

Jude 5-7

Jude’s denunciation of these heretics throughout his book shows how these apostates and their ultimate fate was written about beforehand (“pro” and “grapho” meaning “write before”, ESV – “who long ago were designated for this condemnation.”) This is an age-old principle. These apostates cannot escape reality. They perish in the end, every time.

JUDE	TEXT THAT WAS προγράφω=“ProGrapho”
Jude 5-8	Exodus, Angels in Genesis, Sodom
Jude 9-10	Jewish writing – Judgment of Devil; Enoch
Jude 11-13	Cain, Balaam, Korah
Jude 14-16	Jewish writing – Judgment of Devil; Enoch
Jude 17-19	Apostles of Jesus

Jude’s purpose for writing is:

1. Contend for the faith
2. Keep yourself in the love of God
3. Engage a rescue mission on those who are misled

Jude 5 – “Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe.”

5279 [e]	1161 [e]	4771 [e]	1014 [e]	1492 [e]	4771 [e]	530 [e]	3956 [e]	3754 [e]	3588 [e]	2424 [e]	2992 [e]
Hypomnēsai	de	hymas	boulomai	eidotas	hymas	hapax	panta	hoti	ho	Iēsous	laon
5 Ὑπομνήσαι	δὲ	ὑμᾶς	βούλομαι	, εἰδότες	ὑμᾶς	ἅπαξ	ἐν ᾧ	ὅτι	[ὁ]	Ἰησοῦς	λαὸν
To remind	now	you	I want	having known	you	at one time	all this	that	-	Jesus	a people
V-ANA	Conj	PPro-A2P	V-PIM/P-1S	V-RPA-AMP	PPro-A2P	Adv	Adj-ANP	Conj	Art-NMS	N-NMS	N-AMS

1537 [e]	1093 [e]	125 [e]	4982 [e]	3588 [e]	1208 [e]	3588 [e]	3361 [e]	4100 [e]	622 [e]	
ek	gēs	Aigyprou	sōsas	to	deuteron	tous	mē	pisteusantas	apōlesen	
ἐκ	γῆς	Αἰγύπτου	σώσας	, τὸ	δεύτερον	τούς	μὴ	πιστεύσαντας	ἀπώλεσεν	.
out of	[the] land	of Egypt	having saved	-	afterward	those	not	having believed	He destroyed	
Prep	N-GFS	N-GFS	V-APA-NMS	Art-ANS	Adj-ANS	Art-AMP	Adv	V-APA-AMP	V-AIA-3S	

1. “I want to remind you”
 - a. The formula used to introduce a subject
 - b. Used in Romans 1:13; 11:25; 1 Cor. 8:1; 10:1; 12:1; 2 Cor. 1:8; Gal. 1:11; Phil. 1:12; 1 Thes. 4:13
- 2.
3. The apostates will come under judgment the same way as evil doers of the past.
4. The judgments written about long ago would include these three examples of divine judgment.
 - a. Jude opens with judgment in verses 5-7
 - b. Jude closes with judgment in 14-16 quoting Enoch
5. The three historical judgments:
 - a. Israel leaving Egypt, but rejecting the promise land
 - b. The angels leaving their domain and entering one that is not theirs
 - c. Sodom and Gomorrah left natural desires for unnatural ones
6. All three leave their proper, assigned sphere established by God’s boundaries.

7. They are not listed in historical order:
 - a. Historical order would be: Angels, Sodom, Israel
 - b. Given order here is: Israel (1400 BC), Angels (4000 BC), Sodom (2000 BC)
8. Here “Jesus” translation has the strongest support in the ancient manuscripts.
 - a. It is the hardest reading to understand, which makes it the most likely original
 - b. Other manuscripts have changed it to “Lord” or “God” trying to smooth it out with the OT
 - c. It is very unlikely the original said “Lord” or “God” and then the majority of the manuscripts changed it to “Jesus.”
 - d. Paul understood the preexistent Christ was with Israel in the wilderness as does John:
 - i. 1 Corinthians 10:4 – “all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.
 - ii. John 8:56 – “our father Abraham rejoiced that he would see my day. He saw it and was glad.”
 - iii. John 12:39-43 - “Therefore they could not believe. For again Isaiah said,

“He has blinded their eyes
and hardened their heart,
lest they see with their eyes,
and understand with their heart, and turn,
and I would heal them.”

Isaiah said these things because he saw his glory and spoke of him. Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; for they loved the glory that comes from man more than the glory that comes from God.”
 - iv. Isaiah 6:1-3 – “In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train[a] of his robe filled the temple. 2 Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. 3 And one called to another and said: “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!”
 - v. Philippians 2:9-11 and Isaiah 45:23 –
 1. Philippians – “Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”
 2. Isaiah – “By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: ‘To me every knee shall bow, every tongue shall swear allegiance.’”
 - vi. 1 Enoch 69:26-29 says the Son of Man was sitting in judgment over the bound angels
 - e. Set times and contrast:
 - i. Contend for the faith that was “Once for All” entrusted to the saints
 - ii. “Saved a people out of Egypt”, but “Later destroyed”
9. “known at one time” contrasts the “once for all entrusted with the faith”
 - a. Those who knew the truth needed constant reminders of the faith to continue in the path

- b. Those who never knew were always going to veer off the path
 - c. Reminders kept the believers from following the unbelievers in their midst
10. “Jesus” was there and is acknowledge
- a. John says that Isaiah saw the glory of Jesus:
 - i. John 12:39-43 –

Jude 6 – “And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day—”

32 [e]	5037 [e]	3588 [e]	3361 [e]	5083 [e]	3588 [e]	1438 [e]	746 [e]	235 [e]	620 [e]	3588 [e]	2398 [e]
angelous	te	tous	mē	tērēsantas	tēn	heautōn	archēn	alla	apolipontas	to	idion
6 ἄγγέλους	τε	τοὺς	μὴ	τηρήσαντας	τὴν	ἑαυτῶν	ἀρχὴν	, ἀλλὰ	ἀπολιπόντας	τὸ	ἴδιον
[The] angels	both	-	not	having kept	[own]	their	domain	but	having left	the	own
N-AMP	Conj	Art-AMP	Adv	V-APA-AMP	Art-AFS	RefPro-GM3P	N-AFS	Conj	V-APA-AMP	Art-ANS	Adj-ANS

3613 [e]	1519 [e]	2920 [e]	3173 [e]	2250 [e]	1199 [e]	126 [e]	5259 [e]	2217 [e]	5083 [e]
oikēterion	eis	krisin	megalēs	hēmeras	desmois	aidiois	hypo	zophon	tetērēken
οἰκητήριον	, εἰς	κρίσιν	μεγάλης	ἡμέρας	, δεσμοῖς	ἀϊδίοις	ὑπὸ	ζόφον	τετήρηκεν ,
dwelling	unto	[the] judgment	of [the] great	day	in chains	eternal	under	darkness	He keeps
N-ANS	Prep	N-AFS	Adj-GFS	N-GFS	N-DMP	Adj-DMP	Prep	N-AMS	V-RIA-3S

1. Jude assumes his readers (now most likely Jewish Christians) know who the “angels who left dwelling, now kept in judgment” are. He does not elaborate. We just need to know what they understood in when they read it in 55 AD.
2. Genesis 6:1-8
3. Jewish writing and traditions concerning the judgment of the angels (and, giants, Nephilim):
 - a. Sirach 16:7-10 – “He did not forgive those ancient giants who rebelled against him, confident of their own strength. He detested the arrogance of the people among whom Loṭ lived, and he did not spare them. He showed no mercy on that nation which he doomed to destruction for its sins, nor on those 600,000 people on the march through the wilderness who gathered together in stubborn rebellion.” ()
 - b. 3 Maccabees 2:4-7 – “You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing on them a boundless flood. You consumed with fire and sulfur the people of Sodom who acted arrogantly, who were notorious for their vices, and you made them an example to those who should come afterward. By inflicting many and varied punishments on the audacious pharaoh who had enslaved your holy people Israel, you made known your sovereignty; thus you made known your great strength. And when he pursued them with chariots and a mass of troops, you overwhelmed him in the depths of the sea but carried through safely those who had put their confidence in you, the Ruler over the whole creation.”
<https://www.biblegateway.com/passage/?search=3%20Maccabees%20&version=NRSVUE>
 - c. Jubilees 20:5 – “And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.
<http://www.pseudepigrapha.com/jubilees/20.htm>)
 - d. CD 2:17-3:12 –

- e. Mishnah Sanhedrin 10:3 – No future in the world to come for the flood generation, Sodom and the wilderness generation
- f. Luke 17:26-29 – “Just as it was in the days of Noah, so will it be in the days of the Son of Man. They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all. Likewise, just as it was in the days of Lot—they were eating and drinking, buying and selling, planting and building, but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all— so will it be on the day when the Son of Man is revealed
- g. Damascus Document of the Dead Sea Scrolls describes the Watchers and the wilderness generation as being stubborn and failing to keep God’s commands
- h. Enoch 12:3-6 -
 “And I Enoch, was blessing the Great Lord and the King of Eternity. And behold, the Watchers called to me – Enoch the scribe – and said to me: “Enoch, scribe of righteousness. Go and inform the Watchers of Heaven, who have left the High Heaven and the Holy Eternal Place, and have corrupted themselves with women, and have done as the sons of men do and have taken wives for themselves, and have become completely corrupt on the earth. They will have on Earth, neither peace, nor forgiveness of sin, for they will not rejoice in their sons. The slaughter of their beloved ones they will see; and over the destruction of their sons they will lament and petition forever. But they will have neither mercy nor peace.”
- i. 2 Peter 2:4-10
- j. 1 Peter 3:18-22

Jude 7 – “just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, serve as an example by undergoing a punishment of eternal fire.”

5613 [e]	4670 [e]	2532 [e]	1116 [e]	2532 [e]	3588 [e]	4012 [e]	846 [e]	4172 [e]	3588 [e]	3664 [e]	5158 [e]	
hōs	Sodoma	kai	Gomorra	kai	hai	peri	autas	poleis	ton	homoion	tropon	
7 ὡς	Σόδομα	καὶ	Γόμορρα	καὶ	αἱ	περὶ	αὐτὰς	πόλεις	,	τὸν	ὅμοιον	τρόπον
just as	Sodom	and	Gomorrah	and	the	around	them	cities	-	in like	manner	
Adv	N-NNP	Conj	N-NFS	Conj	Art-NFP	Prep	PPro-AF3P	N-NFP	Art-AMS	Adj-AMS	N-AMS	

3778 [e]	1608 [e]		2532 [e]	565 [e]	3694 [e]	4561 [e]	2087 [e]	4295 [e]	1164 [e]
toutois	ekporneusasai		kai	apelhousai	opisō	sarkos	heteras	prokeintai	deigma
τούτοις	ἐκπορνεύσασαι		καὶ	ἀπελθοῦσαι	ὀπίσω	σαρκὸς	ἐτέρας	, πρόκεινται	δείγμα
with them	having indulged in sexual immorality		and	having gone	after	flesh	strange	are set forth as	an example
DPro-DMP	V-APA-NFP		Conj	V-APA-NFP	Prep	N-GFS	Adj-GFS	V-PIM/P-3P	N-ANS

4442 [e]	166 [e]	1349 [e]	5254 [e]
pyros	aiōniou	diken	hypechousai
πυρὸς	αἰώνιου	δίκην	ὑπέχουσαι .
of fire	eternal	[the] penalty	undergoing
N-GNS	Adj-GNS	N-AFS	V-PPA-NFP