

Jude

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

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

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

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) (2/2)

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

Are there any literary/structural observations?

Last week we looked at the historical references in this text:



- 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**



We saw that audience matters (i.e., you shouldn't start a Bible neophyte off in **Jude**), sex, power, and money are old temptations (the devil has been at this a very long time), and that God works inside and outside the canon of Scripture (pseudepigrapha, etc.).

This week we'll focus more on the individual words in today's text.

What are the most repeated words in Jude?

Their/them/themselves/**they** (21), **you**/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 [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **I want** [present middle or passive deponent indicative; to "will," i.e., (reflexively) be willing: be disposed, minded, intend, list, (be, of own) will (-ing)] **to remind** [aorist active infinitive; to remind **quietly**, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **you** [you, ye, you (-ward), your (own); used in **1:5** (twice), **24**], **though you** [you, ye, you (-ward), your (own); used in **1:5** (twice), **24**] **once** [one (or a single) time (numerically or conclusively): once; used in **1:3, 5**] **knew** [perfect active participle; 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; used in **1:5, 10** **this** [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore)]; used in **1:4, 5**, **that** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18** **the Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**], **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; used in **1:5, 23**] **the people** [a people (in general): people] **out of** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, (abundantly above), for(-th), from (among, forth, up), grudgingly, heartily, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:5, 23**] **the land** [soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application): country, earth(-ly), ground, land, world] **of Egypt** [*Ægyptus*, the land of the Nile: Egypt], **afterward** [(ordinal) second (in time, place, or rank; also adverb): afterward, again, second(-arily, time)] **destroyed** [*apollymi*; aorist active indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **1:5, 11**] **those who did not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **believe** [*pisteuo*; aorist active participle; to have **faith** (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** [a primary particle (enclitic) of connection or addition; both or also: also, and, both, even, then, whether] **the angels** [a messenger; especially an "angel"; by implication, a pastor: angel, messenger] **who did not** [a primary particle of qualified negation; (adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no, none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:5, 6, 19**] **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 **unmarried**); hold fast, keep(-er), (pre-, re-)serve, watch; used in **1:1**, twice in **6, 13, 21**] **their** [him(-her-, it-, them-, also (in conjunction with the personal pronoun of the other

persons) my-, thy-, our-, your-) self (selves), etc.: alone, her (own, -self), (he) himself, his (own), itself, one (to) another, our (thine) own(-selves), that she had, their (own, own selves), (of) them(-selves), they, thyself, you, your (own, own conceits, own selves, -selves); used in **1:6, 12, 13, 18, 19, 20, 21** **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, **power**, principality, principle, rule], **but** [properly, other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:6, 9** **left** [second aorist active participle; to leave behind (passively, remain); by implication, to forsake: leave, remain] **their own** [pertaining to self, i.e., one's own; by implication, private or separate: when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private(-ly), proper, severally, 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; used in **1:1**, twice in **6, 13, 21** **in everlasting** [everduring (forward and backward, or forward only): eternal, 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** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used in **1:6, 12, 17** **darkness** [gloom (as shrouding like a cloud): blackness, darkness, mist; used in **1:6, 13** **for** [to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used in **1:4** (twice), **6, 13, 21, 25** **the judgment** [decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): accusation, condemnation, damnation, judgment; used in **1:6, 9, 15** **of the great** [big (literally or figuratively, in a very wide application): (fear) exceedingly, great(-est), high, large, loud, mighty, (be) sore (afraid), strong] **day** [day, i.e., (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both

extremes); figuratively, a period (always defined more or less clearly by the context): age, always, (mid-)day (by day, (-ly)), for ever, judgment, (day) time, while, years]; **7 as** [which how, i.e., in that manner (very variously used, as follows): about, after (that), (according) as (it had been, it were), as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while; used in **1:7, 10**] **Sodom** [Sodoma (i.e., Sedom), a place in Palestine: Sodom] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **Gomorrah** [Gomorrha (i.e., Amarah), a place near the Dead Sea: Gomorrha], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **the cities** [*polis*; a town (properly, with walls, of greater or less size): city] **around** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, ((there-, where-)) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, - with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**] **in a similar** [similar (in appearance or character): like, manner] **manner** [a turn, i.e., (by implication) mode or style (especially with preposition or relative prefix as adverb, like); figuratively, deportment or character: (even) as, conversation, (like) manner, (by any) means, way] **to these** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14**], **having given themselves over to sexual immorality** [*ekporneuo*; aorist active participle; to be utterly unchaste: give self over to fornication] **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection

(or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **gone** [second aorist active participle; to go off (i.e., depart), aside (i.e., apart) or behind (i.e., follow), literally or figuratively: come, depart, go (aside, away, back, out, ... ways), pass away, be past] **after** [to the back, i.e., aback (as adverb or preposition of time or place; or as noun): after, back(-ward), (get) behind, follow] **strange** [*heteros*; (an-, the) other or different: altered, else, next (day), one, (an-)other, some, strange] **flesh** [flesh (as stripped of the skin), i.e., (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such): carnal(-ly, -ly minded), flesh(-ly); used in **1:7, 8, 23**], **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 **specimen** (as shown): example], **suffering** [present active participle (i.e., **repeatedly** 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** [perpetual (also used of past time, or past and future as well): eternal, for ever, everlasting, world (began); used in **1:7, 21**] **fire** [*pyr*; "fire" (literally or figuratively, specially, lightning): fiery, fire; used in **1:7, 23**].



8 Likewise [similarly: likewise, so] **also** [indeed though, i.e., however: also, but, howbeit, nevertheless, yet] [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25**] **these** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **dreamers** [present middle or passive deponent participle (i.e., **repeatedly** dreamers); to dream: dream(-er)] **defile** [present active indicative; to sully or taint, i.e., contaminate (ceremonially or morally): defile] **the flesh** [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22**] [flesh (as stripped of the skin), i.e., (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication)

human nature (with its frailties (physically or morally) and passions), or (specially), a human being (as such): carnal(-ly, -ly minded), flesh(-ly); used in **1:7, 8, 23** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English)]; used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**, **reject** [present active indicative; to **set aside**, i.e., (by implication) to disesteem, neutralize or violate: cast off, despise, disannul, frustrate, bring to nought, reject] **authority** [*kyriotes*; **mastery**, i.e., (concretely and collectively) rulers: dominion, government], **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English)]; used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24** **speak evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil; used in **1:8, 10**] **of dignitaries** [*doxa*; **glory** (as very apparent), in a wide application (literal or figurative, objective or subjective): dignity, glory(-ious), honour, praise, worship; used in **1:8, 24, 25**]. **9 Yet** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English)]; used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24** **Michael** [Michael, an archangel] **the archangel** [a chief angel: archangel], **in** [at which (thing) too, i.e., when: after (that), as soon as, that, when, while] **contending** [*diakrino*; present middle participle (i.e., **repeatedly** 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; used in **1:9, 22**] **with the devil** [*diabolos*; a traducer; specially, Satan: **false** accuser, devil, slanderer], **when he disputed** [imperfect middle or passive deponent indicative; to say **thoroughly**, i.e., discuss (in argument or exhortation): dispute, preach (unto), reason (with), speak] **about** [properly, through (all over), i.e., around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period): (there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, (there-, where-) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with; in comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through); used in **1:3, 7, 9**, twice in **15**] **the body** [the body (as a sound whole), used in a very wide application, literally or figuratively: bodily, body, slave] **of Moses** [Moseus, Moses, or Mouses (i.e., Mosheh), the Hebrew lawgiver: Moses], **dared** [aorist active indicative; to venture (objectively or in act; by implication, to be courageous: be bold, boldly, dare, durst] **not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:9, 10**] **bring against him** [second aorist active infinitive; to bear upon (or further), i.e., adduce (personally or judicially (accuse, inflict)), superinduce: add,

bring (against), take] **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; used in **1:6, 9, 15**], **but** [properly, other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:6, 9**] **said** [second aorist active indicative; to speak or say (by word or writing): answer, bid, bring word, call, command, grant, say (on), speak, tell], **"The Lord** [*kyrios*; supreme in authority, i.e., (as noun) controller; by implication, Master (as a respectful title): God, Lord, master, Sir; used in **1:4, 5, 9, 14, 17, 21**] **rebuke** [aorist active optative; to tax upon, i.e., censure or admonish; by implication, forbid: (straitly) charge, rebuke] **you** [to thee: thee, thine own, thou, thy]!" **10 But** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **these** [the he (she or it), i.e., this or that (often with article repeated): he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who; used in **1:8, 10, 12, 16, 19**] **speak evil** [*blasphemeo*; present active indicative; to vilify; specially, to speak impiously: (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil; used in **1:8, 10**] **of whatever** [as (much, great, long, etc.) as: all (that), as (long, many, much) (as), how great (many, much), (in-)asmuch as, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, who(-soever); used twice in **1:10**] [not translated in the NKJV; men; a primary particle; properly, indicative of affirmation or concession (in fact); usually followed by a contrasted clause with G1161 (this one, the former, etc.): even, indeed, so, some, truly, verily; used in **1:8, 10, 22**] **they do not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:9, 10**] **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; used in **1:5, 10**]; **and** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:1, 5**, twice in **8, 9**, twice in **10, 14, 17, 20, 23, 24**] **whatever** [as (much, great, long, etc.) as: all (that), as (long, many, much) (as), how great (many, much), (in-)asmuch as, so many as, that (ever), the more, those things, what (great, -soever), wheresoever, wherewithsoever, which, who(-soever); used twice in **1:10**] **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** [which how, i.e., in that manner (very variously used, as follows): about, after (that), (according) as (it had been, it were),

as soon (as), even as (like), for, how (greatly), like (as, unto), since, so (that), that, to wit, unto, when(-soever), while; used in **1:7, 10** **brute** [irrational: brute, unreasonable] **beasts** [a live thing, i.e., an animal: beast], **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 10, 12, 14, 18, 20, 21, 23, 24** **these things** [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those; used in **1:7, 10, 14** **they corrupt themselves** [present passive indicative; properly, to **shrive!** 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** [a primary exclamation of **grief**: "woe:" alas, woe] **to them** [the reflexive pronoun self, used (alone or in the comparative G1438) of the third person , and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, ((him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 11, 14, 15**, twice in **16**, twice in **24**! **For** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why; used in **1:5, 11**, twice in **18** **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; used in **1:11, 16, 18** **in the way** [a road; by implication, a progress (the route, act or distance); figuratively, a mode or means: journey, (high-) way] **of Cain** [Cain, (i.e., Cajin), the son of Adam: Cain], [not translated in the NKJV; apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **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 **orthodoxy** or piety: deceit, to deceive, delusion, error] **of Balaam** [Balaam, a Mesopotamian (symbolic of a false teacher): Balaam] **for profit** [pay for service (literally or figuratively), good or bad: **hire**, reward, wages], **and** [apparently, a primary particle, having a copulative and sometimes also a cumulative force; and, also, even, so then, too, etc.; often used in connection (or

composition) with other particles or small words: and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:1**, twice in **2**, twice in **4**, three times in **7, 8**, twice in **11, 14**, twice in **15, 16, 22, 23, 24**, four times in **25** **perished** [*apollymi*; second aorist middle indicative; to destroy fully (reflexively, to perish, or lose), literally or figuratively: destroy, die, lose, mar, perish; used in **1:5, 11**] **in the rebellion** [*antilogia*; dispute, disobedience: contradiction, gainsaying, strife] **of Korah** [Core (i.e., Korach), an Israelite: Core].

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. **Learn** (from the specimens in the past)
2. **Guard** (our hearts and actions against deviation from orthodoxy)
3. **Stay** (on the straight and narrow—and listen to those speaking truth into our lives)

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