

The Angelic Infiltration (v.6)

VERSE 6 **And angels who did not keep their own domain** (τε ἀγγέλους τοὺς μὴ τηρήσαντας ἑαυτῶν ἀρχὴν [*part./enclitic, used as a conj., closely corrodinating concepts, likewise + acc.m.p., angelos, angel + neg.w/def.art.w/aor.act.pt.acc.m.p., tereo, keep + pro./reflexive, heautou, one's own*]; “*their own*” + *def.art.w/acc.f.s., arche, primacy; first, original; domain*], **but abandoned their proper abode** [ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον [*conj. + aor.act.pt.acc.m.p., ἀπολείπω apoleipo, leave behind; desert, abandon + def.art.w/adj.acc.nt.s., idios, one's own w/acc.nt.s., οἰκητήριον oiketerion, abode, habitation; 2x: 2Cor.5:2*]], **He has kept in eternal bonds under darkness for the judgment of the great day** [τετήρηκεν δεσμοῖς αἰδίοις ὑπὸ ζόφον εἰς κρίσιν μεγάλης ἡμέρας [*pf.act.ind.3.s., tereo, keep + adj.dat.nt.p., αἰδιος aidios, everlasting; 2x: Rom.1:20 + dat.nt.p., desmos, bond + prep. hupo w/acc.m.s., zophos, gloom, darkness; 5x: Heb.12:18; 2Pet.2:4,17; Jude.6,13 + prep.eis.w/acc.f.s., krisis, judgment + adj.gen.f.s., megas, great + gen.f.s., hemera, day; i.e., “day of the Lord”*]]),

ANALYSIS: VERSE 6

1. The 2nd example of encouragement and warning like the 1st is introduced by the weak connective *te*-and.
2. Again, the particle is use to indicate closely related concepts within a context.
3. It could be translated “likewise” or “similarly.”
4. This is Peter’s 1st example of notorious behavior (2Pet.2:4).
5. The identity of these particular angels/demons is based on the exegesis of Genesis 6 and comparison with 1Pet.3:19-20.
6. First, we must dispense with the notion that these angels are fallen angels in mass, and the related idea that Jude refers here to fall of angels.
7. Satan and his angels were originally created perfect or sinless (Ezek.28:12-17) but pride was his downfall.
8. Following Satan’s fall from sinless perfect and his demotion from being “the anointed cherub who covers” he solicited the angelic race and one-third of all angels became like him (cp. Rev.12:4).
9. The other two-thirds remained loyal and sinless.
10. God sentenced the fallen angels to the Lake of Fire but has not carried out the sentence (Matt.25:41).
11. We categorize these angels as free fallen angels.
12. All the biblical evidence points to the fact that Satan and his angels, except for those specified in 1st and 2nd Peter and Jude, have never been, and are not in hell (Lk.8:31; Eph.6:11-12).
13. Yet 2Peter 2:4 and Jude.1:6 speaks of angels who are imprisoned in the underworld beneath the earth.

14. These angels are the “sons of God” of Gen.6:2, 4.
15. The designation is only found 5x in the OT; twice in Genesis 6 and 3x in Job (1:6; 2:1; 38:7).
16. The Job references are unequivocally in reference to angels and not humans.
17. All angels were created by the Son of God and as God’s creatures they are properly called “sons of God” (Col.1:16; Ps.148:5).
18. According to Job.38:7 they were created before the physical universe of Gen.1:1.
19. In other words, they were eyewitnesses to original creation.
20. The angels of Gen.6 cohabited with beautiful women of the antediluvian era producing a super race of demi gods whose legends prevail in the mythology of the ancients.
21. This hybrid race of half angel half man is mentioned in passing in Gen.6:4.
22. Satan’s objective was to contaminate the human gene pool and eventually frustrate the promise of Gen.3:15 (“seed of the woman”) negating the true humanity of the Savior.
23. Had he been successful he would have won the AC by default.
24. But his scheme was cut short by the Noahic flood in which the hybrid race was destroyed along with the rest of humanity minus the eight souls on the ark.
25. The perpetrators were cast into Tartarus (2Pet.2:4 literally, “the chains of the gloom of Tartarus”) a place in which according to Greek mythology the Titans were consigned.
26. At the flood these demons were removed from circulation and incarcerated in Tartarus where they have been ever since.
27. Jesus Christ in His resurrection body visited Sheol and made a victorious proclamation to these demon spirits according to 1Pet.3:18-20.
28. The proclamation rubbed salt in their wounds as it was obvious that Satan had been unsuccessful in all His attempts to frustrate the incarnation.
29. Jude’s point is that no matter how spectacular the assault on God’s word the enemy is doomed to failure as they are up against God’s perfect essence.
30. The angels in prison since the flood will be briefly released to carry out a five month terror campaign upon those who take the mark of the beast (Rev.9:5,10).
31. This does not violate the fact that they are in “eternal bonds.”
32. Satan who is imprisoned during the 1000yrs. will be released for a brief period (Rev.20:1-2 cp. v.7f.).
33. These “bonds” are “eternal” as there is no escaping this state.
34. It is a gloomy realm to add to the misery and to reflect the spiritual condition of the prisoners.
35. “The judgment of the great day” refers to the Great White Throne Judgment coming between the dissolution of original creation and just before the New Creation (Rev.20:11-15).
36. Jude like Peter does not specific information on the nature of the crime that has rendered them powerless over the centuries since the flood.
37. Peter simply mentions that fact that they “sinned.”
38. Jude is a somewhat redundant statement refers to them as those “who did not keep their own domain, but abandoned their proper abode.”
39. The noun “domain” (acc.fem.sing., ἀρχή) when used in relation to time means “beginning” (Matt.19:4); when used of anything means “the first” (Heb.2:3); when used in relation to rank means “rule” (Eph.1:21); and when used of a being with authority it means “ruler” (Rom.8:38).

40. By engaging in sexual relations with humans these angels “did not keep” their call to perpetual celibacy.
41. They did not keep or guard their calling when they materialized themselves and took wives from the human race.
42. The resulting unions were not marriages in God’s eyes even though the human race so regarded them.
43. Angels do not propagate themselves (Matt.22:30), furthermore they do not die (Lk.20:36).
44. They are a fixed number from creation and they are all of the male gender.
45. These sexual liaisons were as abhorrent to God as are the so-called homosexual unions of today.
46. Their sin is akin to bestiality as they crossed the boundary between to levels of creation.
47. The phrase “but abandoned (2nd aor.act.pt) their proper abode” further brings this out.
48. The noun “proper abode” only occurs here and in 2Cor.5:2 where the body is the “proper abode” of the soul.
49. The liberals of the last days are placed in the same category of notorious sinners with the fornicating angels of Gen.6.
50. They will be remembered as a threat that while doing untold damage in the end is exposed and shut down dramatically.
51. Their activities will be halted as they face the judgments of the Tribulation.
52. In other words, they were eyewitnesses to original creation.
53. The angels of Gen.6 cohabited with beautiful women of the antediluvian era producing a super race of demi gods whose legends prevail in the mythology of the ancients.
54. This hybrid race of half angel half man is mentioned in passing in Gen.6:4.
55. Satan’s objective was to contaminate the human gene pool and eventually frustrate the promise of Gen.3:15 (“seed of the woman”) negating the true humanity of the Savior.
56. Had he been successful he would have won the AC by default.
57. But his scheme was cut short by the Noahic flood in which the hybrid race was destroyed along with the rest of humanity minus the eight souls on the ark.
58. The perpetrators were cast into Tartarus (2Pet.2:4 literally, “the chains of the gloom of Tartarus”) a place in which according to Greek mythology the Titans were consigned.
59. At the flood these demons were removed from circulation and incarcerated in Tartarus where they have been ever since.
60. Jesus Christ in His resurrection body visited Sheol and made a victorious proclamation to these demon spirits according to 1Pet.3:18-20.
61. The proclamation rubbed salt in their wounds as it was obvious that Satan had been unsuccessful in all His attempts to frustrate the incarnation.
62. Jude’s point is that no matter how spectacular the assault on God’s word the enemy is doomed to failure as they are up against God’s perfect essence.
63. The angels in prison since the flood will be briefly released to carry out a five month terror campaign upon those who take the mark of the beast (Rev.9:5,10).
64. This does not violate the fact that they are in “eternal bonds.”
65. Satan who is imprisoned during the 1000yrs. will be released for a brief period (Rev.20:1-2 cp. v.7f.).
66. These “bonds” are “eternal” as there is no escaping this state.
67. It is a gloomy realm to add to the misery and to reflect the spiritual condition of the prisoners.

68. “The judgment of the great day” refers to the Great White Throne Judgment coming between the dissolution of original creation and just before the New Creation (Rev.20:11-15).
69. Jude like Peter does not specific information on the nature of the crime that has rendered them powerless over the centuries since the flood.
70. Peter simply mentions that fact that they “sinned.”
71. Jude is a somewhat redundant statement refers to them as those “who did not keep their own domain, but abandoned their proper abode.”
72. The noun “domain” (acc.fem.sing., ἀρχή) when used in relation to time means “beginning” (Matt.19:4); when used of anything means “the first” (Heb.2:3); when used in relation to rank means “rule” (Eph.1:21); and when used of a being with authority it means “ruler” (Rom.8:38).
73. By engaging in sexual relations with humans these angels “did not keep” their call to perpetual celibacy.
74. They did not keep or guard their calling when they materialized themselves and took wives from the human race.
75. The resulting unions were not marriages in God’s eyes even though the human race so regarded them.
76. Angels do not propagate themselves (Matt.22:30), furthermore they do not die (Lk.20:36).
77. They are a fixed number from creation and they are all of the male gender.
78. These sexual liaisons were as abhorrent to God as are the so-called homosexual unions of today.
79. Their sin is akin to bestiality as they crossed the boundary between to levels of creation.
80. The phrase “but abandoned (2nd aor.act.pt) their proper abode” further brings this out.
81. The noun “proper abode” only occurs here and in 2Cor.5:2 where the body is the “proper abode” of the soul.
82. The liberals of the last days are placed in the same category of notorious sinners with the fornicating angels of Gen.6.
83. They will be remembered as a threat that while doing untold damage in the end is exposed and shut down dramatically.
84. Their activities will be halted as they face the judgments of the Tribulation.

3rd Example: Sodom & Gomorrah (v. 7)

VERSE 7 Just as Sodom and Gomorrah and the cities around them (ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις [*conj./compar., hos, as, + n.nt.p., Zodoma, Sodom, + conj., + n.nt.p., Gomorra, + conj., + def.art.w/n.f.p., polis, city, + prep./peri.w/pro.acc.f.p., autos, acts as a demonstr. pro. placed in the predicate position; “around them”*]), **since they in the same way as these** (ὅμοιον τρόπον τούτοις [*adj.acc.m.s., homoios, of the same kind, resembling; “in the same”, + acc.m.s., tropos, manner, way, fashion, + pro./demonstr.dat.m.p., houtos, this; “these”*]) **indulged in gross immorality and went after strange flesh** (ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας [*aor.act.pt.n.f.p., ἐκπορνεύω, ekporneuo, misbehave sexually; “indulged in gross immorality”, + conj., + aor.act.pt.n.f.p., ἀπέρχομαι, aperchomai, go away; go after, + prep., opiso {after} w/adj.gen.f.s., heteros, different; “strange”, w/gen.f.s., sarx, flesh*]), **are exhibited as an example, in undergoing the punishment of eternal fire** (πρόκεινται δείγμα ὑπέχουσαι δίκην αἰωνίου πυρὸς [*pres.dep.ind.3.p., πρόκειμαι, prokeimai, be on public display; exist for all to see, + acc.nt.s., deigma, proof, example, + acc.f.s., dike, punishment, + adj.gen.nt.s., aionios, eternal, + gen.nt.s., pur, fire*]).

ANALYSIS: VERSE 7

1. “Just as” (*compar.adv., hos*) draws a comparison between this and the previous example.
2. Both examples have in common high-handed sinning, resulting in a dramatic manifestation of the overruling will of God.
3. Both examples involved gross sexual misbehavior.
4. In the case of “Sodom and Gomorrah and the cities around them”, the vice was the practice of homosexuality.
5. This is readily documented from the narrative of Gen.19 (cf. vv.4-11).
6. The connection to the previous example of angelic perversion is further reinforced by the words “since they in the same way as these indulged in gross immorality and went after strange flesh”.
7. The demonstrative pronoun “these” (*dat.m.p., houtos*) refers to the fallen angels who had sexual relations with women from the human race.
8. Their sin was akin to bestiality.
9. The adjective translated “in the same way” (*acc.m.p., homoios*) links the sin of the “sons of God” of Gen.6 with the STA activity of the men of Sodom and Gomorrah.
10. While it was not the same sin, it fell into the same category in terms of its depravity.
11. The aorist participle “indulged in gross immorality” (*ekporneuo*) occurs only here in the N.T. and is an intensified form of the simple verb “to fornicate” (*porneuo*).
12. This verb, along with the other supporting vocabulary, points to grievous sexual misconduct.

13. Homosexuality and lesbianism constitute abnormal and gross sexual perversions in God's eyes according to Rom.1:26,27.
14. In the prosperous cities of the then-verdant valley of the Jordan plain, this practice had reached militant proportions.
15. In other words, it was being forced upon people (males) apart from their consent with little or no interference from the authorities.
16. Coerced homosexuality brought much misery upon both citizen and hapless visitor, as seen in the use of the noun "outcry" in Gen.18:20,21; 19:13.
17. This "outcry" refers to all the misery militant homosexuality had brought upon those who lived there and who visited there.
18. Young boys were forced into this awful lifestyle.
19. This noun means to call out for help when under great distress.
20. Homosexual gangs roamed the streets at night.
21. The second aorist participle following the conjunction, translated "went", refers to the pursuit of this vice on the part of the larger male population.
22. It is used with the preposition "after" (*opiso*, behind; after) and its object is "strange flesh".
23. The adjective "strange" (gen.fem.sing.) is *heteros*, which means "other", or "different".
24. Within the context of the morality of the WOG it refers to that which is off limits according to the divine design.
25. The divine design provides for sexual relations between a male and a female.
26. Sex between males (or females) constitutes going after strange flesh.
27. Flesh refers here to the physical person.
28. So the flesh that the men of Sodom and Gomorrah went after was different in the sense that it was not the flesh God designed for the male of the species to pursue for sexual gratification.
29. God designed, from the beginning, the female to be the object of sexual pleasure within the context of D.I. #2, or marriage.
30. God eventually responded to this "outcry" with wrath, which exterminated the entire population of four of the five cities.
31. He rained brimstone, or sulphur, upon the region, igniting it with fire.
32. The horrific heat generated by the burning sulphur reduced everything to ashes (cf. 2Pet.2:6).
33. The physical evidence of such a destruction is visible along the shores of the Dead Sea.
34. The eerie shapes of city walls and buildings are evident on both shores of the Salt Sea.
35. Imbedded in the ash are balls of unburned sulphur.
36. Death, rather than life, marked the whole region.
37. The region constitutes an exhibit, or warning, as to what God thinks of the practice and acceptance of this unnatural vice.
38. Hence, the words "are exhibited as an example".
39. These words mirror Peter's statement in 2Pet.2:6.
40. Peter adds the comment "to those who would live ungodly thereafter".
41. On the face of this planet is a place that serves as a warning to all peoples of all time of the dire consequences of the promotion and practice of the homosexual vice.
42. That place is within the territory of the State of Israel.
43. The verb "are exhibited" (aor.dep.ind., *prokeimai*) is correctly translated.

44. It means “to put on public display” and occurs 5X in the N.T.: 2Cor.8:12; Heb.6:18; 12:1,2; Jude7.
45. The ungodly scoff at this, but the liberals of our day will see that God’s silent exhibit is not to be mocked at.
46. America will undergo a worse judgment in that, from the time of her nuclear annihilation, no human will inhabit her shores even forever (Jer.50:40; cp. Isa.13:19).
47. The land of Israel experienced a similar fate during the years of dispersion (Deut.29:23ff).
48. The noun δειγμα, translated “example”, occurs only here in this form, and means strictly “proof”.
49. The noun ὑποδειγμα occurs 6X (Jn.13:15; Heb.4:11; 8:5; 9:23; Jam.5:10; 2Pet.2:6) and means essentially the same thing.
50. Here we have a negative example to be avoided.
51. The hellish judgment that so dramatically and suddenly ended the history of these cities mirrors their eternal fate.
52. The unnatural vice and its attendant misery were the basis for the dramatic temporal end to that affluent civilization.
53. But that is not the reason for the eternal punishment of those people.
54. Certainly, it is the common understanding of the words “in undergoing the punishment of eternal fire”.
55. However, men do not suffer in hell for their earthly sins, but rather for the sin of unbelief (Jn.3:18 “He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God”).
56. The people of those cities also happened to be unbelievers.
57. It is of interest to note that they will not fare as badly as others who were overtly much more moral (cf. Mt.10:15).
58. They simply went from the frying pan into the fire as they were indicted on two counts.
59. The words “eternal fire” should settle the argument with respect to the permanency of the judgment awaiting negative unbelievers.
60. This phrase occurs here and in Mt.18:8 and 25:41.
61. Notice that both this example and the one before it make mention of the eternal aspect of the judgment awaiting the culprits.
62. But no such fate befell the Exodus Generation, only temporal wrath!