

Lesson Ten — The Judgment of False Teachers

Day One — False Prophets

Day Two — Their Judgment is not Idle

Day Three — In the Days of Noah...and of Sodom and Gomorrah

Day Four — More on False Teachers

Day Five — Review

Last week we compared the second chapter of II Peter with the epistle of Jude and saw that there were many, many similarities within the two. This week we are going to examine the text a bit closer, and go back into the Old Testament wherein many references were made. Since observation is one of the main keys in interpreting Scripture correctly, please do not shirk this week's study.

Day One — False Prophets

In the lecture last week you listened to me read nearly the complete chapter of Jeremiah twenty-three. This chapter deals with the way God views false prophets. I took the time to read such a large section of Scripture, because God's Word is far and above anything that man could possibly have had to say on the subject, and the mere hearing His Word is very powerful. Today I would like to ask you to take the time to read and study through this chapter for yourself. It is printed for you in the Appendix, so grab those sheets now and begin working your way through it. Take as much time as needed to study this chapter, then write your impressions of it below and on the following page.

Notes on Jeremiah 23:

With this fresh in your mind, turn to II Peter 2 and read the first verse.

See you tomorrow.

Day Two — Their Judgment is not Idle

With yesterday's reading in mind, we will look more closely at the judgment which will befall false teachers. Here is something to take note of — *the examples of judgment given in chapter two of II Peter, as well as in Jude, are examples given with the view to the judgment which will befall false teachers.* Do you understand that last sentence? Contextually, this is true in II Peter, as well as in Jude. The examples of judgment, which befell the angels, the world during Noah's day, the cities of Sodom and Gomorrah given by Peter, and examples of the judgment falling upon the first generation of the Children of Israel, Cain, Balaam, and Korah given by Jude are examples of judgment which will befall false teachers.

Wow! How can this be? Is not the judgment of some of these a judgment for non-saved people? There are saved people in this list (the Children of Israel, Korah, for example), along with unsaved people (people on the earth during Noah's day, people of Sodom and Gomorrah). But how can the judgment of both saved and non-saved people be given as examples of the judgment which will befall false teachers *who have known the way of righteousness*, but have fallen away from it?

It seems that it would be correct to view this as a judgment which befalls individuals *because they did not hold to the intention or calling of God in/upon their lives*. Rather than holding to God's calling upon their lives, they fell away from it, having little or no regard for it. Saved or unsaved, that brought judgment upon them.

Angels (mentioned in both epistles) were created to have dominion over the earth. But these angels, about whom both Peter and Jude write, did not keep their own domain (Jude 1: 6). Also, the men of Noah's day, and those who resided in Sodom and Gomorrah had completely removed themselves from the fact that they had been created to rule over the earth. The Children of Israel had little regard concerning the promised land and the theocracy God intended to set up. Cain, Balaam and Korah all fell away from God's purpose for them. And Peter and Jude use these as examples of the judgment which will come the way of false teachers for not doing what God intends for them to do — to lead God's people in the way of righteousness with a correct Scriptural view of that which lies out ahead. We will begin to see this more clearly as we take a more in-depth look at these Old Testament stories.

For the remainder of the week, we will be looking back into last week's lesson and drawing from the comparisons you worked through in II Peter 2 and Jude. Then, as necessary, we will go back to the Old Testament stories concerning the events mentioned in both epistles, do some observation there, and finally this week's lecture will recap the overall view of these judgments.

So let's begin. Both Peter and Jude speak of the judgment for false teachers. Look at II Peter 2:1-3 and Jude 1:4. What do the *false teachers* and *certain persons* do?

What do both Peter and Jude say of their judgment?

Now comes the comparisons of judgment — Peter writes, ***“For if God did not spare...”*** (then lists examples, i.e., angels, the ancient world, and Sodom and Gomorrah, but saved [lit., delivered or rescued] Lot), ***then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment” (II Pe. 2:4, 9).*** Jude, on the other hand, gives a more detailed description of false teachers, along with his examples, before he describes their judgment. Phrases scattered throughout vv. 10-16 give the picture —

Jude 1

10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. 11 Woe to them! 13... for whom the black darkness has been reserved forever <165>. 14 And about these also Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

In the v. 15, what have the false teachers done against God?

These are, as Jude describes, the *certain persons who crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.* And as Peter describes, *false teachers... who even deny the Master who bought them.* According to what Peter says, can there be any doubt as to whether or not they are actually saved? Being so clearly stated in Scripture as to whether or not these false teachers are saved, your opinion or feelings or understanding on the matter, or mine, are of no moment. God's perspective on this matter is clear. And so is the judgment marked out for anyone who teaches against the clear prophetic word of God. And that is why *is no prophecy of Scripture is a matter of one's own interpretation* (II Pe. 1:20). In order to understand this information on false teachers, it must be kept within the context given. Scripture must interpret Scripture.

Jeremiah chapter twenty-three tells us exactly what these false prophets have done, which earns them such horrific judgment. And as stated, false teachers are doing/will do the same thing in the church, which false prophets did in Israel in the Old Testament. The Holy Spirit, through Peter and Jude, gives us examples as to what false teachers are doing and what their judgment will be. Let's look at the examples given.

The angels are given by both epistle writers as first examples. Angels were created as the first principalities over the earth. Ephesians 6:12 gives us a list of hierarchy of rulers in the heavenlies, so to speak.

Ephesians 6:12 For our struggle is not against flesh and blood, but against the rulers <746>, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

rulers <746>

This briefly describes our enemies. They are angels who rule over the earth from the heavenly realm. They were created for such — beautiful, magnificent, powerful rulers, but at some point in eternity past, Satan sought to exalt his throne, and one-third of those ruling with him followed in the rebellion.¹ This rebellion was led by Lucifer. (You could independently study this by going to Ezekiel 28:11ff and Isaiah 14:12-14.) And this rebellion is reason enough for God to bring judgment upon them, which He will do yet in the future. The Lake of Fire has been created by God as the place of the future and eternal punishment for these rebellious angels. But this is not the sin, nor the punishment, which is mentioned by both Peter and Jude.

Rather a more specific sin. Some of the angels within this group did something more. Let's read about it in Genesis chapter six.

Genesis 6

1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, 2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

3 Then the LORD said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years."

4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

The phrase, "sons of God" is a term referring to angels in the Old Testament — and in the Old Testament, only to angels. In the Old Testament, the term is used here in Genesis chapter six, and the few verses in Job, only referring to angels (*c.f.* Job 1:6, 2:1, 38:7). The "Nephilim" were the offspring of the comingling of fallen angels who evidently took on the form of man and had relations with the daughters of men. (This could be inferred from Genesis chapters 18 and 19, though not dealt with in Genesis chapter six.) Evidently this produced a line of descendants who were quite large and strong. Read the verses below which speak of "giants":

Numbers 13:33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Deuteronomy 2:20 That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims;

Deuteronomy 3:11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

1 Samuel 17:4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

¹ Evidently, the remaining two-thirds are God's ministers around about His Throne, ministering not only to God, but also on behalf of those who will inherit salvation (*cf.* Heb. 1:14).

It appears that Satan, through his fallen angels, desired to pollute the lineage of mankind so that the Promised One of Genesis 3:15 would not be able to come onto the scene. Go back to Genesis 6:4, and see what it specifically says. What two time frames does it speak of in referring to the Nephilim being on the earth?

These are the angels spoken of in II Peter 2:4 and Jude 1: 6. Fallen angels who left their abode in the heavenly realm, took on the form of man, had relations with the daughters of men, resulting in descendants who were very large in stature. These are the angels who are being held in judgment in a place called *Tartarus*, which is in the center of the earth, for a future judgment. WHY? Was it because they rebelled against God in following after Satan in his rebellion when he wanted to sit on the Mount of Assemblies? No! It is because they did not remain in the position which God had called them to, even in a fallen state — that of ruling over the earth from the heavenlies. Even in their fallen state, they left their created positions, came to earth in order to co-habit with man. This brought about a present judgment wherein they are being held in bonds during this age, awaiting a future and eternal judgment.

For the remainder of today's study, summarize what you have learned about Peter's and Jude's comments concerning angels.

See you tomorrow.

Day Three — In the Days of Noah, and of Sodom and Gomorrah

Yesterday we saw that there is a certain group of angels who are being held in bonds in a particular place in the earth, called *Tartarus*, awaiting a further and future judgment. These fallen angels are being held there, not because they rebelled against God in Satan's rebellion, but because they left their first abode, took on the form of man and had relations with the daughters of men. They fell away from the place wherein God had created them and away from what He had created them to do. (In fact the word "Nephilim," the term given the descendants of this union, has in the very root of the Greek word, the idea of *falling away*, or *apostasy*. Nephilim is a plural transliterated Hebrew word, which literally means "fallen ones".)

After speaking of the angels, Peter mentions the world of Noah's day. (Jude does not mention this judgment, but jumps right into the people of Sodom and Gomorrah. We'll go with Peter and glimpse what happened in Noah's day, then go to Sodom and Gomorrah.) Pick it up in Genesis where we left off

yesterday in chapter six. The men in Noah's day had become so corrupt that God destroyed every man on the earth except Noah and his family. Read what it says, noticing especially the end of v. 12:

Genesis 6

4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown. 5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart. 7 And the LORD said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."

8 But Noah found favor in the eyes of the LORD...

...11 Now the earth was corrupt in the sight of God, and the earth was filled with violence. 12 And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.

13 Then God said to Noah, "The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth."

From these verses, why did God judge the men on the earth?

The situation had become so corrupt on the earth, apparently because the lineage of Adam had generally become so infiltrated, that God had to destroy all the people on the earth except for eight persons. Mankind had fallen away from what God had intended for them in *two different areas*. First, God had created man to rule over the earth (Gen. 1:26-28), and though Adam sinned and mankind now needed redemption, it was still God's very purpose for man. Yet, man was seemingly not interested in the least.

Secondly, man was to have descendants through the union of a man and a woman (Gen. 1:28; 2:24). Yet, the fallen angels were infiltrating the lineage of man, thereby making the earth corrupt and filled with violence. And if at first glance, this doesn't seem to be the apparent reason for God's judgment on the world at the time of Noah spoken of in II Peter chapter two (also referred to in Jude 1: 6), verse seven in Jude may make it ever more clear. Read the flow below, especially noting the words, "*just as*" and "*...in the same way as these...*":

Jude 1

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

Here again, some three hundred or so years after the flood (with the Nephilim being on the earth both *before* and *after* the flood [Gen. 6:4]), mankind fell away from what God had called them to do. Now the men of the cities of the plains were going "after strange flesh" — literally *flesh of a different kind* (Gk. *heteros*) Evidently men were now having relations with fallen angels and seemingly on a fairly consistent basis as it is worded in Jude 1:7. Now, instead of the angels taking on the form of man and having relations with the daughters of men (women), we see men, being so depraved in their desires, going after fallen angels who had taken on the form of man. This caused an outcry from the cities to reach the ears of God, and He sent His angels to find out about it. You can read about it below.

Genesis 18:20-19:16

20 And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave. 21 "I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know." 22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD.

1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground. 2 And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square." 3 Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.

4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; 5 and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them." 6 But Lot went out to them at the doorway, and shut the door behind him, 7 and said, "Please, my brothers, do not act wickedly. 8 Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof."

9 But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door. 10 But the men reached out their hands and brought Lot into the house with them, and shut the door. 11 And they struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.

12 Then the men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place; 13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it." 14 And Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, "Up, get out of this place, for the LORD will destroy the city." But he appeared to his sons-in-law to be jesting.

15 And when morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters, who are here, lest you be swept away in the punishment of the city." 16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city.

And so judgment fell upon the cities of the plains, for the entire region was corrupt. The residents of Sodom and Gomorrah and surrounding cities had moved away from their intended purpose and design, and God's judgment was meted out for it.

Are you beginning to see why Peter (and Jude) uses these examples of judgment when they write about the work of the false teachers? Will you briefly write down how you understand this?

See you tomorrow.

Day Four — More on False Teachers

Yesterday we glimpsed Lot and the situation he found himself in living amidst a perverted people. He was a person who, by his own choice in the past, found himself in a place where, when God's judgment fell, he only escaped with his life. All that he had worked for in his whole life was burned up in that judgment. All in all, it is a very sad commentary. (In light of I Cor. 3:11-15, some personal applications may be made here...but I will leave that to the Holy Spirit.)

For your study time today, I would like you to spend it in study and contemplate a little further what Peter says of false teachers. While we have been looking at this topic for nearly two weeks now, it is important to have a good grasp of what they do and say so that you do not fall into the snare of a false teacher. Please remember that Peter was writing these things to a region of people who had been well taught. Yet both Peter and Paul warned them about the work of false teachers. The work of false teachers is so destructive and can be so subtle. We would do well to be ever aware of this.

Last week on Day Four we covered the topic specifically. You may want to begin there by way of review. Then go to your observation sheets on II Peter chapter two and really focus on verses nine through twenty-two. Give yourself quality study time for this, and then write some thoughts or comments down here. Be in prayer for your study today.

Notes on false teachers:

Day Five — Review

We have covered much material about false teachers. You may want to take a deep breath from all that you have studied. Whew!

Today will be a relaxed day of simply reading through II Peter once more. See what you have learned. Watch how it is beginning to fit together. Next week we will tackle chapter three. Have a great day of reading.