

# Jude

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

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

**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.**

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

Are there any literary/structural observations?

### What are the most repeated words in Jude?

Their/them/themselves/\_\_\_\_\_ (21), \_\_\_\_\_/your/yourselves (17), have/having (9), Lord (7), beloved/love (6), our (6), ungodly (6), all (5), Christ (5), God (5), Jesus (5)

### What do the words mean?

**5 But I want** [present middle or passive deponent indicative] **to remind** [aorist active infinitive; to remind \_\_\_\_\_, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **you, though you once knew** [perfect active participle] **this, that the Lord** [*kyrios*], **having saved** [*sozo*; aorist active participle; to save, i.e., deliver or protect (literally or figuratively): heal, preserve, save (self), do well, be (make) whole] **the people out**

**of the land of Egypt, afterward destroyed** [*apollymi*; aorist active indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish] **those who did not believe** [*pisteuo*; aorist active participle; to have \_\_\_\_\_ (in, upon, or with respect to, a person or thing), i.e., credit; by implication, to entrust (especially one's spiritual well-being to Christ): believe(-r), commit (to trust), put in trust with]. **6 And the angels** [a messenger; especially an "angel"; by implication, a pastor: angel, messenger] **who did not keep** [aorist active participle; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep \_\_\_\_\_); hold fast, keep(-er), (pre-, re-)serve, watch] **their proper domain** [(properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank): beginning, corner, (at the, the) first (estate), magistrate, \_\_\_\_\_, principality, principle, rule], **but left** [second aorist active participle; to leave behind (passively, remain); by implication, to forsake: leave, remain] **their own abode** [a residence (literally or figuratively): habitation, house], **He has reserved** [perfect active indicative; to guard (from loss or injury, properly, by keeping the eye upon), i.e., to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); hold fast, keep(-er), (pre-, re-)serve, watch] **in everlasting chains** [a band, i.e., ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability: band, bond, chain, string] **under darkness** [gloom (as shrouding like a cloud): blackness, darkness, mist] **for the judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment] **of the great day; 7 as Sodom and Gomorrah, and the cities** [*polis*] **around them in a similar manner to these, having given themselves over to sexual immorality** [*ekporneuo*; aorist active participle; to be utterly unchaste: give self over to fornication] **and gone** [second aorist active participle] **after strange** [*heteros*; (an-, the) other or different: altered, else, next (day), one, (an-)other, some, strange] **flesh, are set forth** [present middle or passive deponent indicative; to lie before the view, i.e., (figuratively) to be present (to the mind), to stand forth (as an example or reward): be first, set before (forth)] **as an example** [a \_\_\_\_\_ (as shown): example], **suffering** [present active participle (i.e., \_\_\_\_\_ suffering); to hold oneself under, i.e., endure with patience: suffer] **the vengeance** [right (as self-evident), i.e., justice (the principle, a decision, or its execution): judgment, punish, vengeance] **of eternal fire** [*pyr*].

**8 Likewise also these dreamers** [present middle or passive deponent participle (i.e., \_\_\_\_\_ dreamers); to dream: dream(-er)] **defile** [present active indicative; to sully or taint, i.e., contaminate (ceremonially or morally): defile] **the flesh, reject** [present active indicative; to \_\_\_\_\_, i.e., (by implication) to disesteem, neutralize or violate: cast off, despise, disannul, frustrate, bring to nought, reject] **authority** [*kyriotes*; \_\_\_\_\_, i.e., (concretely and collectively) rulers: dominion, government], **and speak evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil] **of dignitaries** [*doxa*; \_\_\_\_\_ (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship]. **9 Yet Michael the archangel** [a chief angel: archangel], **in contending** [*diakrino*; present middle participle (i.e., \_\_\_\_\_ contending); to separate thoroughly, i.e., (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate: contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver] **with the devil** [*diabolos*; a traducer; specially, Satan: \_\_\_\_\_ accuser, devil, slanderer], **when he disputed** [imperfect middle or passive deponent indicative; to say \_\_\_\_\_, i.e., discuss (in argument or exhortation): dispute, preach (unto), reason (with), speak] **about the body of Moses, dared** [aorist active indicative; to venture (objectively or in act; by implication, to be courageous: be bold, boldly, dare, durst] **not bring against him** [second aorist active infinitive] **a reviling** [*blasphemia*; vilification (especially against God): blasphemy, evil speaking, railing] **accusation** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment], **but said** [second aorist active indicative], **“The Lord** [*kyrios*] **rebuke** [aorist active optative; to tax upon, i.e., censure or admonish; by implication, forbid: (straitly) charge, rebuke] **you!”** **10 But these speak evil** [*blasphemeo*; present active indicative] **of whatever they do not know** [perfect active indicative; properly, to see (literally or figuratively); by implication, (in the perfect tense only) to know: be aware, behold, consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot]; **and whatever they know** [present middle or passive deponent indicative; to put the mind upon, i.e., comprehend, or be acquainted with: know, understand] **naturally** [*physikos*; “physically,” i.e., (by implication) instinctively: naturally], **like brute** [irrational: brute, unreasonable] **beasts** [a live thing, i.e., an animal: beast], **in these things they corrupt themselves** [present passive indicative; properly, to \_\_\_\_\_ or wither, i.e., to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave): corrupt (self), defile, destroy]. **11 Woe** [exclamation of \_\_\_\_\_; “woe:” alas, woe]

**to them! For they have gone** [aorist passive deponent indicative; to traverse, i.e., travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); depart, go (away, forth, one's way, up), (make a, take a) journey, walk] **in the way of Cain, have run greedily** [aorist passive indicative; to pour forth; figuratively, to bestow: gush (pour) out, run greedily (out), shed (abroad, forth), spill] **in the error** [objectively, fraudulence; subjectively, a straying from \_\_\_\_\_ or piety: deceit, to deceive, delusion, error] **of Balaam for profit** [pay for service (literally or figuratively), good or bad: \_\_\_\_\_, reward, wages], **and perished** [*apollymi*; second aorist middle indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish] **in the rebellion** [*antilogia*; dispute, disobedience: contradiction, gainsaying, strife] **of Korah.**

### Apply (What is the point?)

1. Examples are all around us
2. Apostasy is nothing new
3. Sin results in judgment

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

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

### Next week: Apostates Depraved and Doomed (1:12-15)

**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."**

### Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**Jude 1:12-15**)
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