

The ‘Wondering Stars’ Metaphor

In our lesson text, Jude used five metaphors to teach the church about the dangers of opponents of Contenders of the Faith: **hidden reefs**, **waterless clouds**, **fruitless autumn trees**, **wild waves of sea**, and **wandering stars**.

Jude also used the **Greek participle as a grammatical serial marker** to make an internal doctrinal point with each metaphor **except ‘wandering stars’**:

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| • <u>hidden reefs</u> | (caring for themselves) | [poimaino / p.a.ptc.nplm] |
| • <u>waterless clouds</u> | (carried along by winds) | [paraphero / p.p.ptc.nplf] |
| • <u>fruitless autumn trees</u> | (dead) | [a.a.ptc and uprooted - a.p.ptc] |
| • <u>wild waves of sea</u> | (casting) | [p.a.ptc] |
| • wandering stars | (reserved) | [perf.p.ind]. |

This is the fifth and final metaphor recorded in Jude 12-13 of the adversaries of the Contenders of Faith (Jude 3-4).

Through-out history, theologians have referred to the illustration of **Wandering** (planets) [planets] **Stars** (aster) [stars, asteroids, meteoroids] **as shooting stars**.

This lesson will study four aspects of the metaphor of the Wandering Stars.
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It will discuss also the importance of the change of the special serial participle marker

- 1. The grammatical change of the special participle (doctrinal marker) in Jude 13 is designed to make a big point - “Wandering star, for whom the black darkness has been reserved forever.”**

The Wandering Stars metaphor has the doctrinal tag line but not the special serial participle (ptc) doctrinal marker.

The Greek participle was changed to an indicative “has been reserved” (tereo) (perfect passive indicative 3ps) meaning to watch over, preserve, keep or reserve.

- **The Perfect tense** means that the black darkness / divine judgment has been reserved completely in the past with the results that it remains completed forever (Jude 4; Matt.25:41).
- **The Passive voice** means these apostate teachers (wandering stars) will receive this black darkness / divine judgment because of their rejection of the gospel of Christ (John 3:18, 36; 5:24).
- **The Indicative mood** means that the black darkness / divine judgment will be a future eternal reality in the lives of these unbelieving apostate teachers if they remain on the broad road that leads to destruction (Matt.7:13-14; John 14:6; Heb.9:27).

- 2. The doctrinal principle of this eternal reservation of the black darkness / divine judgment is used by both Peter and Jude when referring to the fallen angels and apostate teachers.**

- By Peter in (2 Pet.2:4) (fallen angels), in (Sodom) and again in (2 Pet.2:17) (apostate teachers)
- By Jude in (Jude 6) (fallen angels) and in (Jude 13) (apostate teachers) [wandering stars]
 - Both for the same classification of Categorical Bible Doctrine (CBD) of Divine Judgment.

Note the Greek words and definite articles used “**black (ho zophos) darkness (tou skotos).**” They help us understand the doctrinal concept.

Zophos (black / nsm) refers to the dark gloom of Tartarus prison of the fallen angels involved in the divine judgment upon the Antediluvian world (Gen.6-9; Jude 6, 13 2 Pet.2:4-5, 17; Rev.9:1-12).

(2 Pet.2:4) “For if God did not spare angels when they sinned, but cast them to **pits (seira) [chains]** of darkness (Tartarus zophos/ hell) reserved for judgment.”

(Jude 6) “And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds (desmos) under darkness (zophos) for the judgment of the great day.”

Skotos (darkness / abl.sm) [ablative of source or association] refers to the eternal black darkness of divine judgment associated with the fall of Satan in the lake of fire (Gen.1:2; Isa.14; Matt.25:41; Eph.6:12; Col.1:13).

3. **Jude, Peter, and Paul used similar metaphors to describe apostate teachers who disguise themselves as servants of spiritual light like Satan**

(2 Cor.11:14) “No wonder, for even Satan disguises (metaschematizo / p.m.ind.3pl) [to change in fashion or appearance] [3x] himself as an angel of light.” (2 Cor.11:13, 14, 15) [3x]; (2 Pet.2:12-19)

Why would Satan want to masquerade as an angel of light? (John 1:1-5, 9; 3:19; 8:12; 9:5; Matt.4:9).

(John 12:46) “I have come as light into the world, that everyone who believes in Me may not remain in darkness.” (Col.1:13)

(Phil.2:15) “That you may prove yourselves to be blameless and innocent children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.”

(Isa.5:20) “**Woe to those** who call evil good, and good evil; who substitute darkness for light and light for darkness.” (1 Tim.4:1; 2 Tim.3:1-9)

4. **These apostate teachers like Satan and the fallen angels will suffer the same black darkness / divine judgment of the lake of fire. (Rev.19:20) [2 dictators]; (Rev.20:10) [Satan]**

(Rev.20:11-15) “If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”)

(Matt.25:41) “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

(Rom.8:9) “In the last time there will be mockers, following after their own ungodly lusts. These are the ones who cause divisions, worldly-minded, **devoid of the Spirit.**” (Jude 19) [unsaved]

(Rev.20:14-15) “Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. **And if anyone’s name was not found written in the book of life,** he was thrown into the lake of fire.”

(John 5:24) “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”