood there was no teaching of a future sacrifice
- Abel accepted God's protocol -- Cain did not

Heb 11:4 By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead.

Gen 4:6 Then the LORD said to Cain, "Why are you angry? Why is your face downcast?"

Gen 4:7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it."

Gen 4:8 Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him.

Gen 4:9 Then the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?"

Gen 4:10 The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground.

Gen 4:11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand.

2.2 Judgment and punishment from the Lord

Gen 4:12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

Gen 4:13 Cain said to the LORD, "My punishment is more than I can bear.

Gen 4:14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me."

Gen 4:15 But the LORD said to him, "Not so; if anyone kills Cain, he will suffer vengeance seven times over." Then the LORD put a mark on Cain so that no one who found him would kill him.

2.3 Caution To All -- Disobedience results in discipline.

1Jo 3:12 Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous.

1Jo 3:13 Do not be surprised, my brothers, if the world hates you.

BALAAAM THE PROPHET WHO TRIES TO SELL HIS MINISTRY

1. Balaam is first mentioned in Deu 23:4 when Moses orders Israel to have nothing to do with the Ammonites or Moabites because of their refusal to welcome Israel into the Promised Land. God is especially angry at the Moabite king's plan to hire Balaam to curse the exodus generation.

2. In Deu 23:4 the Scripture describes Balaam as a son of Pethor in Aram Naharaim an area located in Mesopotamia. Mesopotamia is a general description of that area located between the Tigris and Euphrates rivers.

Deu 23:3 No Ammonite or Moabite or any of his descendants may enter the assembly of the LORD, even down to the tenth generation.

Deu 23:4 For they did not come to meet you with bread and water on your way when you came out of Egypt, and they hired Balaam son of Beor from Pethor in Aram Naharaim to pronounce a curse on you.

Deu 23:5 However, the LORD your God would not listen to Balaam but turned the curse into a blessing for you, because the LORD your God loves you.

Deu 23:6 Do not seek a treaty of friendship with them as long as you live.

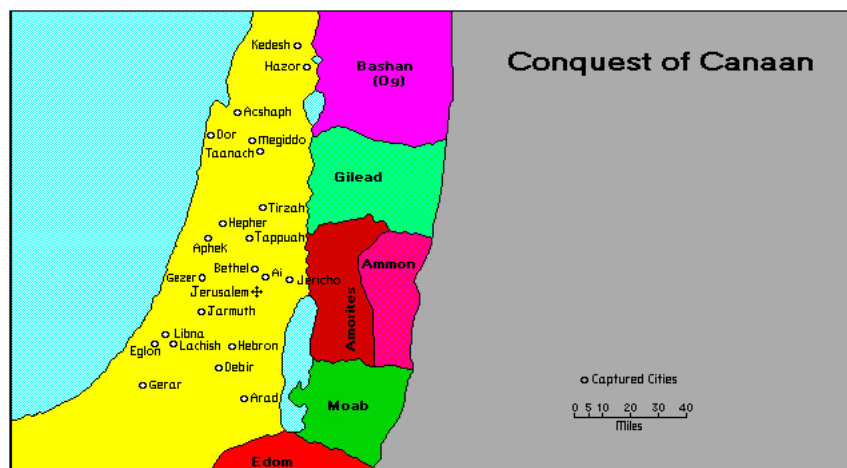


2.1 In Jos 13:22 Balaam is called a “soothsayer” who practiced divination and in 2Pe 2:15 he is called a lover of the wages of wickedness. Elsewhere he is called a prophet of the Lord.

Jos 13:22 In addition to those slain in battle, the Israelites had put to the sword Balaam son of Beor, who practiced divination.

2Pe 2:15 They have left the straight-way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness.

2.2 The events in the life of Balaam took place just before the Jews of the Exodus crossed the Jordan, entered the Promised Land and sieged the city of Jericho.



Num 22:1 Then the Israelites traveled to the plains of Moab and camped along the Jordan across from Jericho.



3. We now introduce a nervous King who has seen a million Jews who had just “mopped-up” on the Ammonites. The king of Moab conjures a plan.

Num 22:2 Now Balak son of Zippor saw all that Israel had done to the Amorites, Num 22:3 and Moab was terrified because there were so many people. Indeed, Moab was filled with dread because of the Israelites.

Num 22:4 The Moabites said to the elders of Midian, "This horde is going to lick up everything around us, as an ox licks up the grass of the field." So Balak son of Zippor, who was king of Moab at that time,

Num 22:5 sent messengers to summon Balaam son of Beor, who was at Pethor, near the River, in his native land. Balak said: "A people has come out of Egypt; they cover the face of the land and have settled next to me.

Num 22:6 Now come and put a curse on these people, because they are too powerful for me. Perhaps then I will be able to defeat them and drive them out of the country. For I know that those you bless are blessed, and those you curse are cursed."

Num 22:7 The elders of Moab and Midian left, taking with them the fee for divination. When they came to Balaam, they told him what Balak had said.

Num 22:8 "Spend the night here," Balaam said to them, "and I will bring you back the answer the LORD gives me." So the Moabite princes stayed with him.

3.1 Three other Old Testament writers speak of Balak king of Moab sending for Balaam.

Jos 24:9 When Balak son of Zippor, the king of Moab, prepared to fight against Israel, he sent for Balaam son of Beor to put a curse on you.

Jos 24:10 But I would not listen to Balaam, so he blessed you again and again, and I delivered you out of his hand.

Neh 13:1 On that day the Book of Moses was read aloud in the hearing of the people and there it was found written that no Ammonite or Moabite should ever be admitted into the assembly of God,

Neh 13:2 because they had not met the Israelites with food and water but had hired Balaam to call a curse down on them. (Our God, however, turned the curse into a blessing.)

Mic 6:4 I brought you up out of Egypt and redeemed you from the land of slavery. I sent Moses to lead you, also Aaron and Miriam.

Mic 6:5 My people, remember what Balak king of Moab counseled and what Balaam son of Beor answered. Remember your journey from Shittim to Gilgal, that you may know the righteous acts of the LORD."

4. God provides an answer to Balaam.

Num 22:9 God came to Balaam and asked, "Who are these men with you?"

Num 22:10 Balaam said to God, "Balak son of Zippor, king of Moab, sent me this message:

Num 22:11 'A people that has come out of Egypt covers the face of the land. Now come and put a curse on them for me. Perhaps then I will be able to fight them and drive them away.'"

Num 22:12 But God said to Balaam, "Do not go with them. You must not put a curse on those people, **because they are blessed.**"

5. Balaam reports to the king's messengers what God had said. The king is not ready to give up. He ups the ante; hoping to motivate Balaam to speak again to God.

Num 22:13 The next morning Balaam got up and said to Balak's princes, "Go back to your own country, for the LORD has refused to let me go with you."

Num 22:14 So the Moabite princes returned to Balak and said, "Balaam refused to come with us."

Num 22:15 Then Balak sent other princes, more numerous and more distinguished than the first.

Num 22:16 They came to Balaam and said: "This is what Balak son of Zippor says: Do not let anything keep you from coming to me,

Num 22:17 because I will reward you handsomely and do whatever you say. Come and put a curse on these people for me."

6. Balaam is not eager to argue with God though the new price offered by Balak tweaks his interest.

Num 22:18 But Balaam answered them, "Even if Balak gave me his palace filled with silver and gold, I could not do anything great or small to go beyond the command of the LORD my God.

Num 22:19 Now stay here tonight as the others did, and I will find out what else the LORD will tell me."

Num 22:20 That night God came to Balaam and said, "Since these men have come to summon you, go with them, but do only what I tell you."

7. Now we are ready for the famous "talking donkey story."

Num 22:21 Balaam got up in the morning, saddled his donkey and went with the princes of Moab.

Num 22:22 But God was very angry when he went, and the angel of the LORD stood in the road to oppose him. Balaam was riding on his donkey, and his two servants were with him.

Num 22:23 When the donkey saw the angel of the LORD standing in the road with a drawn sword in his hand, she turned off the road into a field. Balaam beat her to get her back on the road.

Num 22:24 Then the angel of the LORD stood in a narrow path between two vineyards, with walls on both sides.

Num 22:25 When the donkey saw the angel of the LORD, she pressed close to the wall, crushing Balaam's foot against it. So he beat her again.

Num 22:26 Then the angel of the LORD moved on ahead and stood in a narrow place where there was no room to turn, either to the right or to the left.

Num 22:27 When the donkey saw the angel of the LORD, she lay down under Balaam, and he was angry and beat her with his staff.

Num 22:28 Then the LORD opened the donkey's mouth, and she said to Balaam, "What have I done to you to make you beat me these three times?"

Num 22:29 Balaam answered the donkey, "You have made a fool of me! If I had a sword in my hand, I would kill you right now."

Num 22:30 The donkey said to Balaam, "Am I not your own donkey, which you have always ridden, to this day? Have I been in the habit of doing this to you?" "No," he said.

Num 22:31 Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the road with his sword drawn. So he bowed low and fell facedown.

Num 22:32 The angel of the LORD asked him, "Why have you beaten your donkey these three times? I have come here to oppose you because your path is a reckless one before me.

Num 22:33 The donkey saw me and turned away from me these three times. If she had not turned away, I would certainly have killed you by now, but I would have spared her."

8. Balaam is now "somewhat repentant." He gets further instruction from God and speaks to the king.

Num 22:34 Balaam said to the angel of the LORD, "I have sinned. I did not realize you were standing in the road to oppose me. Now if you are displeased, I will go back."

Num 22:35 The angel of the LORD said to Balaam, "Go with the men, but speak only what I tell you." So Balaam went with the princes of Balak.

Num 22:36 When Balak heard that Balaam was coming, he went out to meet him at the Moabite town on the Arnon border, at the edge of his territory.

Num 22:37 Balak said to Balaam, "Did I not send you an urgent summons? Why didn't you come to me? Am I really not able to reward you?"

Num 22:38 "Well, I have come to you now," Balaam replied. "But can I say just anything? I must speak only what God puts in my mouth."

9. Balak and Balaam travel north to Kiriath Huzoth (a Moabite city origin unknown) to apparently try to persuade God to let him curse the Jews. Balaam still would like to get the money and fame offered by Balak. Perhaps if the two men look down from the heights of Kiriath Huzoth at the 2,000,000 Jews and a "better sacrifice" is made--just maybe God will be convinced.

Num 22:39 Then Balaam went with Balak to Kiriath Huzoth. It is a city earlier visited by Balak and Balaam when they first discussed the nefarious plan of cursing Israel.

Num 22:40 Balak sacrificed cattle and sheep, and gave some to Balaam and the princes who were with him.

Num 22:41 The next morning Balak took Balaam up to Bamoth Baal, and from there he saw part of the people.

Num 23:1 Balaam said, "Build me seven altars here, and prepare seven bulls and seven rams for me."

Num 23:2 Balak did as Balaam said, and the two of them offered a bull and a ram on each altar.

Num 23:3 Then Balaam said to Balak, "Stay here beside your offering while I go aside. Perhaps the LORD will come to meet with me. Whatever he reveals to me I will tell you." Then he went off to a barren height.

Num 23:4 God met with him, and Balaam said, "I have prepared seven altars, and on each altar I have offered a bull and a ram."

10. The Lord answers Balaam. Balaam is sent back to Balak with that answer.

Num 23:5 The LORD put a message in Balaam's mouth and said, "Go back to Balak and give him this message."

Num 23:6 So he went back to him and found him standing beside his offering, with all the princes of Moab.

Num 23:7 Then Balaam uttered his oracle: "Balak brought me from Aram, the king of Moab from the eastern mountains. 'Come,' he said, 'curse Jacob for me; come, denounce Israel.'

Num 23:8 How can I curse those whom God has not cursed? How can I denounce those whom the LORD has not denounced?

Num 23:9 From the rocky peaks I see them, from the heights I view them. I see a people who live apart and do not consider themselves one of the nations.

Num 23:10 Who can count the dust of Jacob or number the fourth part of Israel? Let me die the death of the righteous, and may my end be like theirs!"

End Lesson Taught 1-6-2016

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Eight

1-20-2016

1. Earlier I exegeted Jude 1-11, taught the *Doctrine of Gnosticism*, taught the error of the Exodus generation, the judgment of the angels who kept not their first estate, the judgment of the sinful cities of Sodom and Gomorrah, taught in part the acts of Balaam and how Jude relates each to the certainty of discipline for all apostasy. Jude makes clear apostasy in any age will be judged.

1.1 I want to review some of that learned and then begin new material at point ten on page four.

2. Before we continue the analysis of Balaam's apostasy I want to provide an expanded translation of Jude 1-10.

Expanded Translation

Jude 1 I am Jude a slave of Jesus Christ and brother of James the leader of the Judaeo Christian churches in Jerusalem and half-brother of Jesus, to those who are called, loved by God the Father and kept in Jesus Christ.

Jude 2 I was pleased to ask our Father to provide His plan for each of you, and that you daily enjoy His peace, and love as you live daily for Him.

Jude 3 I had begun a pastoral letter when it was reported to me that certain ungodly men had crept into your local assembly spreading false doctrines. I therefore felt obliged to address this matter with a special admonition and exhort you that you earnestly contend for the faith which was once delivered not only to you but to saints all over the empire.

Jude 4 Certain heresies have abounded in many of our local assemblies turning the grace of our God into lasciviousness, and denying the only Lord God, and our Savior the Lord Jesus Christ.

Jude 5 All apostates must remember there is judgment for apostasy. Surely you remember the Exodus generation and how the Lord delivered His people out of the land of Egypt. There were those however, who refused to accept His promises concerning entrance into the land of promise and thus suffered severe judgment.

Jude 6 In addition to the exodus rebellion there were the fallen angels who elected to take on the form of humans and indwell certain males in order to impregnate the women of planet earth; for their heinous act God has reserved these angels in everlasting chains under darkness until the judgment of the great day.

Jude 7 As a third example of sin and evil deserving of certain judgment Jude tells of Sodom and Gomorrah, and their sister cities, whose citizens gave themselves over to all manner of idolatry and sexual sins, and thus suffered the vengeance of eternal fire, death and destruction.

Jude 8 In the same way, these people who claim authority from their dreams, they live immoral lives, defy authority, and scoff at supernatural beings.

Jude 9 But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but instead said, “The Lord rebuke you.”

Jude 10 But these people scoff at things they do not understand. Like unthinking animals, they do whatever their instincts tell them, and so they bring about their own destruction.

3. So far we have studied that portion of Jude 11 which in the KJV has been translated *“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished ...”* which is better rendered **“Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam and many have been destroyed ...”**

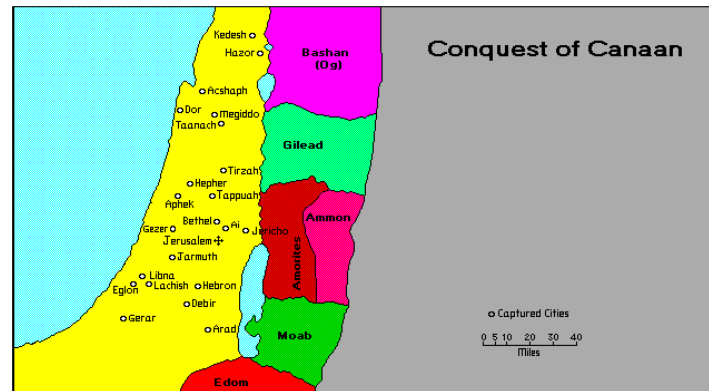
BALAAM THE PROPHET WHO TRIES TO SELL HIS MINISTRY

1. Balaam is first mentioned in Deu 23:4 where Moses orders Israel to have nothing to do with the Ammonites or Moabites. The Scripture describes Balaam as living in Mesopotamia. Mesopotamia is a general description of that area located between the Tigris and Euphrates rivers.

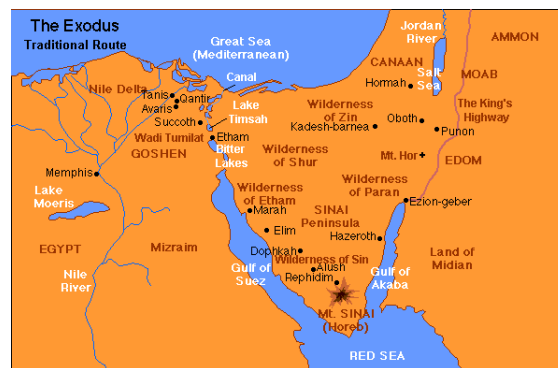


2. In Jos 13:22 Balaam is called a “soothsayer” who practiced divination and in 2Pe 2:15 he is called a lover of the wages of wickedness. Elsewhere he is called a prophet of the Lord.

2.1 The events in the life of Balaam took place just before the Jews of the Exodus crossed the Jordan, entered the Promised Land and sieged the city of Jericho.



2:2 The Israelites traveled to the plains of Moab and camped in Moab where they launched a devastating attack against the Ammonites.



3. We are now introduced to a nervous Moabite king named Balak who needs a plan. Num 22:2-8

4. Three other Old Testament writers speak of Balak king of Moab sending for Balaam. Jos 24:9-10; Neh 13:1-2; Mic 6:4-5

4.1 God provides an answer to Balaam; you must not listen to Balak and you must certainly not curse these Jews because they are a blessed people. Num 22:9-12

5. Balaam reports to the king’s messengers what God had said. The king is not ready to give up. He ups the ante; hoping to motivate Balaam to speak again to God. Num 22:13-17

6. Balaam is not eager to argue with God though the new price offered by Balak tweaks his interest. Num 22:18-19

7. We next find a mystery set of passages: firstly God tells Balaam, "go ahead and go with them but be sure you respond to their questions exactly as I say." Balaam appears to agree with God's terms. Next, however, we find God angry at Balaam; it appears Balaam had second thoughts about blind obedience. God in his omniscience must have known the prophet was ready to disobey God, thus the famous "talking donkey story" or "what happens when one jackass speaks to another jackass." Num 22:20-33

8. Balaam is now *somewhat repentant*. He apologizes to the angel and maybe the donkey and gets further instructions from God. Balaam again tells Balak not to be in a hurry; after all I can only do and say what God tells me to do and say. Num 22:34-38

9. Balak and Balaam travel north to Kiriath Huzoth (a Moabite city origin unknown) to apparently try to persuade God to let him curse the Jews. Balaam still would like to get the money and fame offered by Balak. Perhaps if the two men look down from the heights of Kiriath Huzoth at the 2,000,000 Jews and a *better sacrifice* is made--just maybe God will be convinced. Num 22:39-23:3

9.1 God meets with Balaam where Balaam tells God he is going to provide a really giant sacrifice which ought to impress even the *pickiest* of Gods.

Num 23:4 God met with him, and Balaam said, "I have prepared seven altars, and on each altar I have offered a bull and a ram."

10. Now for new material where we will see God's answer. The Lord answers Balaam. The famous Mesopotamian prophet is sent back to Balak with an answer.

Num 23:5 The LORD put a message in Balaam's mouth and said, "Go back to Balak and give him this message."

Num 23:6 So he went back to him and found him standing beside his offering, with all the princes of Moab.

Num 23:7 Then Balaam uttered his oracle: "Balak brought me from Aram, the king of Moab from the eastern mountains. 'Come,' he said, 'curse Jacob for me; come, denounce Israel.'

Num 23:8 How can I curse those whom God has not cursed? How can I denounce those whom the LORD has not denounced?

Num 23:9 From the rocky peaks I see them, from the heights I view them. I see a people who live apart and do not consider themselves one of the nations.

Num 23:10 Who can count the dust of Jacob or number the fourth part of Israel? Let me die the death of the righteous, and may my end be like theirs!"

11. The king is angry and thinks maybe Balaam can convince God to curse just a part of them.

Num 23:11 Balak said to Balaam, "What have you done to me? I brought you to curse my enemies, but you have done nothing but bless them!"

Num 23:12 He answered, "Must I not speak what the LORD puts in my mouth?"

Num 23:13 Then Balak said to him, "Come with me to another place where you can see them; you will see only a part but not all of them. And from there, curse them for me."

Num 23:14 So he took him to the field of Zophim on the top of Pisgah, and there he built seven altars and offered a bull and a ram on each altar.

Num 23:15 Balaam said to Balak, "Stay here beside your offering while I meet with him over there."

Num 23:16 The LORD met with Balaam and put a message in his mouth and said, "Go back to Balak and give him this message."

Num 23:17 So he went to him and found him standing beside his offering, with the princes of Moab. Balak asked him, "What did the LORD say?"

Num 23:18 Then he uttered his oracle: "Arise, Balak, and listen; hear me, son of Zippor.

Num 23:19 God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

Num 23:20 I have received a command to bless; he has blessed, and I cannot change it.

Num 23:21 "No misfortune is seen in Jacob, no misery observed in Israel. The LORD their God is with them; the shout of the King is among them.

Num 23:22 God brought them out of Egypt; they have the strength of a wild ox.

Num 23:23 There is no sorcery against Jacob, no divination against Israel. It will now be said of Jacob and of Israel, 'See what God has done!'

Num 23:24 The people rise like a lioness; they rouse themselves like a lion that does not rest till he devours his prey and drinks the blood of his victims."

Num 23:25 Then Balak said to Balaam, "Neither curse them at all nor bless them at all!"

Num 23:26 Balaam answered, "Did I not tell you I must do whatever the LORD says?"

12. The Moabite king is desperate: he thinks "maybe another change of venue will make a difference." He takes Balaam to the top of Mount Peor and there another sacrifice is offered but to no avail. God will just not budge and this makes Balak angry and no doubt Balaam is sad. After all, he had done his best so I suspect the prophet wanted some remuneration for his work.

Num 23:27 Then Balak said to Balaam, "Come, let me take you to another place.

Perhaps it will please God to let you curse them for me from there."

Num 23:28 And Balak took Balaam to the top of Peor, overlooking the wasteland.

Num 23:29 Balaam said, "Build me seven altars here, and prepare seven bulls and seven rams for me."

Num 23:30 Balak did as Balaam had said, and offered a bull and a ram on each altar.

13. God sticks with his plan to bless Israel and a major discourse takes place.

Num 24:1 Now when Balaam saw that it pleased the LORD to bless Israel, he did not resort to sorcery as at other times, but turned his face toward the desert.

Num 24:2 When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him

Num 24:3 and he uttered his oracle: "The oracle of Balaam son of Beor, the oracle of one whose eye sees clearly,

Num 24:4 the oracle of one who hears the words of God, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:

Num 24:5 "How beautiful are your tents, O Jacob, your dwelling places, O Israel!

Num 24:6 "Like valleys they spread out, like gardens beside a river, like aloes planted by the LORD, like cedars beside the waters.

Num 24:7 Water will flow from their buckets; their seed will have abundant water.

"Their king will be greater than Agag; their kingdom will be exalted.

Num 24:8 "God brought them out of Egypt; they have the strength of a wild ox. They devour hostile nations and break their bones in pieces; with their arrows they pierce them.

Num 24:9 Like a lion they crouch and lie down, like a lioness -- who dares to rouse them? "May those who bless you be blessed and those who curse you be cursed!"

Num 24:10 Then Balak's anger burned against Balaam. He struck his hands together and said to him, "I summoned you to curse my enemies, but you have blessed them these three times.

Num 24:11 Now leave at once and go home! I said I would reward you handsomely, but the LORD has kept you from being rewarded."

Num 24:12 Balaam answered Balak, "Did I not tell the messengers you sent me,

Num 24:13 'Even if Balak gave me his palace filled with silver and gold, I could not do anything of my own accord, good or bad, to go beyond the command of the LORD -- and I must say only what the LORD says'?"

14. Balaam has failed and Balak is favored with a prophecy of various future victories and blessings to Israel. Not only will the Moabites be defeated but many other nations will feel the sting of the Jewish sword.

Num 24:14 Now I am going back to my people, but come, let me warn you of what this people will do to your people in days to come."

Num 24:15 Then he uttered his oracle: "The oracle of Balaam son of Beor, the oracle of one whose eye sees clearly,

Num 24:16 the oracle of one who hears the words of God, who has knowledge from the Most High, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:

Num 24:17 "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth.

Num 24:18 Edom will be conquered; Seir, his enemy, will be conquered, but Israel will grow strong.

Num 24:19 A ruler will come out of Jacob and destroy the survivors of the city."

Num 24:20 Then Balaam saw Amalek and uttered his oracle: "Amalek was first among the nations, but he will come to ruin at last."

Num 24:21 Then he saw the Kenites and uttered his oracle: "Your dwelling place is secure, your nest is set in a rock;

Num 24:22 yet you Kenites will be destroyed when Asshur takes you captive."

Num 24:23 Then he uttered his oracle: "Ah, who can live when God does this?"

Num 24:24 Ships will come from the shores of Kittim; they will subdue Asshur and Eber, but they too will come to ruin."

Num 24:25 Then Balaam got up and returned home and Balak went his own way.

15. There is a continuation to this story beginning with Num 25:1-15 and Num 31:1-18.

16. Let me summarize the events of these two chapters by way of introduction.

16.1 A review of those living in Moab reveals there were both Midianites and Moabites under the rule of Balak. Num 25:7, 14 and 15

16.1.1 Also in Numbers chapter 31 the fact of Midianites living in the same area as the Moabites is quite evident. In Numbers chapter 25 we find a story of lust, *romance* and vigilantism by a Jewish hero named Phinehas. It seems Jewish men were known to visit the camp of the Moabites.

16.2 As a result there was a great deal of sexual intimacy between Jewish men and Moabite/Midianite women. Soon the men were also worshipping the false god Baalpeor. It would also seem from Numbers chapter 31 that Balaam may have planted the idea that such conduct on the part of the Jewish males would provoke God to curse Israel.

16.3 God was very angry with the intimacy and worshipping of Baalpeor. As part of the worship practices sexual intimacy was connected with Baalpeor worship. These abhorrent practices are documented in both Scripture and the Ras Shamra Tablets found at Ugarit. God accordingly sent a terrible plague on Israel.

Num 25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

Num 25:2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

Num 25:3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

Num 25:4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

Num 25:5 And Moses said unto the judges of Israel, Slay ye everyone his men that were joined unto Baalpeor.

16.4 To stop the plague God required Moses to slay the Israelites who had forsaken Jehovah to worship Baalpeor and to place their heads on staffs for all to see. Moses from all indication began to comply with God's orders. There was weeping in the camp for the many lives lost to the plague and related punishment.

16.5 One of the Jewish men apparently did not get the memo. He actually brought one of his women friends from the Midianite camp into the camp of Israel and even into the tabernacle to worship with intimacy (a common practice in Canaan-combining the two events, i.e., sex and worship). This was too much for a man named Phinehas: he grabbed a spear and rushed into the Tabernacle and pinned the two bodies to the floor.

Num 25:6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

Num 25:7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

Num 25:8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Num 25:9 And those that died in the plague were twenty and four thousand.

Num 25:10 And the LORD spake unto Moses, saying,

Num 25:11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

Num 25:12 Wherefore say, Behold, I give unto him my covenant of peace:

Num 25:13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

Num 25:14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

Num 25:15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

End Lesson Taught 1-20-2016

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Nine

1-27-2016

1. Last week I exegeted Jude 11 by way of the *Doctrine of Balaam the Prophet*. When time expired last week I had just summarized the events taught in Num 25:1-15 and Num 31:1-18.

2. Jude makes clear apostasy in any age will be judged. So far we have studied several examples of past errors: false doctrine of first century Gnostics, the original refusal to enter the land by the Exodus generation, the rebellion of the fallen angels who left their first estate, the error of the citizens of Sodom and Gomorrah, the acts of liberal theologians who scoff at things they do not understand, the act of Cain who murdered his brother Abel and the repeated refusal of Balaam to accept the Word of God.

3. I want to review some of that learned and then begin new material on page two. First, however, I want to provide an expanded translation of Jude 11.

Expanded Translation

Jude 11 Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam; and many have been destroyed. Korah rebelled against Moses' authority and was destroyed.

4. Balaam has done his best to convince God to curse Israel but God sticks with his plan to bless Israel.

Num 24:1 Now when Balaam saw that it pleased the LORD to bless Israel, he did not resort to sorcery as at other times, but turned his face toward the desert.

Num 24:2 When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him

Num 24:3 and he uttered his oracle: "The oracle of Balaam son of Beor, the oracle of one whose eye sees clearly,

Num 24:4 the oracle of one who hears the words of God, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:

Num 24:5 "How beautiful are your tents, O Jacob, your dwelling places, O Israel!

Num 24:6 "Like valleys they spread out, like gardens beside a river, like aloes planted by the LORD, like cedars beside the waters.

Num 24:7 Water will flow from their buckets; their seed will have abundant water.

"Their king will be greater than Agag; their kingdom will be exalted.

Num 24:8 "God brought them out of Egypt; they have the strength of a wild ox. They devour hostile nations and break their bones in pieces; with their arrows they pierce them.

Num 24:9 Like a lion they crouch and lie down, like a lioness -- who dares to rouse them? "May those who bless you be blessed and those who curse you be cursed!"

Num 24:10 Then Balak's anger burned against Balaam. He struck his hands together and said to him, "I summoned you to curse my enemies, but you have blessed them these three times.

Num 24:11 Now leave at once and go home! I said I would reward you handsomely, but the LORD has kept you from being rewarded."

Num 24:12 Balaam answered Balak, "Did I not tell the messengers you sent me,

Num 24:13 'Even if Balak gave me his palace filled with silver and gold, I could not do anything of my own accord, good or bad, to go beyond the command of the LORD -- and I must say only what the LORD says'?

5. Balaam has failed and Balak is given a prophecy of various future victories and blessings to Israel. Not only will the Moabites be defeated but many other nations will feel the sting of the Jewish sword.

Num 24:14 Now I am going back to my people, but come, let me warn you of what this people will do to your people in days to come."

Num 24:15 Then he uttered his oracle: "The oracle of Balaam son of Beor, the oracle of one whose eye sees clearly,

Num 24:16 the oracle of one who hears the words of God, who has knowledge from the Most High, who sees a vision from the Almighty, who falls prostrate, and whose eyes are opened:

Num 24:17 "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth.

Num 24:18 Edom will be conquered; Seir, his enemy, will be conquered, but Israel will grow strong.

Num 24:19 A ruler will come out of Jacob and destroy the survivors of the city."

Num 24:20 Then Balaam saw Amalek and uttered his oracle: "Amalek was first among the nations, but he will come to ruin at last."

Num 24:21 Then he saw the Kenites and uttered his oracle: "Your dwelling place is secure, your nest is set in a rock;

Num 24:22 yet you Kenites will be destroyed when Asshur takes you captive."

Num 24:23 Then he uttered his oracle: "Ah, who can live when God does this?"

Num 24:24 Ships will come from the shores of Kittim; they will subdue Asshur and Eber, but they too will come to ruin."

Num 24:25 Then Balaam got up and returned home and Balak went his own way.

6. There is a continuation to this story beginning with Num 25:1-15 and Num 31:1-18.

7. Let me summarize the events of these two chapters by way of introduction.

7.1 A review of those living in Moab reveals there were both Midianites and Moabites under the rule of Balak. Num 25:7, 14 and 15

7.1.1 Also in Numbers chapter 31 the fact of Midianites living in the same area as the Moabites is quite evident. In Numbers chapter 25 we find a tale of murder, romance, illicit sex and religion. Our hero is a Jewish priest named Phinehas. It seems Jewish men were known to visit the camp of the Moabites.

7.2 As a result there was a great deal of sexual intimacy between Jewish men and Moabite/Midianite women. Soon the men were also worshiping the false god Baalpeor.

7.2.1 It would also seem from Numbers chapter 31 that Balaam may have planted the idea that such conduct on the part of the Jewish males would provoke God to curse Israel.

7.3 God was very angry with the intimacy and worshipping of Baalpeor. As part of the worship practices sexual intimacy was connected with Baalpeor worship. These abhorrent practices are documented in both Scripture and the Ras Shamra Tablets found at Ugarit. God accordingly sent a terrible plague on Israel.

Num 25:1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

Num 25:2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

Num 25:3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

Num 25:4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

Num 25:5 And Moses said unto the judges of Israel, Slay ye everyone his men that were joined unto Baalpeor.

7.4 To stop the plague God required Moses to slay the Israelites who had forsaken Jehovah to worship Baalpeor and to place their heads on staffs for all to see. Moses from all indication began to comply with God's orders. There was weeping in the camp for the many lives lost to the plague and related punishment.

7.5 One of the Jewish men apparently did not get the memo. He actually brought one of his women friends from the Midianite camp into the camp of Israel and even into the tabernacle to worship with intimacy (a common practice in Canaan-combining the two events, i.e., sex and worship). This was too much for a man named Phinehas: he grabbed a spear and rushed into the Tabernacle and pinned the two bodies to the floor.

Num 25:6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

Num 25:7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

Num 25:8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

Num 25:9 And those that died in the plague were twenty and four thousand.

Num 25:10 And the LORD spake unto Moses, saying,

Num 25:11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

Num 25:12 Wherefore say, Behold, I give unto him my covenant of peace:

Num 25:13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

Num 25:14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites.

Num 25:15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

7.6 When Moses received instructions from the Lord he waged war against the Midianites and from Num 31:8 we find Balaam was also killed.

Num 31:1 And the LORD spake unto Moses, saying,

Num 31:2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

Num 31:3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

Num 31:4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

Num 31:5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

Num 31:6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

Num 31:7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

Num 31:8 And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: **Balaam also the son of Beor they slew with the sword.**

Num 31:9 And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

Num 31:10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

Num 31:11 And they took all the spoil, and all the prey, both of men and of beasts.

Num 31:12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

Num 31:13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

Num 31:14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.

Num 31:15 And Moses said unto them, Have ye saved all the women alive?

Num 31:16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

Num 31:17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

Num 31:18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

7.7 So much for the apostasy of Balaam and Balak.

8. Before we begin the analysis of Korah's rebellion I want to again give you an expanded translation of verse eleven.

Expanded Translation

Jude 11 Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam; and many have been destroyed. Korah rebelled against Moses' authority and was destroyed.

KORAH LEADS A REVOLT AGAINST MOSES

1. Two hundred and fifty Israelites from the tribe of Levi led by Korah revolt against the authority of Moses.

Num 16:1 Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites -- Dathan and Abiram, sons of Eliab, and On son of Peleth -- became insolent

Num 16:2 and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council.

Num 16:3 They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them, and the LORD is with them. Why then do you set yourselves above the LORD'S assembly?"

2. Moses is astounded at their arrogance.

Num 16:4 When Moses heard this, he fell facedown.

Num 16:5 Then he said to Korah and all his followers: "In the morning the LORD will show who belongs to him and who is holy, and he will have that person come near him. The man he chooses he will cause to come near him.

3. Moses developed a plan. He first chides them by reminding them how God had selected certain Levites to hold priestly offices.

Num 16:6 You, Korah, and all your followers are to do this: Take censers
Num 16:7 and tomorrow put fire and incense in them before the LORD. The man the LORD chooses will be the one who is holy. You Levites have gone too far!"
Num 16:8 Moses also said to Korah, "Now listen, you Levites!
Num 16:9 Isn't it enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near himself to do the work at the LORD'S tabernacle and to stand before the community and minister to them?

4. Korah and his rebellious cohorts want not to be just Levite ministers but rulers over Israel. Recall Moses and his brother Aaron as priests were to receive messages directly from God. Moses calls Korah and his followers to come and parlay with him. The rebels refuse. It is to Aaron they seem to direct their complaints.

Num 16:10 He has brought you and all your fellow Levites near himself, but now you are trying to get the priesthood too.
Num 16:11 It is against the LORD that you and all your followers have banded together. Who is Aaron that you should grumble against him?"
Num 16:12 Then Moses summoned Dathan and Abiram, the sons of Eliab. But they said, "We will not come!

5. Their complaints include their situation in the desert *vis-a-vis* what they had in Egypt.

Num 16:13 Isn't it enough that you have brought us up out of a land flowing with milk and honey to kill us in the desert? And now you also want to lord it over us?
Num 16:14 Moreover, you haven't brought us into a land flowing with milk and honey or given us an inheritance of fields and vineyards. Will you gouge out the eyes of these men? No, we will not come!"
Num 16:15 Then Moses became very angry and said to the LORD, "Do not accept their offering. I have not taken so much as a donkey from them, nor have I wronged any of them."

5.1 Moses speaks directly to Korah. We must not lose sight of why Jude uses the story of Korah. It is to warn all apostates of God's discipline for those who can't follow instructions. God recall hates pride and arrogance.

Pro 6:16 There are six things the LORD hates, seven that are detestable to him:
Pro 6:17 haughty eyes, a lying tongue, hands that shed innocent blood,
Pro 6:18 a heart that devises wicked schemes, feet that are quick to rush into evil,
Pro 6:19 a false witness who pours out lies and a man who stirs up dissension among brothers.

6. It would seem Moses has decided to let God handle the matter. In other words let's ask God who should lead. Is Aaron God's choice or not? So the test parameters are recited by Moses.

Num 16:16 Moses said to Korah, "You and all your followers are to appear before the LORD tomorrow -- you and they and Aaron.

Num 16:17 Each man is to take his censer and put incense in it -- 250 censers in all -- and present it before the LORD. You and Aaron are to present your censers also."

Num 16:18 So each man took his censer, put fire and incense in it, and stood with Moses and Aaron at the entrance to the Tent of Meeting.

Num 16:19 When Korah had gathered all his followers in opposition to them at the entrance to the Tent of Meeting, the glory of the LORD appeared to the entire assembly.

Num 16:20 The LORD said to Moses and Aaron,

7. God answers Moses and Moses pleads with God for the lives of Korah and his followers.

Num 16:21 "Separate yourselves from this assembly so I can put an end to them at once."

Num 16:22 But Moses and Aaron fell face down and cried out, "O God, God of the spirits of all mankind, will you be angry with the entire assembly when only one man sins?"

Num 16:23 Then the LORD said to Moses,

Num 16:24 "Say to the assembly, 'Move away from the tents of Korah, Dathan and Abiram.'"

8. God makes clear a calamity is about to take place.

Num 16:25 Moses got up and went to Dathan and Abiram, and the elders of Israel followed him.

Num 16:26 He warned the assembly, "Move back from the tents of these wicked men! Do not touch anything belonging to them, or you will be swept away because of all their sins."

Num 16:27 So they moved away from the tents of Korah, Dathan and Abiram. Dathan and Abiram had come out and were standing with their wives, children and little ones at the entrances to their tents.

Num 16:28 Then Moses said, "This is how you will know that the LORD has sent me to do all these things and that it was not my idea:

Num 16:29 If these men die a natural death and experience only what usually happens to men, then the LORD has not sent me.

Num 16:30 But if the LORD brings about something totally new, and the earth opens its mouth and swallows them, with everything that belongs to them, and they go down alive into the grave, then you will know that these men have treated the LORD with contempt."

Num 16:31 As soon as he finished saying all this, the ground under them split apart

Num 16:32 and the earth opened its mouth and swallowed them, with their households and all Korah's men and all their possessions.

Num 16:33 They went down alive into the grave, with everything they owned; the earth closed over them, and they perished and were gone from the community.

Num 16:34 At their cries, all the Israelites around them fled, shouting, "The earth is going to swallow us too!"

Num 16:35 And fire came out from the LORD and consumed the 250 men who were offering the incense.

9. Summary Points

9.1 The events in the life of Korah took place in c. 1430 B.C.

9.2 Korah was a cousin of Aaron and Moses.

9.3 He and others rebelled against Moses and Aaron. Korah from the tribe of Levi stirred up a number of Jews from the tribe of Reuben. About 250 people participated.

9.4 They paid a price. God first caused the earth to open-up and then fire came down from heaven and destroyed the remainder of the malcontents.

9.5 Korah had apparently succumbed to his power lust. Revolution is not authorized in the Word of God.

Rom 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.

Rom 13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Rom 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Rom 13:6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Rom 13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

1Pe 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

1Pe 2:14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

Number Chapter 16 (supra pages 5-7)

9.6 Revolution is usually a product of a lack of doctrine or a rejection of doctrine.

Isa 1:3 The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand."

Isa 1:4 Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him.

Isa 1:5 Why should you be beaten anymore? Why do you persist in rebellion? Your

Isa 31:5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it.

Isa 31:6 Return to him you have so greatly revolted against, O Israelites.

Isa 31:7 For in that day every one of you will reject the idols of silver and gold your sinful hands have made.

Isa 59:12 For our offenses are many in your sight, and our sins testify against us. Our offenses are ever with us, and we acknowledge our iniquities:

Isa 59:13 rebellion and treachery against the LORD, turning our backs on our God, fomenting oppression and revolt, uttering lies our hearts have conceived.

9.6.1 Revolution is often a product of jealousy. Isa 11:13 compared with 2Ch 10-19

Isa 11:13 Ephraim's jealousy will vanish, and Judah's enemies will be cut off; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim.

2Ch 10:18 King Rehoboam sent out Adoniram, who was in charge of forced labor, but the Israelites stoned him to death. King Rehoboam, however, managed to get into his chariot and escape to Jerusalem.

2Ch 10:19 So Israel has been in rebellion against the house of David to this day. When Rehoboam arrived in Jerusalem, he mustered the house of Judah and Benjamin -- a hundred and eighty thousand fighting men -- to make war against Israel and to regain the kingdom for Rehoboam.

End Lesson Taught 1-27-2016

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Ten

2-3-2016

1. Last week I exegeted Jude 11 and completed the analysis of the *Doctrine of Balaam the Prophet*. When time expired last week I was teaching the story of Korah's rebellion.

2. Jude makes clear apostasy in any age will be judged. So far we have studied several examples past errors:

- false doctrine of first century Gnostics,
- the original refusal to enter the land by the Exodus generation,
- the rebellion of the fallen angels who left their first estate,
- the error of the citizens of Sodom and Gomorrah,
- the acts of liberal theologians who scoffed at things they did not understand,
- the act of Cain who murdered his brother Abel
- the repeated refusal of Balaam to accept the Word of God.

3. I want to review some of that learned and then begin new material on page two. First, however, I want to provide an expanded translation of Jude 11.

Expanded Translation

Jude 11 Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam; and many have been destroyed. Korah rebelled against Moses' authority and was destroyed.

KORAH LEADS A REVOLT AGAINST MOSES

1. Two hundred and fifty Israelites from the tribe of Levi led by Korah revolt against the authority of Moses. Num 16:1-3

2. Moses is astounded at their arrogance. Num 16:4-5

3. Moses develops a plan. He first chides them by reminding how God had selected certain Levites to hold priestly offices. Num 16:6-9

4. Korah and his rebellious cohorts want not to be just Levite ministers but rulers over Israel. Recall Moses and his brother Aaron as priests were to receive messages directly from God. Moses calls Korah and his followers to come and parlay with him. The rebels refuse. It is to Aaron they seem to direct their complaints. Num 16:10-12

5. Their complaints include their situation in the desert *vis-a-vis* what they had in Egypt. Num 16:13-15

5.1 Moses speaks directly to Korah. We must not lose sight of why Jude provides the story of Korah. It is to warn all apostates of God's discipline for those who can't follow instructions. God hates pride and arrogance. Pro 6:16-19

6. It would seem Moses has decided to let God handle the matter. In other words, let's ask God who should lead. Is Aaron God's choice or not? So the test parameters are recited by Moses. Num 16:20

7. God answers Moses and Moses pleads with God for the lives of Korah and his followers. Num 16:21-24

8. God makes clear a calamity is about to take place. Num 16:25-35

9. Summary Points

9.1 The events in the life of Korah took place in c. 1430 B.C.

9.2 Korah was a cousin of Aaron and Moses.

9.3 He and others rebelled against Moses and Aaron. Korah from the tribe of Levi stirred up a number of Jews from the tribe of Reuben. About 250 people participated.

9.4 They paid a price. God first caused the earth to open-up and then fire came down from heaven and destroyed the remainder of the malcontents.

9.5 Korah had apparently succumbed to his power lust. Revolution is not authorized in the Word of God. Rom 13:1-7; 1Pe 2:13-14; Numbers Chapter 16

9.6 Revolution is usually a product of a lack of doctrine or rejection of doctrine. Bible doctrine in the soul is a good antidote for revolution. Isa 1:3-5, 31:6-7; 59, 12-13; and Isa 11:13 compared with 2Ch 10:18-19

9.7 Heathenism is a result of revolution.

Rom 1:19 since what may be known about God is plain to them, because God has made it plain to them.

Rom 1:20 For since the creation of the world God's invisible qualities -- his eternal power and divine nature -- have been clearly seen, being understood from what has been made, so that men are without excuse.

Rom 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Rom 1:22 Although they claimed to be wise, they became fools

Rom 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Rom 1:24 Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another.

Rom 1:25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator -- who is forever praised. Amen.

Rom 1:26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones.

9.8 A result of revolution and the associated heathenism is further explained in Rom 1:27-32.

Rom 1:27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

Rom 1:28 Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done.

Rom 1:29 They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips,

Rom 1:30 slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents;

Rom 1:31 they are senseless, faithless, heartless, ruthless.

Rom 1:32 Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

10. Now let's see what we can learn from the exegesis of Jude 12-13.

KJV

Jude 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

Jude 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

NIV

Jude 12 These men are blemishes at your love feasts, eating with you without the slightest qualm -- shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted -- twice dead.

Jude 13 They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

1. The reference to these men refers to men like Balaam, Cain and Korah. In other words those same types exist today, anti-authority types. Complainers, who go about causing trouble.

2. It is interesting Pro 6:16-19 lists these types who try to sew discord among the brethren twice over as that which God hates.

Pro 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

Pro 6:17 A proud look, a lying tongue, and hands that shed innocent blood,

Pro 6:18 An heart that deviseth wicked imaginations, **feet that be swift in running to mischief,**

Pro 6:19 A false witness that speaketh lies, and **he that soweth discord among brethren.**

3. Most of you have seen these types in one or more of the churches you have attended. These types are hypocrites and are often very destructive.

3.1 They are as Col. R.B. Thieme has taught: “They are flaws or stigmas; they are destructive to others around them though they love to feast and banquet with you. They are social animals in the local church tendering and pampering themselves at the expense of others.”

4. The Col. goes on to picture them as shameless, impudently trying to take over the local church. Pastor teachers are not exempt from such conduct although lay people should always keep in mind pastors are God’s business; he will discipline them.

5. Jude pictures pastors as clouds without water. He pictures lay people without doctrine in emotional revolt and seduced by false doctrine as barren trees.

6. Not only does Jude describe them as being without fruit but he says they are twice dead: operationally dead and thus unable to produce divine good because they have been rooted-up and might even be suffering the ravages of the sin unto death.

7. As a practical matter the local churches in Jude’s day were suffering from these apostates; not unlike many churches today. Apostates were and still are entering local churches and enjoying the social setting without getting under the authority of the pastor-teacher.

8. The apostates of Jude’s day were said to be hidden reefs covered by the water of legalism, religion, pseudo love and a veneer of the truth.

9. Verse 13 describes them as billowing, surging waves pouring their apostasy out like vomit and all to their ultimate shame. They are also described as roving stars or comets which streak across the sky without any plan, flittering here and there without any seeming purpose.

10. Many of these people are nominal believers, i.e., unbelievers masquerading as Christians but known of God who has reserved a place for them in the blackness of hell.

11. Now let’s see how these two verses look by way of an expanded translation.

Expanded Translation

Jude 12 When these people eat with you in your fellowship meals commemorating the Lord's love, they are like dangerous reefs that can shipwreck you. They are like shameless shepherds who care only for themselves. They are like clouds blowing over the land without giving any rain. They are like trees in autumn that are doubly dead, for they bear no fruit and have been pulled up by the roots.

Jude 13 They are like wild waves of the sea, churning up the foam of their shameful deeds. They are like wandering stars, doomed forever to the blackest of darkness.

12. Now let's see what we can learn from Jude 14-15.

KJV

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Jude 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

NIV

Jude 1:14 Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones

Jude 1:15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

1. The purpose of using Enoch as an example in these two verses is again to make clear the purpose of the epistle. That purpose as you might recall is to make sure all the recipients of the book understand all apostasy will be judged.

1.1 Hopefully by listing so many examples of severe judgment, the modern day apostates might be forewarned and avoid the discipline attendant with their acts.

2. Let me give you several points about Enoch.

2.1 Enoch is said to be the seventh son of Adam. The seven sons of Adam are Abel, Cain, Enosh, Kenan, Mahalalel, Jared and Enoch. Gen 4:17; 1Ch 1:1-3

Gen 4:17 And Cain knew his wife; and she conceived, and bare (*many children certainly to include*) Enoch: and he (*Jared*) builded a city, and called the name of the city, after the name of his son, Enoch.

1Ch 1:1 Adam, Seth, Enosh,

1Ch 1:2 Kenan, Mahalalel, Jared,

1Ch 1:3 Enoch, Methuselah, Lamech, Noah.

2.2 Enoch's father was Jared. Enoch was a righteous man who followed God's protocol and did not suffer the ravages of old age but was translated into heaven as what appears to be a type of Rapture. The ravages of old age are described in Ecc 12:1-8.

Ecc 12:1-8 With Commentary:

KJV

Ecc 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

Ecc 12:2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

Ecc 12:3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

Ecc 12:4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

Ecc 12:5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Ecc 12:6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Ecc 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Ecc 12:8 Vanity of vanities, saith the preacher; all is vanity.

Wycliffe Commentary

Remember now thy Creator. Perhaps better translated, Remember then thy Creator, for the author seems to be summing up what he has just said.

While the sun. The imagery in this and the following verses has led to a variety of interpretations, but the majority of commentators take the passage as an extension of the author's advice to his readers to enjoy their youth. These verses are probably, then, an allegory on the decay of old age and the approach of death. The figures of the sun, the light, the moon, the stars, and the clouds depict old age as a storm that gathers and obscures the light and the heavenly bodies, so that there is no warmth or brightness, that is, no enjoyment of life.

Keepers of the house. Here the writer likens man's body to a house. The keepers are the hands and arms, the strong men are the legs that become weak, the grinders are the few teeth that have not fallen out, and those that look out of the windows are the eyes that have grown dim. **The doors shall be shut.** The form of the word doors, in the Hebrew, is dual, suggesting therefore "two doors" or "double doors," probably referring to the ears that have grown deaf. The sound of the grinding refers to the toothless chewing.

An old man's inability to sleep is illustrated by the fact that he rises up at the voice of the bird. The daughters of music are probably musical notes which are heard with difficulty because of the man's impaired hearing.

NIV

Ecc 12:1 Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, "I find no pleasure in them" --

Ecc 12:2 before the sun and the light and the moon and the stars grow dark, and the clouds return after the rain;

Ecc 12:3 when the keepers of the house tremble, and the strong men stoop, when the grinders cease because they are few, and those looking through the windows grow dim;

Ecc 12:4 when the doors to the street are closed and the sound of grinding fades; when men rise up at the sound of birds, but all their songs grow faint;

Ecc 12:5 when men are afraid of heights and of dangers in the streets; when the almond tree blossoms and the grasshopper drags himself along and desire no longer is stirred.

Then man goes to his eternal home and mourners go about the streets.

Ecc 12:6 Remember him--before the silver cord is severed, or the golden bowl is broken; before the pitcher is shattered at the spring, or the wheel broken at the well,

Ecc 12:7 and the dust returns to the ground it came from, and the spirit returns to God who gave it.

Ecc 12:8 "Meaningless! Meaningless!" says the Teacher. "Everything is meaningless!"

Gen 5:18 And Jared lived an hundred sixty and two years, and he begat Enoch:

Gen 5:19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters ...

Gen 5:23 And all the days of Enoch were three hundred sixty and five years:

Gen 5:24 And Enoch walked with God: and he was not; for God took him.

2.3 Enoch is mentioned not only in Jude by also by the anonymous writer of the book of Hebrews and one of the spurious (non-Canonical) books called "Enoch."

Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

3. Let's see what else we can learn from Jude 14 and 15.

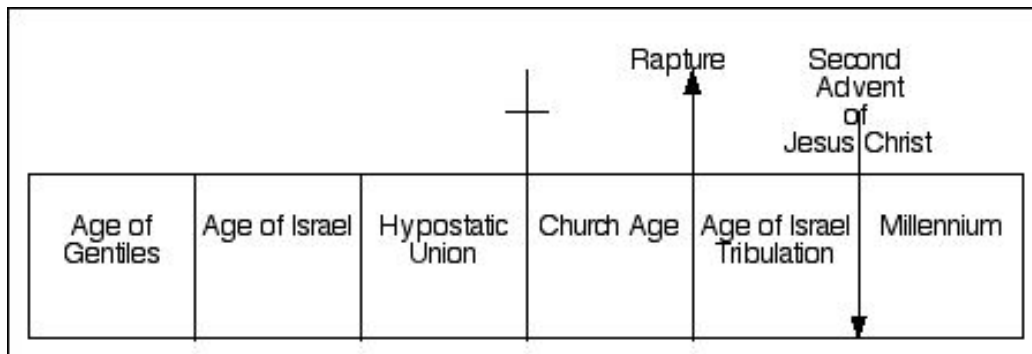
4. Jude tells us Enoch was a prophet who in c. 5000 B.C. foretold of a coming judgment of apostates. In fact he is quoted as saying "See and pay attention, the Lord Jesus will return with myriad angels and His set apart ones."

KJV

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Jude 1:15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

5. Clearly, Enoch refers to the Second Advent.



6. The Second Advent judgments are in view—a judgment of unbelievers. In Jude 15 we are told He will perform a perfect righteous judgment upon all unbelievers. He will put to the proof test and expose all the wicked and impious ones.

7. He will reveal Jude says: the ungodly deeds which they have performed. Particularly Jude mentions a judgment for their severe and vehement speech against Him and His protocol.

8. Now let me give you an expanded translation of Jude 14 and 15.

Expanded Translation

Jude 14 Enoch, who lived in the seventh generation after Adam, prophesied about these people. He said, "Listen! The Lord is coming with countless thousands of his holy ones

Jude 15 to execute judgment on the people of the world. He will convict every person of all the ungodly things they have done and for all the insults that ungodly sinners have spoken against him."

9. In Jude 16 the writer seems to turn his attention to unbelievers who attend local assemblies and make every effort to be disruptive.

10. Let's see how verse 16 is translated in the KJV and NIV and then I will comment on the meaning of those who walk after their own lust patterns.

KJV

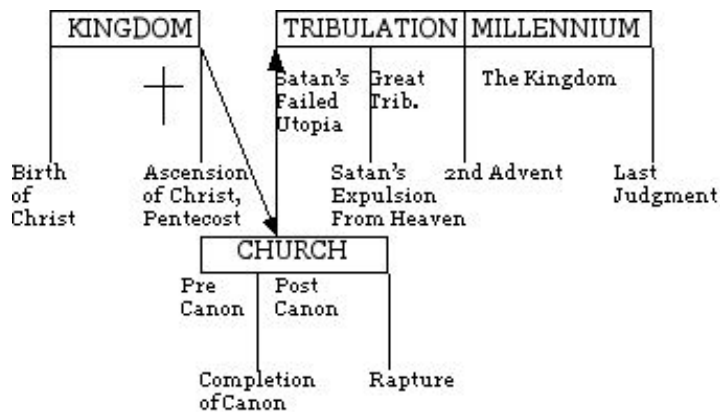
Jude 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

NIV

Jude 1:16 These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

1. Let's not forget there will be several judgments to come. Let's look at a couple of charts describing the divine judgments.

2. If we first describe the last four ages in intercalation format, I think we can accurately define, and by Scripture document how God will in the future divinely judge believers, Israel, nations and unbelievers.



3. Let's take a look at the Scriptures covering the various judgments:

3.1 The subject of judgment is a large one in the Word of God and encompasses such judgments as the judgment of the Cross (Joh 5:24; Rom 5:9, 8:1; 2Co 5:21; Gal 3:13; Heb 9:26-28, 10:10, 14-17), the judgment on the believer in chastening (1Co 11:31-32; Heb 12:5-11), the self-judgment of the believer (1Jo 1:9; Psa 32, 51), the judgment of the believer's works at the judgment seat of Christ (Rom 14:10; 1Co 3:11-15; 4:5; 2Co 5:10).

3.2 With the exception of the last mentioned judgment, which has already been listed, these judgments are not related with the eschatological program of God. It is necessary to consider four judgments that have eschatological implications: the judgment on the nation Israel (Eze 20:37-38; Zec 13:8-9), the judgment of the nations (Mat 25:31-46; Isa 34:1-2; Joe 3:11-16), the judgment of fallen angels (Jude 6) and the judgment of the Great White Throne (Rev 20:11-15).

JUDGMENT OF THE CROSS

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus ...

2Co 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Gal 3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

Heb 9:26 Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.

Heb 9:27 Just as man is destined to die once, and after that to face judgment,
Heb 9:28 so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Heb 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

JUDGMENT OF THE BELIEVER IN CHASTENING-DISCIPLINE

1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

End Lesson Taught 2-3-2016

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Eleven

2-10-2016

1. Last week I taught Jude 12, 13, 14, 15 and in part taught Jude 16. When time expired last week I was reviewing the *Doctrine of Judgment*.

2. Jude makes clear apostasy in any age will be judged. So far we have studied several examples of past errors: false doctrine of first century Gnostics, the original refusal to enter the land by the Exodus generation, the rebellion of the fallen angels who left their first estate, the error of the citizens of Sodom and Gomorrah, the acts of liberal theologians who scoffed at things they did not understand, the act of Cain who murdered his brother Abel, the repeated refusal of Balaam to accept the Word of God and Enoch's promise of a future judgment of all apostates.

3. I want to review some of that learned and then begin new material on page five. First, however, I want to provide an expanded translation of Jude 11-16.

Expanded Translation

Jude 11 Woe to these apostates! There was Cain who in a rage of jealousy slew his brother Abel; many have rushed for profit and fame as did Balaam; and many have been destroyed. Korah rebelled against Moses' authority and was destroyed.

Jude 12 When these people eat with you in your fellowship meals commemorating the Lord's love, they are like dangerous reefs that can shipwreck you. They are like shameless shepherds who care only for themselves. They are like clouds blowing over the land without giving any rain. They are like trees in autumn that are doubly dead, for they bear no fruit and have been pulled up by the roots.

Jude 13 They are like wild waves of the sea, churning up the foam of their shameful deeds. They are like wandering stars, doomed forever to the blackest of darkness.

Jude 14 Enoch, who lived in the seventh generation after Adam, prophesied about these people. He said, "Listen! The Lord is coming with countless thousands of his holy ones

Jude 15 to execute judgment on the people of the world. He will convict every person of all the ungodly things they have done and for all the insults that ungodly sinners have spoken against him."

Jude 16 These people are grumblers and complainers, living only to satisfy their desires. They brag loudly about themselves, and they flatter others to get what they want.

1. Men like Balaam, Cain and Korah exist today, anti-authority types--complainers, who go about causing trouble.

2. It is interesting Pro 6:16-19 lists these types who try to sew discord among the brethren twice over as that which God hates.

3. Most of you have seen these types in one or more of the churches you have attended. These types are hypocrites and are often very destructive.

3.1 They are as Col. R.B. Thieme has taught: "They are flaws or stigmas; they are destructive to others around them though they love to feast and banquet with you. They are social animals in the local church tendering and pampering themselves at the expense of others."

4. The Col. goes on to picture them as shameless, impudently trying to take over the local church. Pastor teachers are not exempt from such conduct although lay people should always keep in mind pastors are God's business; he will discipline them.

5. Jude pictures pastors as clouds without water. He pictures lay people without doctrine in emotional revolt and seduced by false doctrine as barren trees.

6. Not only does Jude describe them as being without fruit but he says they are twice dead: operationally dead and thus unable to produce divine good because they have been rooted-up and might even be suffering the ravages of the sin unto death.

7. As a practical matter the local churches in Jude's day were suffering from these apostates; not unlike many churches today. Apostates were and still are entering local churches and enjoying the social setting without getting under the authority of the pastor-teacher.

8. The apostates of Jude's day were said to be hidden reefs covered by the water of legalism, religion, pseudo love and a veneer of the truth.

9. Verse 13 describes them as billowing, surging waves pouring their apostasy out like vomit and all to their ultimate shame. They are also described as roving stars or comets which streak across the sky without any plan, flittering here and there without any seeming purpose.

10. Many of these people are nominal believers, i.e., unbelievers masquerading as Christians but known of God who has reserved a place for them in the blackness of hell.

11. The purpose of using Enoch's prophesy of a coming judgment is again to make clear the purpose of the epistle. That purpose as you might recall is to make sure all the recipients of the book understand apostasy will be judged.

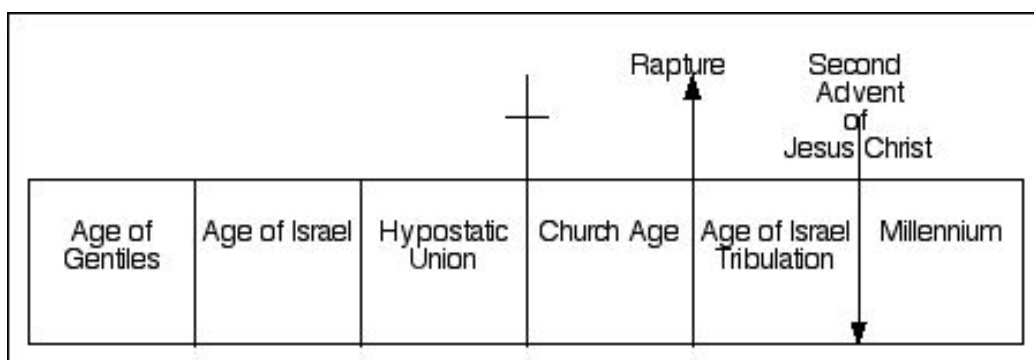
12. Hopefully by listing so many examples of severe judgment, the modern day apostates are forewarned of a coming judgment. Enoch is mentioned not only in Jude but also in the book of Hebrews and one of the spurious (non-Canonical) books called "Enoch."

Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

13. Let's again see what we learned from Jude 14 and 15.

14. Jude tells us Enoch was a prophet who in c. 5000 B.C. foretold of a coming judgment of apostates. In fact he is quoted as saying "See and pay attention, the Lord Jesus will return with myriad angels and His set apart ones."

15. Clearly, Enoch refers to the Second Advent.



16. The Second Advent judgments are in view—a judgment of unbelievers. In Jude 15 we are told He will perform a perfect righteous judgment upon all unbelievers. He will put to the proof test and expose all the wicked and impious ones.

17. He will reveal Jude says: the ungodly deeds which they have performed. Particularly Jude mentions a judgment for their severe and vehement speech against Him and His protocol.

18. In Jude 16 the writer seems to turn his attention to unbelievers who attend local assemblies and make every effort to be disruptive.

19. Let's not forget there will be several judgments to come. Scripture documents how God will in the future divinely judge believers, Israel, nations and unbelievers.

20. When we left last week we were reviewing what the Bible says about judgments to come: The subject of judgment is a large one in the Word of God and encompasses such judgments as the judgment of the Cross (Joh 5:24; Rom 5:9, 8:1; 2Co 5:21; Gal 3:13; Heb 9:26-28, 10:10, 14-17), the judgment on the believer in chastening (1Co 11:31-32; Heb 12:5-11), the self-judgment of the believer (1Jo 1:9; Psa 32, 51), the judgment of the believer's works at the judgment seat of Christ (Rom 14:10; 1Co 3:11-15; 4:5; 2Co 5:10).

21. With the exception of the last mentioned judgment, which has already been listed, these judgments are not related with the eschatological program of God. It is necessary to consider four judgments that have eschatological implications: the judgment on the nation Israel (Eze 20:37-38; Zec 13:8-9), the judgment of the nations (Mat 25:31-46; Isa 34:1-2; Joe 3:11-16), the judgment of fallen angels (Jude 6) and the judgment of the Great White Throne (Rev 20:11-15).

JUDGMENT OF THE CROSS

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus ...

2Co 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Gal 3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

Heb 9:26 Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.

Heb 9:27 Just as man is destined to die once, and after that to face judgment,

Heb 9:28 so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Heb 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

JUDGMENT OF THE BELIEVER IN CHASTENING-DISCIPLINE

1Co 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

SELF JUDGMENT BY THE BELIEVER

Psa 32:1 Blessed is he whose transgression is forgiven, whose sin is covered.

Psa 32:2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

Psa 32:3 When I kept silence, my bones waxed old through my roaring all the day long.

Psa 32:4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psa 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Psa 32:6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Psa 32:7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

Psa 32:8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Psa 32:9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Psa 32:10 Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Psa 32:11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Psa 51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Psa 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Psa 51:3 For I acknowledge my transgressions: and my sin is ever before me.

Psa 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psa 51:6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Psa 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Psa 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Psa 51:9 Hide thy face from my sins, and blot out all mine iniquities.

Psa 51:10 Create in me a clean heart, O God; and renew a right spirit within me.

Psa 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

Psa 51:12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Psa 51:13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Psa 51:14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

Psa 51:15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

Psa 51:16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

Psa 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psa 51:18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Psa 51:19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

1Co 11:31 For if we would judge ourselves, we should not be judged.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

CHURCH AGE BELEVERS AT THE BEMA

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1Co 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

ESCHATOLOGICAL JUDGMENTS

- Judgment of Israel

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

Eze 20:38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD.

Zec 13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

Zec 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

- Judgment of the nations

Mat 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mat 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

Mat 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Mat 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

Mat 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Isa 34:1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

Isa 34:2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Joe 3:11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

Joe 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Joe 3:13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Joe 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

Joe 3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

Joe 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

- Judgment of the fallen angels

Jude 6 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.

2Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell (Tartaros), and delivered them into chains of darkness, to be reserved unto judgment;

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

1Pe 3:19 By which also he went and preached unto the spirits in prison;

1Pe 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

- Judgment of the unbelievers

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

22. Clearly, in the Age of the Church Jude takes special note of those sneaky unbelievers who parade themselves as believers.

22.1 Given the earlier description of a judgment by Christ with His innumerable angels and saints; Jude is speaking of an eschatological judgment at the Great White Throne.

23. Jude now begins a dissertation on the deeds of those who are going to be judged in the last day—the Age of the Church.

24. The identification of those judged begins at verse 16—both men and women.

25. The verse begins: These ones (male and female) who are and keep on being murmurers with secret disguised expressions of discontent. In their minds nothing is being done right; complainers are they, always finding fault. They follow after their own lusts patterns, e.g., approbation lusts, materialism lusts, power lusts, control lusts, and or sexual lusts.

26. Think of what we see today. Even our own President at a prayer breakfast speaks of all religions as being “ok.” This from a man who at the same time calls himself a “Christian.” His remarks are designed to make all religions a path to heaven. Whatever happened to “stay out of religious matters.” There are no many ways to heaven; there is only one way. “I am the way and the truth and the life, no man cometh unto the Father except by me.”

KJV

Jude 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

Jude 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Jude 19 These be they who separate themselves, sensual, having not the Spirit.

NIV

Jude 17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold.

Jude 18 They said to you, "In the last times there will be scoffers who will follow their own ungodly desires."

Jude 19 These are the men who divide you, who follow mere natural instincts and do not have the Spirit.

1. Let's look at a few Scriptures that describe the last days. Do not forget the last days are now.

2Ti 3:1 But mark this: There will be terrible times in the last days.

2Ti 3:2 People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy,

2Ti 3:3 without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good,

2Ti 3:4 treacherous, rash, conceited, lovers of pleasure rather than lovers of God –

2Ti 3:5 having a form of godliness but denying its power. Have nothing to do with them.

2Ti 3:6 They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires,

2Ti 3:7 always learning but never able to acknowledge the truth.

2Ti 3:8 Just as Jannes and Jambres opposed Moses, so also these men oppose the truth --men of depraved minds, who, as far as the faith is concerned, are rejected.

2Ti 3:9 But they will not get very far because, as in the case of those men, their folly will be clear to everyone.

2Ti 3:10 You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance,

2Ti 3:11 persecutions, sufferings -- what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them.

Heb 1:1 In the past God spoke to our forefathers through the prophets at many times and in various ways,

Heb 1:2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

End Lesson Taught 2-10-2016

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

Book of Jude

Lesson # Twelve

2-17-2016

1. Last week I taught Jude 16 by way of the *Doctrine of Judgment* and in part taught Jude 17, 18 and 19.

2. Jude makes clear apostasy in any age will be judged. So far we have studied several examples of past errors: false doctrine of first century Gnostics, the original refusal to enter the land by the Exodus generation, the rebellion of the fallen angels who left their first estate, the error of the citizens of Sodom and Gomorrah, the acts of liberal theologians who scoffed at things they did not understand, the act of Cain who murdered his brother Abel, the repeated refusal of Balaam to accept the Word of God and Enoch's promise of a future judgment of all apostates.

3. I want to review some of that learned and then begin new material on page three. First, however, I want to provide an expanded translation of Jude 14-16.

Expanded Translation

Jude 14 Enoch, who lived in the seventh generation after Adam, prophesied about these people. He said, "Listen! The Lord is coming with countless thousands of his holy ones

Jude 15 to execute judgment on the people of the world. He will convict every person of all the ungodly things they have done and for all the insults that ungodly sinners have spoken against Him."

Jude 16 These people are grumblers and complainers, living only to satisfy their desires. They brag loudly about themselves, and they flatter others to get what they want.

1. Jude tells us Enoch was a prophet who in c. 5000 B.C. foretold of a coming judgment of apostates. In fact he is quoted as saying "See and pay attention, the Lord Jesus will return with myriad angels and His set apart ones."

2. Clearly, Enoch refers to the Second Advent--a judgment of unbelievers. In Jude 15 we are told He will perform a perfect righteous judgment upon all unbelievers. He will put to the proof test and expose all the wicked and impious ones.

3. He will reveal Jude says: the ungodly deeds which they have performed. Particularly Jude mentions a judgment for their severe and vehement speech against Him and His protocol.

4. The subject of judgment is a large one in the Word of God and encompasses such judgments as the judgment of the Cross (Joh 5:24; Rom 5:9, 8:1; 2Co 5:21; Gal 3:13; Heb 9:26-28, 10:10, 14-17), the judgment on the believer in chastening (1Co 11:31-32;

Heb 12:5-11), the self-judgment of the believer (1Jo 1:9; Psa 32, 51), the judgment of the believer's works at the judgment seat of Christ (Rom 14:10; 1Co 3:11-15, 4:5; 2Co 5:10).

5. With the exception of the last mentioned judgment, which has already been listed, these judgments are not related with the eschatological program of God. It is necessary to consider four judgments that have eschatological implications: the judgment on the nation Israel (Eze 20:37-38; Zec 13:8-9), the judgment of the nations (Mat 25:31-46; Isa 34:1-2; Joe 3:11-16), the judgment of fallen angels (Jude 6) and the judgment of the Great White Throne (Rev 20:11-15).

6. Jude in verse 16 provided a dissertation on the deeds of those who are going to be judged in the last day—the Age of the Church.

7. The verse begins: These ones (male and female) who are and keep on being murmurers with secret disguised expressions of discontent. In their minds nothing is being done right; complainers are they, always finding fault. They follow after their own lusts patterns, e.g., approbation lusts, materialism lusts, power lusts, control lusts, and/or sexual lusts.

8. Think of what we see today. Even our own President at a prayer breakfast speaks of all religions as being "ok." Whatever happened to the caution of Jesus "I am the way and the truth and the life, no man cometh unto the Father except by me."

KJV

Jude 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

Jude 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Jude 19 These be they who separate themselves, sensual, having not the Spirit.

NIV

Jude 17 But, dear friends, remember what the apostles of our Lord Jesus Christ foretold.

Jude 18 They said to you, "In the last times there will be scoffers who will follow their own ungodly desires."

Jude 19 These are the men who divide you, who follow mere natural instincts and do not have the Spirit.

1. Let's look at a few Scriptures that describe the last days. Do not forget the last days are now.

2Ti 3:1 But mark this: There will be terrible times in the last days.

2Ti 3:2 People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy,

2Ti 3:3 without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good,

2Ti 3:4 treacherous, rash, conceited, lovers of pleasure rather than lovers of God –
2Ti 3:5 having a form of godliness but denying its power. Have nothing to do with them.
2Ti 3:6 They are the kind who worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires,
2Ti 3:7 always learning but never able to acknowledge the truth.
2Ti 3:8 Just as Jannes and Jambres opposed Moses, so also these men oppose the truth --men of depraved minds, who, as far as the faith is concerned, are rejected.
2Ti 3:9 But they will not get very far because, as in the case of those men, their folly will be clear to everyone.
2Ti 3:10 You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance,
2Ti 3:11 persecutions, sufferings -- what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them.

2Pe 3:3 First of all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.
2Pe 3:4 They will say, "Where is this 'coming' he promised? Ever since our fathers died, everything goes on as it has since the beginning of creation."
2Pe 3:5 But they deliberately forget that long ago by God's word the heavens existed and the earth was formed out of water and by water.
2Pe 3:6 By these waters also the world of that time was deluged and destroyed.
2Pe 3:7 By the same word the present heavens and earth are reserved for fire, being kept for the day of judgment and destruction of ungodly men.
2Pe 3:8 But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.

2. Jude mentions in verse 17 how apostles foretold of events future.

3. There are differences today. Mainly we no longer have apostles but rather we have local churches under the authority of pastor-teachers. Eph 4:11; 1Co 12:28

Expanded Translation

Eph 4:11 It was Christ who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors-teachers,
Eph 4:12 in order that these men might prepare God's people for works of service and thus jump-start the early church.

Expanded Translation

1Co 12:28 And prior to the completion of the Canon and its distribution, God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and lastly those speaking in different kinds of tongues.

1Co 12:29 Clearly there are different kinds of gifts. Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

1Co 12:30 Do all have gifts of healing? Do all speak in tongues? Do all interpret?

1Co 12:31 But eagerly desire the greater gifts. And now I will show you a more excellent way; that way being a local church with a completed Canon taught by pastor-teachers.

4. Pastor-teachers present and God the Holy Spirit teaches positive believers.

5. Let me give you several points about apostles.

5.1 Apostles once possessed significant authority and power. We have no direct comparison today.

5.2 There are people today in certain denominations who claim to be apostles, but in point of fact there are no *de jure* apostles in this portion of the Church Age. The gift of apostleship is no longer available.

5.2.1 It was appropriate in the early part of the Church Age, in what I like to call the Interim Age, a sub-age of the Church Age. The Interim Age is also called the Apostolic Age. The Interim Age was an age of transition from the Kingdom Age to the Church Age. It was during the Interim Age that the Canon was written.

5.3 The word apostle comes from the Greek word **Apostolos**. Originally it meant the supreme commander of the Athenian fleet, though it came to mean a messenger. In Scripture, it means a supreme spiritual commander in the Apostolic Age. This period is also called the Pre-Canon period of the Church Age.

5.4 An apostle was in most cases over one or more local churches. Paul was the apostle to the Gentiles and thus responsible for the early Gentile churches. Peter it would seem had authority over all the Judeo-Christian churches in Syria, Asia Minor, Macedonia and Greece. In the case of James, the half-brother of Jesus, he was over the 200-plus local churches located in Jerusalem.

5.5 Originally there were 12 apostles and later there were delegated apostles. The original 12 apostles were the 12 disciples, minus Judas Iscariot, plus Paul. The delegated apostles included men like Barnabas, Apollos, Silas, Timothy and James, the half-brother of Jesus. The original 12 were ordained of God to “jump-start” the Church Age.

Gal 1:19 I saw none of the other apostles--only James, the Lord's brother.

1Co 4:6 Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written." Then you will not take pride in one man over against another ...

1Co 4:9 For it seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to men.

1Th 1:1 Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you ...

1Th 2:6 We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could have been a burden to you,

5.6 The gift of apostleship, like all other gifts, was bestowed by God the Holy Spirit.
1Co 12:11

1Co 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

5.6.1 Christ, however, earned the gifts by successfully completing the Father's plan. He seized His well-earned booty, but God the Holy Spirit bestowed the gifts. At His victorious ascension Christ escorted to paradise the souls of the believers in **Sheol**.

Eph 4:8 This is why it says: "When he ascended on high, he led captives in his train and made possible the giving of spiritual gifts to men ..."

5.7 The gifts of prophecy and apostleship were given to facilitate the growth of the church during the early part of the Church Age (A.D. c. 32 to 96). The gifts of evangelism and pastor-teacher were given to facilitate the growth of the church after A.D. 96.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

5.8 The gift of apostleship, like all spiritual gifts, was made possible by Christ, but distributed by God the Holy Spirit.

Heb 2:4 God also testified to it by signs, wonders and various miracles, and gifts of the Holy Spirit distributed according to his will.

5.9 The gift of apostleship was a temporary gift. This gift passed from the scene in A.D. 96 with the death of John and the completion of the Canon. All communication gifts carry with them authority and are thus only given to males. Such was the case with the gift of apostleship.

5.10 Apostles also had to be eyewitnesses of the Resurrection. Paul often documented his designation as the 12th apostle by telling of his own viewing on the road to Damascus. There are also Scriptures which seem to teach the generally accepted belief that an apostle had to be an eyewitness of the Lord. More particularly, there are expositors, it would seem, who would require an apostle to be a witness of our Lord in a resurrected state.

Acts 1:1 In my former book, Theophilus, I wrote about all that Jesus began to do and to teach

Acts 1:2 until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen.

1Co 9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord?

1Co 15:5 and that he appeared to Peter, and then to the Twelve.

1Co 15:6 After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep.

1Co 15:7 Then he appeared to James, then to all the apostles,

1Co 15:8 and last of all he appeared to me also, as to one abnormally born.

1Co 15:9 For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

5.11 We must not be confused by the heterodoxy of the disciples gambling in their attempts to select Matthias as the "12th apostle."

Acts 1:21 Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us ...

Acts 1:23 So they proposed two men: Joseph called Barsabbas (also known as Justus) and Matthias.

Acts 1:24 Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen

Acts 1:25 to take over this apostolic ministry, which Judas left to go where he belongs."

Acts 1:26 Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

5.12 The apostles, it would seem, had all of the temporary gifts designed to show and establish their authority. These were "whip gifts" to get the attention of the people: miracles, healing, tongues, discerning of spirits, teaching, wisdom, etc.

5.13 All temporary gifts passed away at the completion of the Canon.

6. Let's see how Jude 17-19 looks by way of an expanded translation.

Expanded Translation

Jude 17 But you, my dear friends, must remember what the apostles of our Lord Jesus Christ said.

Jude 18 They told you that in the last times there would be scoffers whose purpose in life is to satisfy their ungodly desires.

Jude 19 These people are the ones who are creating divisions among you. They follow their natural instincts because they do not have God's Spirit in them.

7. Now let's see what we can learn from Jude 20-23

KJV

Jude 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Jude 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Jude 22 And of some have compassion, making a difference:

Jude 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

NIV

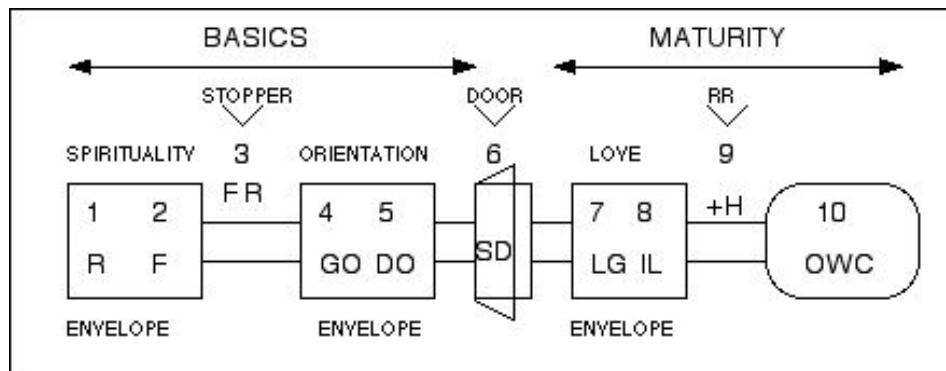
Jude 20 But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.

Jude 21 Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

Jude 22 Be merciful to those who doubt;

Jude 23 snatch others from the fire and save them; to others show mercy, mixed with fear -- hating even the clothing stained by corrupted flesh.

1. Beginning with verse 20 we turn to the positive. Jude begins by speaking to the believer. He exhorts each believer to develop his faith and exercise with vigor his privilege of prayer. Col. Thieme came up with a concept called "the ten problem solving devices." I want to review these in chart form.



2. Let me explain this awesome chart with its ten problem devices: Rebound, Filling of the Spirit, Faith Rest, Grace Orientation, Doctrinal Orientation, Sense of Destiny, Love of God, Impersonal Love, Sharing the Happiness of God and lastly the ultimate-- Occupation with Christ.

3. Using the devices a believer can keep himself in the love of God. This is done by consistently using the two power options. The options are explained in Rom 12:1-2.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

4. The simple techniques are to be continued until we join Christ in eternal life in ecstatic happiness; perfect people living in perfection.

5. On the journey described by Jude we are to help those who from time to time doubt they have a sense of destiny or find themselves discouraged, doubting their salvation.

6. To these fellow travelers we are to be patient directing their attention to the mercy of God and the reality of a future in heaven with fellow royal family members.

7. Jude also urges alertness on the part of every believer to those who are curious concerning expectations of everlasting life. Be ready to give an answer to those who display a readiness for information. By being occupied with Christ you will attract others to your life style and thus snatch them from the "fiery furnace."

1Pe 3:15 But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect ...

8. Now for Jude's famous doxology.

KJV-New Sentence

Jude 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Jude 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

NIV

Jude 24 To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy --

Jude 25 to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

NOW UNTO HIM THAT IS ABLE ΔΕ Ο ΔΥΝΑΜΑΙ

1. **De Ho Dunamai** is better translated “Now to the Lord Jesus Christ Who has the inherent power ...”

2. **De** is a continuative particle followed by the article **Ho** used as a substantive and declined as a dative singular and the verb **Dunamai** parsed as a present active participle.

TO KEEP YOU FROM FALLING, ΦΥΛΑΣΣΩ ΣΥ ΑΠΤΑΙΣΤΟΣ

1. **Phulasso Su Aptaiustos** is better translated “to keep you spotless ...”

2. **Phulasso** is a verb parsed as an aorist active infinitive followed by the pronoun **Su** declined as accusative plural and the noun **Aptaiustos** declined as an accusative plural.

3. **Phulasso** means to guard perfectly and thus keep you in a state of perfection.

4. **Aptaiustos** means “freedom from stumbling, free from offense and free from moral reprehension.” In this context it refers to our being kept from sin and evil because our perfection was purchased by Christ on the cross.

AND TO PRESENT YOU FAULTLESS ΚΑΙ ΙΣΤΗΜΙ ΑΜΩΜΟΣ

1. **Kai Istemi Amomos** is better translated “and to cause you to stand as one declared blameless with the plus righteousness of God Himself ...”

2. **Kai** is a conjunction used as a simple connective and the verb **Istemi** parsed as an aorist active infinitive followed by the noun **Amomos** declined as an accusative plural.

BEFORE THE PRESENCE OF HIS GLORY ΚΑΤΕΝΩΠΙΟΝ Ο ΔΟΞΑ ΑΥΤΟΣ

1. **Katenopion Ho Doxa Autos** is better translated “before the very presence of the glory of God ...”

2. **Katenopion** is an adverb followed by the monadic noun **Doxa** declined as a genitive singular and the intensive pronoun **Autos** used as a third person singular and declined as a genitive singular.

WITH EXCEEDING JOY, ΕΝ ΑΓΑΛΛΙΑΣΙΣ

1. **En Agalliasis** is better translated “in the sphere of extreme joy and exultation ...”

2. **En** is a preposition followed by the noun/adjective **Agalliasis** declined as a locative singular.

3. **Agalliasis** appears five times in Scripture where it is translated “great joy, exceeding joy, gladness” or “joy.”

Luk 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Luk 1:14 And thou shalt have **joy and gladness**; and many shall rejoice at his birth.

Luk 1:42 And Elisabeth cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

Luk 1:43 And whence is this to me, that the mother of my Lord should come to me?

Luk 1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb **for joy**.

4. Now let's see how the verse looks so far by way of an expanded translation.

Expanded Translation

Jude 24 Now to the Lord Jesus Christ Who is able to keep you from falling, and to present you faultless and worthy of standing before the presence of His glory (with exceeding joy) ...

5. And now for the phrase “our Savior be glory.”

OUR SAVIOR, BE GLORY AND σωτηρ εγω δοξα και

1. **Soter Ego Doxa Kai** is well translated “to our Savior be glory and ...”

2. **Soter** is a noun declined as a dative singular followed by the pronoun **Ego** declined as a genitive plural and the noun **Doxa** declined as a dative singular followed by the conjunction **Kai**. The verb **Eimi** is implied and thus we see the ellipsis “be.”

MAJESTY, DOMINION μεγαλωσυνη κρατος

1. **Megalosune Kratos** is well translated “majesty, dominion...”

2. **Megalosune** is a noun declined as a nominative singular followed by the noun **Kratos** declined as a nominative singular.

3. **Megalosune** appears three times in Scripture where in the KJV it is always translated “majesty.” Heb 1:3; 8:1

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the **Majesty** on high:

Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Heb 8:1 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the **Majesty** in heaven,

Heb 8:2 and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.

4. **Megalosune** is used of a majesty beyond description by mere mortal man.

AND POWER, ΚΑΙ ΕΞΟΥΣΙΑ

1. **Kai Exousia** is better translated “and inherent power ...”

2. **Kai** is a conjunction followed by the noun **Exousia** declined as a nominative singular.

3. **Kratos** appears 12 times in Scripture where it is translated “strength, mightily, power” and “dominion.”

BOTH NOW ΠΡΟ ΠΑΣ Ο ΑΙΩΝΟΣ ΚΑΙ ΝΥΝ

1. **Pro Pas Ho Aionos Kai Nun** is better translated “face to face with all the ages both now ...”

2. **Pro** is a preposition followed by the adjective/noun **Pas** declined as an accusative singular and the noun **Aiwn** declined as a genitive singular. Next follows the conjunction **Kai** and the adverb **Nun**.

AND EVER. AMEN ΚΑΙ ΕΙΣ ΠΑΣ Ο ΑΙΩΝ. ΑΜΗΝ

1. **Kai Eis Pas Ho Aion Amen** is better translated “forever and ever. So be it!”

2. **Kai** is a conjunction followed by the preposition **Eis** and the adjective/noun **Pas** and the monadic **Aion**. To reflect the conclusion we have the transliteration of the Hebrew **Amen**.

3. Now for an expanded translation of Jude 20-25

Jude 20 But you, dear friends, must build each other up in your most holy faith, pray in the power of the Holy Spirit,

Jude 21 and await the mercy of our Lord Jesus Christ, who will one day bring you into eternal life. By using the assets God has provided, you will keep yourselves safe in God's love.

Jude 22 And you must show mercy to those whose faith is wavering.

Jude 23 Rescue others by snatching them from the flames of judgment.

Show mercy to all others, but do so with great caution, hating the sins that contaminate their lives.

Jude 24 Now to the Lord Jesus Christ Who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,

Jude 25 to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever more. Amen.

End Lesson Taught 2-17-2016

The Westbank Bible Church does not seek donations nor do we authorize any business to solicit same on behalf of the Church.

