

# Jude

Old and New Apostates ([Jude 1:5-11](#)) (1/2)

Our approach each week will be REAP (read, explain, apply, personalize).

## Read: Old and New Apostates (1:5-11) (1/2)

Greeting to the Called

**1 Jude, a bondservant of Jesus Christ, and brother of James,**

**To those who are called, sanctified by God the Father, and preserved in Jesus Christ:**

**2 Mercy, peace, and love be multiplied to you.**

Contend for the Faith

**3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. 4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**

Old and New Apostates

**5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.**

**8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" 10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. 11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.**

### Apostates Depraved and Doomed

**12** These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; **13** raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

**14** Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, **15** to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

### Apostates Predicted

**16** These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. **17** But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: **18** how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. **19** These are sensual persons, who cause divisions, not having the Spirit.

### Maintain Your Life with God

**20** But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, **21** keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

**22** And on some have compassion, making a distinction; **23** but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.

### Glory to God

**24** Now to Him who is able to keep you from stumbling,  
And to present you faultless  
Before the presence of His glory with exceeding joy,  
**25** To God our Savior,  
Who alone is wise,  
Be glory and majesty,  
Dominion and power,  
Both now and forever.  
Amen.

## Explain: Old and New Apostates (1:5-11) (1/2)

Bible study is asking and answering questions about the text. Let's ask some.

### Are there any literary/structural observations?



Yes. Historical references galore (it's like a Caedmon's Call song)! That's what we'll be doing in today's lesson—making sure we understand what Jude is referring to.

Let's look at these references in order:

- 5: **the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe**
- 6: **the angels who did not keep their proper domain**
- 7: **Sodom and Gomorrah**
- 9: **Michael the archangel, in contending with the devil, when he disputed about the body of Moses**
- 11: **the way of Cain**
- 11: **the error of Balaam**
- 11: **the rebellion of Korah**



The ones you (probably) know are: **the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe** (the exodus and **Numbers 14**), **Sodom and Gomorrah** (**Genesis 13-19**), and **the way of Cain** (**Genesis 4**). We're not going to look at these today since you know them.



But today's lesson will focus on the one's you (probably) might not know.

#### 1. **the angels who did not keep their proper domain**

Old Testament possibilities for this reference include **Isaiah 14** (where Lucifer falls), **Revelation 12** (the story of the Bible told in prophetic language which includes 1/3 of the angels falling to become demons), and **Genesis 6** ("**sons of God**" breeding with "**daughters of men**").

Interestingly enough, **Jude 7** gives us an idea of which text to lean toward—"as **Sodom and Gomorrah**"—implying the sin in play was sexual in nature. This leads us to **Genesis 6:1-9**. Read **Genesis 6:1-9**.

Apparently, these fallen angels (the sons of God) had children with human females and it caused aberrations in humanity to the point that God decided to destroy mankind.

So, what's the point of this example? Judgment comes on anything that does not follow after God (whether it be His people, His angels, or unbelievers).

2. **Michael the archangel, in contending with the devil, when he disputed about the body of Moses**

We're going to come back to this one at the end as it takes the most setup.

3. **the error of Balaam**

Balaam's story is found in **Numbers 22-25, 31**. In short, Balaam was a prophet of God who was promised riches to prophecy against Israel by the king of Moab. Balaam does not prophecy against Israel, but rather blesses Israel multiple times in front of the king of Moab. However, during all of this, Balaam desired after the riches the king of Moab promised. However, later in **Numbers 31** and **Revelation 2:14** we learn that Balaam taught the king of Moab how to win against Israel: by bringing evil women in to their men which resulted in them sacrificing to idols and committing sexual immorality.

So, what's the point of this example? Some men will say good words but will be overcome by temptations of money.

4. **the rebellion of Korah**

Korah's story is found in **Numbers 16**. Read **Numbers 16:1-40**.

So, what's the point of this example? Don't desire status beyond what God's given.

Now, let's go back to Michael, Moses, and the Devil.

2. **Michael the archangel, in contending with the devil, when he disputed about the body of Moses**

Before we get into this, a word about Jewish literature.

Obviously, the starting point for understanding the Old Testament is the Old Testament.

However, there are non-canonical (i.e., not part of the Bible) books that were not included in the Old Testament because there were proven to have errors and/or inconsistencies with other Old Testament books. These books are sometimes considered helpful in that they can provide some historical benefit and some explanations in addition to the biblical text. These books are sometimes included in English bibles in a section called the Apocrypha.

In addition to the Apocrypha, there are spurious books that have highly doubtful and problematic accounts in them. These are not included in any modern Bible





translations and have been rejected by the church for millennia. These books are called pseudepigrapha. We're going to come back here shortly, but here's a list of some of the pseudepigraphal works.

In addition to the pseudepigraphal works are the rabbinical writings.

**Exploring Colossians & Philemon: An Expository Commentary (Phillips): What happened to Judaism is another example of what happens when men get their hands on religious rules. As though the Mosaic Law was not extensive enough and thorough enough, the Jewish scribes kept on enlarging it and extending it.**<sup>4</sup>



The Talmud is **the central text of Rabbinic Judaism and the primary source of Jewish religious law and theology.**<sup>5</sup>

It contains the Mishnah (the "Oral Torah" containing the **legal opinions and debates**<sup>6</sup> of the rabbis) and the Gemara (later legal analysis of the Mishnah).

The Jews kept adding and adding and today the Talmud is around 6,200 pages.

So, good Jews of Jude's day would have been knowledgeable about the legal opinions of the old rabbis (Jesus was asked about one of these opinions when he was asked, "Which of the commandments is the greatest?"), the pseudepigraphal works, the apocrypha, and the Old Testament.

Do you see how this could continue forever? This approach (looking at the end of a certain philosophy and/or interpretation) is a helpful one for determining what is and what is not true.



But back to the pseudepigrapha. This list contains (what we think) is the source material Jude was referencing: either *1 Enoch* or *The Life of Adam & Eve*.

Let me read a bit to you from David Guzik's commentary on this passage:

**The last we read about the body of Moses is in Deuteronomy 34:5-6: *So Moses, the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows the grave to this day.***

**We don't know where Jude received his information about this dispute. He may have received a unique revelation from God. But according to**

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<sup>4</sup> *Exploring Colossians & Philemon: An Expository Commentary*, John Phillips (2002), page 149

<sup>5</sup> *Wikipedia*: Talmud (2018)

<sup>6</sup> *Wikipedia*: Talmud (2018)

teachers in the early church, Jude referred to an apocryphal book known as the *Assumption of Moses*, of which only small portions survive.

We don't even exactly know why there was a dispute **about the body of Moses**. Some have said that the devil wanted to use Moses' body as an object of worship to lead Israel astray into idolatry. Others have thought that Satan wanted to desecrate the body of Moses, and claimed a right to it because Moses had murdered an Egyptian.

It is more likely that the devil anticipated a purpose God had for Moses' body, and the devil tried to defeat that plan. We know that after his death, Moses appeared in bodily form at the Transfiguration (Matthew 17:1-3) with Elijah (whose body was caught up to heaven in 2 Kings 2). Perhaps also Moses and Elijah are the two witnesses of Revelation 11, and God needed Moses' body for that future plan.

But for Jude, the main point isn't *why* Michael was disputed, but *how* he disputed with the devil.<sup>7</sup>

And that (the how) is part of what we'll look at next week when we look at the meaning of the words in this text.

## Apply (What is the point?)

1. Audience matters
2. Sex, power, and money are **old** temptations
3. God works (inside and outside of the canon)

## Personalize (What do we do with that?)

1. Start where people **are** (don't start with **Jude** for a pagan—confusing the lost with lesser-known passages is not helpful—start with where people are and tell pagans what Jesus did in your life)
2. **Contend earnestly for the faith**
3. **Study** to show ourselves approved (we should know the Bible and know how God—and the devil—works in and through it) and understand how **all history** glorifies God (and use non-canonical resources as appropriate—i.e., after canon, not before it)—because God is sovereign over all events in history, not just those in the Bible

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<sup>7</sup> *The Enduring Word Bible Commentary*, David Guzik (2013)

## Next week: Old and New Apostates (1:5-11) (2/2)

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## Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) ([Jude 1:5-11](#))
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

## Resources

*Exploring Colossians & Philemon: An Expository Commentary*, John Phillips (2002)

Wikipedia: Talmud (2018)

*The Enduring Word Bible Commentary*, David Guzik (2013)