

Apostate's Judgment Jude 5-7

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.

Intro:

- I. Reminding you of what you already know.
 - A. But I want to remind you, though you once knew this,
 - B. Our minds and our souls are like leaking vessels.
 - 1. They need to be refilled on a regular basis of the good things of God.
 - 2. It is like eating.
 - a. Once you eat you are filled but in a few hours you will again be hungry.
 - b. Feeding people spiritually is compared to giving milk to babies.
 - (1) 1Pe 2:2 as newborn babes, desire the pure milk of the word, that you may grow thereby,
 - c. Or if they are mature, it is like feeding a grown-up a steak.
 - (1) Heb 5:14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.
 - C. So he is not telling them something they have never heard but something that they had once learned and still knew.
- II. Apostates # 1 - Israel in the wilderness.
 - A. The Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.
 - 1. Listen to Paul describe it.
 - 2. 1 Corinthians 10:1-13 (NKJV) 1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank

of that spiritual Rock that followed them, and that Rock was Christ. 5 But with most of them God was not well pleased, for *their bodies* were scattered in the wilderness. 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. 7 And do not become idolaters as *were* some of them. As it is written, "*The people sat down to eat and drink, and rose up to play.*" 8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; 9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; 10 nor complain, as some of them also complained, and were destroyed by the destroyer. 11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed lest he fall. 13 No temptation has overtaken you except such as is common to man; but God *is* faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear *it*.

B. Their advantages

1. These people had watched as God reduced Egypt to a third world power over a period of months by the plagues that He brought upon them.
2. They had been led through the Red Sea on dry ground which the Egyptians trying to do were all drowned.
3. They received the manna every morning.
4. There was a pillar of cloud to lead them by day and a pillar of fire by night.

C. Their failure.

1. When the 12 spies went into the land, 10 returned with a bad report and convinced the whole nation to not go, and they rebelled against God.
2. Although they had seen untold miracles and lived a miracle every day, their faith failed and they refused to believe.

D. Their punishment.

1. Therefore God caused them to wander in the wilderness until everyone over 20 on that day had died.
2. On average they had over 100 funerals a day.
3. **Hebrews 3:16-19 (NKJV)** ¹⁶ For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses? ¹⁷ Now with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness? ¹⁸ And to whom did He swear that they would not enter

His rest, but to those who did not obey? ¹⁹ So we see that they could not enter in because of unbelief.

III. Apostates # 2 the angels that sinned.

A. 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;

1. 2 Peter 2:4 (NKJV) 4 For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

B. Their advantages.

1. They are spirit beings created wise and powerful.
2. They were God's first creation, most scholars believe.
3. They had not sinful nature.
4. They had a positive holiness.
5. They were the closest to God and had seen all His marvelous works.

C. Their failure.

1. They left their original created purpose willfully and without regret.
2. These are the "sons of God" found in Genesis 6 who took on a human body and married women with whom they attempted to destroy the chance of a redeemer coming from the seed of the woman.
3. The phrase is used overwhelmingly for angels
 - a. Job 1:6
 - b. Job 2:1
 - c. Job 38:7
 - d. Daniel 3:25
 - e. Psalm 21:9
 - f. Psalm 89:6, 7
4. They were giants in the land, men of renown.

D. Their punishment.

1. These are separate from those who fell with Satan.
2. For these are now all confined to some sort of prison under eternal watch until the end of the world and the great white throne judgement.

IV. Apostates # 3 - The people of Sodom & Gomorrah.

- A. 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.
- B. Their advantages.
1. They lived a life of ease for they lived in one of the most fertile areas.
 2. They were rescued by Abraham from the people of Babylon.
 3. They had Lot and his family a righteous man.
 - a. 2Pe 2:7 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked
 4. The men of Sodom (lived in a land of great fertility, they had received some knowledge of God through the presence and teaching of Lot, they had been lately rescued from captivity by Abraham, yet they) followed the sinful example of the angels, and their land is still a prey to the fire, bearing witness to the eternal punishment of sin. Robertson Nicoll Greek New Testament
- C. Their failure.
1. Rather than honoring God and being thankful, they became vile in their lives.
 2. They would have sodomized the angels (who looked like men) that God sent to check out the city and to save Lot and his daughters.
 3. The Bible describes homosexual sex as "immoral" and "unnatural." Any attempt to label it merely as an "alternative lifestyle" contradicts the Bible. Several other passages talk about homosexuality (Leviticus 18:22; Romans 1:26-27; 1 Corinthians 6:9-11; and 1 Timothy 1:9-11). Life Application Bible Commentary - Life Application Bible Commentary – 1 & 2 Peter and Jude.
 4. It is interesting that in the parlance of our day sodomy is called homosexuality, adultery is called free love, the drunkard is a respected alcoholic, and the murderer is temporarily insane. Satan is doing a good job of indoctrinating the world with a new vocabulary. Nevertheless, sodomy in God's sight is gross immorality and the vilest sin of all. The fact that God has judged men in the past for sins of sensuality ought to be a warning to our generation. God will judge any civilization that moves too far in this direction, and I wonder if we haven't done just that. McGee, J. V. (1997). Thru the Bible commentary (electronic ed.) (Jud 7). Nashville: Thomas Nelson.
- D. Their punishment.
1. God destroyed them with fire.

2. So total was their destruction that they have never found even the ruins of those cities.
3. But the people are suffering the vengeance of eternal fire even yet today.

It is hard for the modern American to see God as someone to take vengeance. But here Jude has given us 3 Biblical examples. But the Bible has a number of warnings.

John 5. 14, 'Thou art made whole, sin no more, lest a worse thing come unto thee.'

Josh. 24. 20 'He will turn again, and do you hurt after he hath done you good.'

Joshua 23:15 (NKJV) 15 Therefore it shall come to pass, that as all the good things have come upon you which the LORD your God promised you, so the LORD will bring upon you all harmful things, until He has destroyed you from this good land which the LORD your God has given you.

(5) *After referring to the occasion of his letter, namely, the presence of apostate teachers in the visible organized church on earth (vv. 3, 4), Jude speaks of apostasy in Israel and among the angels, and the sins of Sodom and Gomorrha (vv. 5–7).*

“I will” is *boulomai* (βουλομαι), “a desire which springs from the reasoning faculties.” The words “though ye once knew this,” are an inadequate rendering of the Greek text here. The translation of the best Greek reading here, *eidotas hapax panta* (εἰδοτας ἅπαξ παντα) is, “knowing once for all, all things,” that is, all things which pertain to the context in which Jude is speaking. Mayor, commenting on the use of *hapax* (ἅπαξ) (once for all), says, “it suggests something of anxiety and upbraiding, which may be compared to the tone of St. Paul in writing Galatians,”

The instance to which Jude has reference is that of the Jews, after having been convinced by the spies of the truth of God’s assertion that the land of Canaan was a land flowing with milk and honey, most productive as proved by the grapes they brought out, yet refused to enter it, not trusting God to give them the land as He said He would do. This was apostasy, sinning with the eyes wide open, and could only be dealt with by the infliction of the death penalty. That generation died a physical death in the wilderness.

Translation. Moreover, after mature consideration, I desire to remind you, (who) know all things once for all, that the Lord, having saved the people out of Egypt, then destroyed those who did not believe.

(6) *From the apostasy of Israel, Jude turns to the sin of the angels. He describes them as those who “kept not their first estate.” The word “estate” is the A.V. translation of archē (ἀρχη). The word means first of all, “beginning.” Thus does the A.V. understand it. The angels left their first or original status as angels, their original position, to violate the laws of God which kept them separate from the human race, members of which latter race occupy a different category among the created intelligences than that of angels. Angels are a host. They do not reproduce themselves. There are the same number of angels today as there were when they were created. The human race reproduces itself. From a beginning of two individuals the race has grown to the proportions it is today.*

The second meaning of *archē* (ἀρχη) is derived from the first, namely, “sovereignty, dominion, magistracy,” the beginning or first place of power. The word is translated “principalities” in Ephesians 6:12, and refers to demons there. Thus, this meaning of *archē* (ἀρχη) teaches that these angels left their original dignity and high positions. *Archē* (?ρχη) is used in the Book of Enoch (12:4) of the Watchers (Angels) who have *abandoned the high heaven and the holy eternal place* and defiled themselves with women (Mayor).

This original state of high dignity which these angels possessed, Jude says, they did not keep. The verb is *tēreō* (τηρεω), “to guard.” The verb expresses the act of watchful care. That is, these angels did not fulfil their obligation of carefully guarding and maintaining their original position in which they were created, but transgressed those limits to invade territory which was foreign to them, namely, the human race.

They left their own habitation. “Habitation” is *oikētērion* (οἰκητηριον), “a dwelling-place,” here, heaven. “Their own” is *idion* (ἰδιον), “one’s own private, personal, unique possession,” indicating here that heaven is the peculiar, private abode of the angels. Heaven was made for the angels, not for man. It is the temporary abode of the departed saints until the new heavens and new earth are brought into being, but man’s eternal dwelling-place will be on the perfect earth (Rev. 21:1–3). “Left” is *apoleipō* (ἀπολειπω). The simple verb *leipō* (λειπω) means “to leave.” The prefixed preposition *apo* (ἀπο) makes the compound verb mean “to leave behind.” These angels left heaven behind. That is, they had abandoned heaven. They were done with it forever. The verb is aorist in tense which refers to a once-for-all act. This was apostasy with a vengeance. They had, so to speak, burnt their bridges behind them, and had descended to a new sphere, the earth, and into a foreign relationship, that with the human race, foreign, because the latter belongs to a different category of created intelligences than they.

These angels are reserved in everlasting chains under darkness. “Reserved” is *tēreō* (τηρεω), and is in the perfect tense. That is, they have been placed under a complete and careful guard, with the result that they are in a state of being under this complete and careful guard continually.

These angels are carefully guarded in everlasting chains. “Chains” is *desmos* (δεσμος), “a band or bond.” The word does not indicate that the angels are chained, but that they are in custody, detained in a certain place. The custody is everlasting. The Greek word is *aidios* (αἰδιος), “everlasting.” “Darkness” is *zophos* (ζοφος), “darkness, blackness,” used of the darkness of the nether world. “Unto” is *eis* (εἰς) which can very well be translated here, “with a view to.” That is, these angels are in the custody of God, carefully guarded with a view to “the judgment of the great day.” That day will be the Day of the Lord, more specifically, the time of the Great White Throne Judgment (Rev. 20:11–15). Peter in his second epistle (2:4), tells us that the place of their present incarceration is Tartarus, the prison house of fallen angels. He mentions them again in his first epistle (3:19, 20), and the fact that our Lord, between His death and resurrection, went there and made a proclamation to them. Please see treatment of this subject in the author’s book, *First Peter in the Greek New Testament*, pp. 97–106.

Translation. And angels who did not carefully guard their original position of preeminent dignity, but abandoned once for all their own private dwelling-place, with a view to the judgment of the great day, in everlasting bonds under darkness, He has put under careful guard.

(7) *This verse begins with hos (ὅς), an adverb of comparison having the meanings of “in the same manner as, after the fashion of, as, just as.” Here it introduces a comparison showing a likeness between the angels of verse 6 and the cities of Sodom and Gomorrha of this verse. But the likeness between them lies deeper than the fact that both were guilty of committing sin. It extends to the fact that both were guilty of the same identical sin. The punctuation of the A.V. is misleading, as an examination of Greek text discloses.*

The A.V. punctuation gives the reader the impression that Sodom and Gomorrha committed fornication and that the cities about them committed fornication in like manner to the two cities named. The phrase “in like manner” is according to the punctuation construed with the words “the cities about them.” A rule of Greek grammar comes into play here. The word “cities” is in

the nominative case. The words “in like manner” are in the accusative case and are classified as an adverbial accusative by Dana and Mantey in their *Manual Grammar of the Greek New Testament* (pp. 91, 93). This latter construction is related syntactically, not with a word in the nominative case but with the verbal form in the sentence. All of which means that the words “in like manner” are related to the verbal forms, “giving themselves over to fornication” and “going after strange flesh.” In addition to all this, the Greek text has *toutois* (τούτοις), “to these.” Thus, the translation should read, “just as Sodom and Gomorrha and the cities about them, in like manner to these, having given themselves over to fornication and having gone after strange flesh.” The sense of the entire passage (vv. 6, 7) is that the cities of Sodom and Gomorrha 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* (ἕτερος), “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. This takes us back to Genesis 6:1–4 where we have the account of the sons of God (here, fallen angels), cohabiting with women of the human race. For a discussion of this subject, the reader is referred to the author’s volumes, *First Peter in the Greek New Testament* (pp. 97–107), and *The Practical use of the Greek New Testament* (pp.31–35).

The words describing both the sin of the angels and of the inhabitants of Sodom and Gomorrha, “giving themselves over to fornication” are the translation of *ekporneuō* (ἐκπορνεύω). The prefixed preposition *ek* (ἐκ) indicates in the usage of the word a lust that gluts itself, satisfies itself completely. The force of *ek* (ἐκ) which itself means “out,” is “out and out.” It signifies a giving of one’s self utterly. The words “strange flesh,” that is, flesh of a different and in this case an opposite (diametrically opposed) nature, speak of the angels’ intercourse with women, the latter being forbidden flesh. The sin of the angels was against nature. In the case of the cities mentioned, it was the sin which Paul mentions in Romans 1:27, a departure from the natural use and against nature.

Just as the incarceration of the fallen angels is an example of God’s judgment upon sin, so the cities of Sodom and Gomorrha, “are set forth as an example, suffering the vengeance of eternal fire.” “Are set forth” is *prokeimai* (προκειμαι). The verb means “to lie exposed,” and is used in classical writings of food on the table ready for the guests, and of a corpse laid out for burial. The word “example” is *deigma* (δειγμα), from the verb *deiknumi*, “to display or exhibit.” The noun therefore refers to something which is held up to view as a warning.

“Suffering” is *hupechō* (ὑπεχω), “to hold under, to put under,” metaphorically, “to sustain, undergo.” Vincent says, “The participle is present, indicating that they are suffering to this day the punishment which came upon them in Lot’s time.” The reference to these cities is not therefore limited to the ruins of the literal cities, but to the inhabitants who right now are suffering in Hades. The rich man in Hades (Luke 16:22–24) is another instance of the lost who are now in conscious suffering, awaiting the Great White Throne Judgment and everlasting suffering in hell. For a discussion of Hell, Hades, and Tartarus, consult the author’s book, *Treasures in the Greek New Testament* (pp. 44–46).

“Vengeance” is *dikē* (δικη), “justice, a judicial decision, especially, a sentence of

condemnation, execution of sentence, punishment.” Vincent suggests “punishment” rather than “vengeance” as the most appropriate word. The same authority states that the best modern expositors render, “are set forth as an example of eternal fire, suffering punishment.” He quotes Lumby as saying, “A destruction so utter and so permanent as theirs has been, is the nearest approach that can be found in this world to the destruction which awaits those who are kept under darkness to the judgment of the great day.” “Eternal” is *aiōnios* (αἰώνιος), here better rendered “everlasting” rather than “eternal” since the suffering has a beginning but no ending.

Translation. Just as Sodom and Gomorrhah and the cities about them, in like manner to these, having given themselves out and out to fornication and having gone off to a different kind of flesh, are set forth as an exhibit, undergoing the punishment of everlasting fire.¹

¹ Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: For the English reader* (Jud 4–7). Grand Rapids: Eerdmans.