

HHBC



# Jude

*GOD: Always Judges  
Apostasy:*

Jude 5,6,7



## Jude 5-7

5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. 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.

# Jude 5

5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

1. Jude, after saying in Vs. 3 that his purpose was to tell his “beloved” audience to fight earnestly for the body of truth “The Faith”, tells them in Verse 4 that certain ungodly men have crept in to believing churches denying the person and work of the Lord Jesus Christ.
2. Jude uses the word ‘ungodly’ for those apostate men 6 times in his (25 verse) epistle. The word is **asebēs**, "destitute of reverential awe toward God", impious.
3. Now he brings up specific examples, very Jewish in nature of: (1). the Israelites in the wilderness (2). Fallen angels in Vs. 6 and (3). Sodom & Gommorah in Verse 7
4. The Israelites were twice saved, once from Egypt and the Angel of Death at Passover, then they experienced a baptism into Moses, a second saving at the crossing of the Red Sea and deliverance from Certain death there
5. But enroute to the Land of Canaan (heaven for them); the generation fell victim to apostasy
6. McCalley says: Apostastes manifest their ungodliness in 2 ways in the N.T., (1) by Murmuring (John 6:41: **“Therefore the Jews were grumbling about Him, because He said, “I am the bread that came down out of heaven.”**”) and (2) Complaining (Mark 7:5 – the Pharisees accosted Jesus about His followers not washing their hands)
7. We see the exact thing in the narrative of the Israelites in the wilderness



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*NUM 11: 1 Now the people became like those who complain of adversity in the hearing of the LORD; and when the LORD heard it, His anger was kindled, and the fire of the LORD burned among them and consumed some of the outskirts of the camp. 2 The people therefore cried out to Moses, and Moses prayed to the LORD and the fire died out. 3 So the name of that place was called Taberah, because the fire of the LORD burned among them.*

*NUM 12:*

*1 Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman); 2 and they said, "Has the LORD indeed spoken only through Moses? Has He not spoken through us as well?" And the LORD heard it. 3 (Now the man Moses was very humble, more than any man who was on the face of the earth.) 4 Suddenly the LORD said to Moses and Aaron and to Miriam, "You three come out to the tent of meeting." So the three of them came out. 5 Then the LORD came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward . . .*

*NUM 14: the people rebel:*

*"Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 3 Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?" 4 So they said to one another, "Let us appoint a leader and return to Egypt."*

*NUM 21:5,6*

*The people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food." The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died.*



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NUM 11: GOD GIVES THE ISRAELITES QUAIL:

*4 The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat? 5 We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, 6 but now our appetite is gone. There is nothing at all to look at except this manna."*

NUM 13: FIRST OPPORTUNITY FOR ISRAEL TO ENTER THE PROMISED LAND AT KADESH-BARNEA:

*30 Then Caleb quieted the people before Moses and said, "We should by all means go up and take possession of it, for we will surely overcome it." 31 But the men who had gone up with him said, "We are not able to go up against the people, for they are too strong for us." 32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. 33 There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight."*



# Jude 5

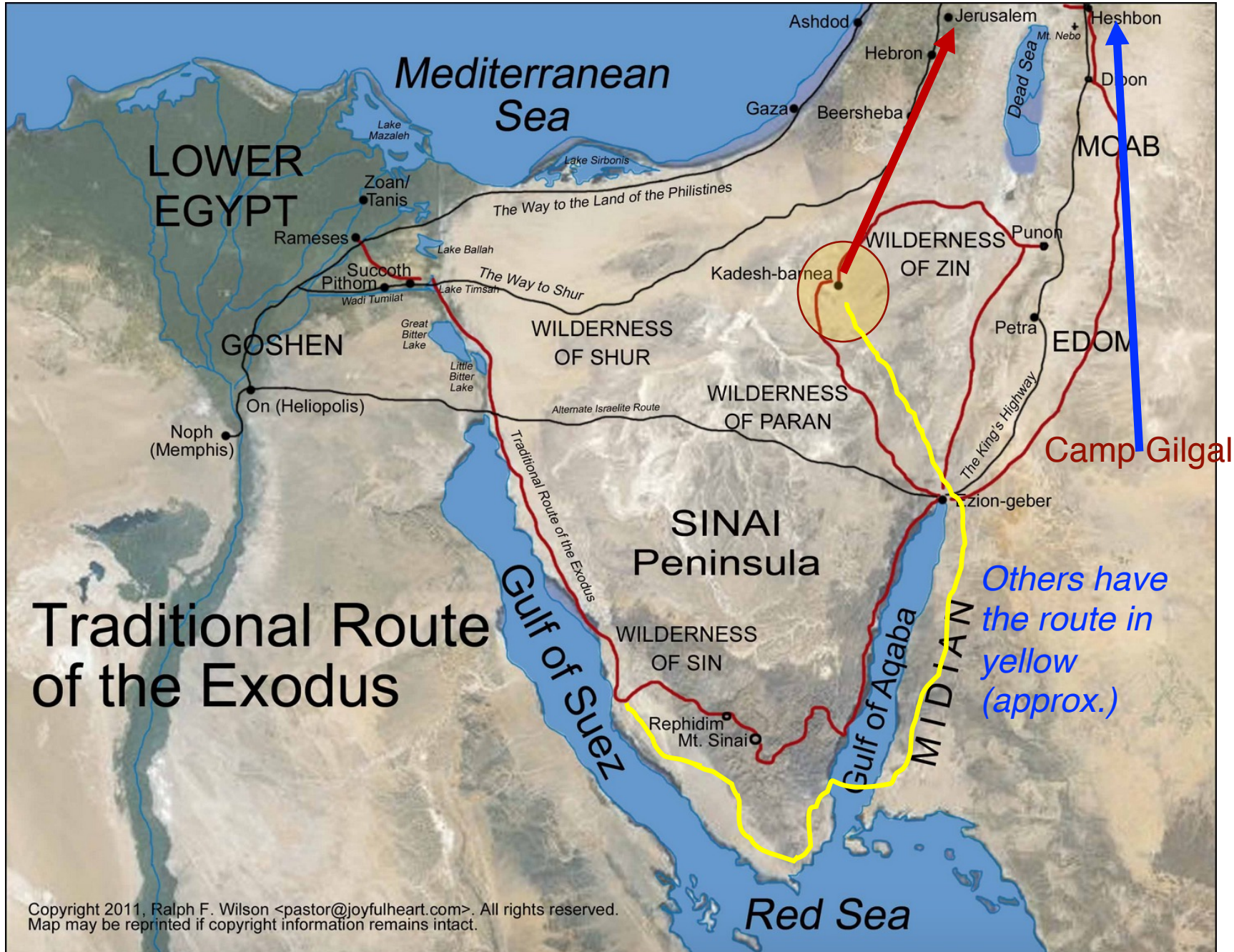
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## FINALLY: THE DESTRUCTION OF THE APOSTATES IN THE WILDERNESS

NUM 14:

*24 But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it. 25 Now the Amalekites and the Canaanites live in the valleys; turn tomorrow and set out to the wilderness by the way of the Red Sea.”*

*26 The LORD spoke to Moses and Aaron, saying, 27 “How long shall I bear with this evil congregation who are grumbling against Me? I have heard the complaints of the sons of Israel, which they are making against Me. 28 Say to them, ‘As I live,’ says the LORD, ‘just as you have spoken in My hearing, so I will surely do to you; 29 your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. 30 Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. 31 Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected. 32 But as for you, your corpses will fall in this wilderness. 33 Your sons shall be shepherds for forty years in the wilderness, and they will suffer for your unfaithfulness, until your corpses lie in the wilderness. 34 According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you will know My opposition. 35 I, the LORD, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall be destroyed, and there they will die.”*



# Jude 6

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,

1. The 2<sup>nd</sup> example is either (depending on the commentator/ interpreter) is:
  - a) The 1/3 of Angels 'Fallen Angels' that fell with Satan at the rebellion
  - b) The sons of Seth intermarrying with the daughters of Cain from Gen 6: *“that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.”*
  - c) Or: others these are fallen angels from Gen. 6 above who left (the 1/3 of fallen angel group) to dwell on earth and live as humans, becoming the “giant men” of Gen 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.”*
2. Constable, in his commentary favors (c) above, he refers to the Apocryphal Book of Enoch that seems to be very clear on the matter, (as does Wuest, Ironside, Wm. Kelly also favor (c).)
3. Normally, one wouldn't go outside of scripture. However: Jude in this very letter quotes directly from the Book of Enoch: 14 ***It was also about these men that 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.”***





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4. **Since Jude quotes from the Book of Enoch:** let me do the same here to illustrate that these angels which could be a special class of fallen angels as Constable and Wuest state- not the fallen angels ones who now freely roam between heaven and earth now in service of Satan's End Times plan- but angels that sinned by somehow inhabiting human form, perished in the Flood, and are held presently "in eternal bonds under darkness" for later judgment: [compare to GEN. 6]

## [Chapter 6]

<sup>1</sup> And it came to pass when the children of men had multiplied that in those days were born unto <sup>2</sup> them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men <sup>3</sup> and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not <sup>4</sup> indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations <sup>5</sup> not to abandon this plan but to do this thing.' Then sware they all together and bound themselves <sup>6</sup> by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn <sup>7</sup> and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Arakiba, Rameel, Kokabel, Tamlel, Ramllel, Danel, Ezeqeel, Baraqijal, <sup>8</sup> Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens. \*

## [Chapter 7]

And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms <sup>2</sup> and enchantments, and the cutting of roots, and made them acquainted with plants. And they <sup>3</sup> became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed <sup>4</sup> all the acquisitions of men. And when men could no longer sustain them, the giants turned against <sup>5</sup> them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and <sup>6</sup> fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones. \*

\* **Book of Enoch;** From-The Apocrypha and Pseudepigrapha of the Old Testament  
H.R. Charles Oxford: The Clarendon Press [www.ccel.org/c/charles/otpseudepig/enoch/ENOCH\\_1.HTM](http://www.ccel.org/c/charles/otpseudepig/enoch/ENOCH_1.HTM)

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4. (a): One More quote from the non-canonical Book of Enoch, *which could possibly*, describe the extreme godless condition of the time before the Flood, and the conditions of Genesis 6:

## [Chapter 8]

. And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all<sup>2</sup> colouring tinctures. And there arose much godlessness, and they committed fornication, and they<sup>3</sup> were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven . . . \*

5. \*\* Post Note: *Merryman acknowledges this question of angels inhabiting men in his Jude #3 (Jude 5-16) lesson (17m mark) [merrymanministries.net/Series.aspx?SeriesID=64], and he has good arguments against dividing the fallen angelic class into the majority vs. 1.(c)'s above, small subset of angels who corrupted mankind. He does give a similar argument of angels possessing men in Daniel's 70<sup>th</sup> Week (Rev. 9:1-12)... This figurative narrative Angels being released from the bottomless pit, and these angels torture mankind for 5 months.*

\* **Book of Enoch**; From-The Apocrypha and Pseudepigrapha of the Old Testament  
H.R. Charles Oxford: The Clarendon Press [www.ccel.org/c/charles/otpseudepig/enoch/ENOCH\\_1.HTM](http://www.ccel.org/c/charles/otpseudepig/enoch/ENOCH_1.HTM)



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5. 'Proper Abode' in the NAS is 'First Estate' in the King James:
  - a) 'First estate' can either mean "beginning" as the four corners of a sheet are the beginnings of a sheet (Vincent's); but the use here is a secondary meaning: a "sovereignty, dominion, magistracy". So "the beginning or first place of power". Paul: renders it often as "principalities". A designation of dignity, which the angels forsook
  - b) "First estate" is also: the angels' place of **habitation**- the realm of spiritual higher beings that God created in the creation of the world, they had a special, privileged place in the heavenly glorious scene, as ministers of God. This high place was what these abandoned.
  - c) Note: they did not keep, **tēreō** ; (regard; attend to their own state) so He has kept- **tēreō** (guarded; keeping them carefully) in the estate of eternal bonds under (*hupo*) darkness waiting for the final judgment
6. *"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;"* I Peter 2:6 is the parallel verse
7. *"These appear to be different fallen angels from Satan's agents who are at work in the world today namely, the demons who have considerable freedom."* Constable



# Jude 7

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.

1. Note: the “just as” comparison and “in the same way” (as Vs. 6’s angels abandoning their first estate), the cities of Sodom & Gomorrah indulged/ sinned in gross immorality
  - a) My Observation: Angels leaving their heavenly abode to become flesh [ this seems to be compared to men leaving their **first- created by God- estate**]- which is (joined to women as “one flesh” in marriage)- or abiding with the natural function of man and the natural function of the woman status quo...
  - b) Wuest, in his commentary: agrees with my observation- saying “The sense of the entire passage ([vv. 6, 7](#)) is that the cities of Sodom and Gomorrah and the cities about them, in like manner to these (the angels), have given themselves over to fornication and have gone after strange flesh. That means that the sin of the fallen angels was fornication. This sin on the part of the angels is described in the words, "going after strange flesh." ***The word "strange" is heteros, "another of a different kind."*** That is, these angels transgressed the limits of their own natures to invade a realm of created beings of a different nature. This invasion took the form of fornication, a cohabitation with beings of a different nature from theirs.



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1. Sodom and Gomorrah is mentioned approximately 22 times in the bible in reference to destruction for immorality and apostasy; Christ refers to the judgment 5 times.
2. Observation: in today's 3 verses: punishment and judgment are in TWO parts; 1st: **physical destruction** (Israelites: death in the wilderness / Angels on earth: destruction in the flood / Sodom and Gomorrah: burning by fire and sulfur)
  - a) The 2<sup>nd</sup> phase is: **eternal judgment and punishment of the Soul & Spirit** at the Great White Throne, or the final judgment of Satan and his angels at the close of the Millennial Kingdom
  - b) The Israelites, the Angels who left their realm and Sodom-Gomorrah were at once punished with physical death, but there is a coming, future judgment as well
3. It is difficult to separate whether all the 'certain men' or 'ungodly' in the letter of Jude are saved or unsaved. The Israelites in the wilderness could have been believing at the Red Sea crossing but then apostatized later during the wilderness journey. Different opinions among the commentators abound.
4. This would be in line with the man Paul refers to in Corinth: ***'I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.'***



# Supplement: The Beginning of Apostasy

Man is the object of blessing and God is the source of it; but if the blessing becomes man's object, then God, the source of it, is overlooked, and that through His own gift. Satan insisted in Job 1:9 that God's gifts were Job's object, and not God himself, from whom they came. This tendency in man is characteristic of the fall. It was by proposing a benefit that Satan ensnared Eve. The gain was made the prominent thing before the mind, and in order to secure it, God was overlooked, and sin entered. If, in an innocent, happy state this snare was so successful, how much more likely is it in our present fallen state, that the blessing should occupy the heart more than the source of it – that there should be an eager grasping at the blessing because of the benefit it confers, and engrossment with it. To divert the heart from God is the very thing Satan aims at, and the moment the heart is directed to that side, then there is a beginning of that slipping away of the soul from God which is in principle, apostasy.

Abraham, though in the path of faith and in a true position, is led away by his natural feelings, and overlooks the promise of God, and what is due to His glory, when he says, "O that Ishmael might live before thee!" The father of the faithful considers for himself, but when Isaac is weaned, he is required to cast out the bondwoman and her son; the rival can no longer be tolerated

J.B. Stoney, Ministry vol. 9

