

Expose of the False Teachers (vv. 5-16)

Three Negative Examples (vv. 5-7)

The Exodus Generation (v. 5)

VERSE 5 Now I desire to remind you (δὲ βούλομαι Ὑπομνήσαι ὑμᾶς [*conj., de, + pres.dep.ind.1.s., boulomai, desire, + aor.act.infin., ὑπομιμνήσκω, hupomimnesko, remind, + pro.acc.p., su*]), **though you know all things once for all** (εἰδότες ὑμᾶς πάντα ἅπαξ [*pf.act.pt.acc.m.p., oida, know, + pro.acc.p., su, + adj.acc.nt.p., pas, all, + adv., hapax, once for all*]), **that the Lord, after saving a people out of the land of Egypt** (ὅτι [ὁ] κύριος σώσας λαὸν ἐκ γῆς Αἰγύπτου [*conj., hoti, + def.art.w/n.m.s., kurios, lord, + aor.act.pt.n.m.s., sozo, save, + acc.m.s., laos, people, + prep.w/gen.f.s., ge, earth; land, + gen.f.s., Aiguptos, Egypt*]), **subsequently destroyed those who did not believe** (τὸ δεύτερον ἀπώλεσεν τοὺς μὴ πιστεύσαντας [*def.art.w/adj.acc.nt.s., deuterios, second; afterward; “subsequently”, + aor.act.ind.3.s., ἀπόλλυμι, apollumi, destroy; perish {pass.}, + def.art.w/aor.act.pt.acc.m.p., pisteuo, believe, w/neg.*]).

ANALYSIS: VERSE 5

1. After introducing his opponents, Jude proceeds to demonstrate what will happen to such men.
2. He does so by drawing upon three instances of divine judgment from the O.T.
3. All this he says by way of a reminder: “Now I intend to remind you”.
4. He assumes a general knowledge of O.T. history on their part, which was previously taught them by their teachers.
5. This is reflected in his observation “though you know all things”.
6. The perfect participle “know” refers to their comprehension of the historical facts relative to these three examples, as well as their comprehension of the spiritual lessons each example affords.
7. Jude simply triggers their spiritual frame of reference and makes application to the present assault upon the integrity of the faith of positive volition.
8. The adverb “once for all” occurs in the Greek sentence after “the Lord” ([ὁ] κύριος).
9. It is translated in the English versions with the preceding phrase, suggesting that they “once” knew “all things”.
10. The NKJV renders the phrase “though you once knew all things”, indicating that they had apparently forgotten these incidents and their attendant lessons.
11. There is no warrant for such an exegesis.
12. The Greek syntax is against these renditions.
13. The adverb is used in the N.T. in the sense of “once”, as strictly a numerical concept in the sense of one time (2Cor.11:25), and of something done uniquely, as in “once for all”, as in Heb.9:28.
14. Following the latter usage here, the phrase makes perfect sense, as the Exodus from Egypt was a unique event, or a one-of-a-kind event.

15. The phrase containing “once for all” would read: “that the Lord, once for all having saved a people out of the land of Egypt...”.
16. In this phrase Jude summarizes all the details involved in this unprecedented and spectacular deliverance, simply because these early Christians had been taught so well.
17. He refers to the Jewish race of the time as simply “a people”.
18. The Jewish population at the time lived in the NE delta region of Egypt known by the name Goshen where they had resided in segregation from the Egyptians since the days of Jacob (Gen.45:10; 46:28,29,34; 47:1,4,6).
19. The Jewish people came out of Egypt in accordance with the prophecy of Gen.15:13,14.
20. This prophecy specified that the Jewish people would be aliens and slaves in a land that was not theirs for 400 years.
21. It further specified that God would judge the oppressor nation and deliver His people with “many possessions” (see Ex.11:2,3; 12:35,36).
22. Egypt, the most powerful and glamorous nation at the time of the Exodus (1446BC), was reduced to a shambles via ten plagues, the defeat of Pharaoh and his forces at the Red Sea crossing, and the subsequent 400 year Hyksos/Amalakitite oppression.
23. This was punishment for the anti-Semitism and genocide sponsored by the dynasty in power (Ex.1:8, 22).
24. Israel was spared the 10 plagues, as they were all supernaturally conceived and monitored (Ex.8:22; 9:26).
25. After the tenth plague, Pharaoh granted permission for Israel to leave.
26. Israel left the border of Egypt and moved NNW along the King’s Highway until God told Moses to turn south into the Sinai, where they finally arrived at the beach at Nuweiba on the Gulf of Aqaba.
27. The adult male population (20 years old and up) is specified as about 600,000 (Ex.12:37; cp. 38:26, where the exact number is given as 603,550).
28. This means that there were some 2 to 3 million people, counting women and children (also livestock), who crossed the Aqaba branch of the Red Sea into Arabia/Midian (see Ex.12:37,38).
29. The males who were 20 years and older were the Exodus Generation.
30. They were believers, but negative believers (Ps.106:12ff; Ex.14:31).
31. God made a distinction between His people and the Egyptians, who were unbelievers (Ex.11:7), and the fact that the Israelites escaped the curse of the tenth plague (Ex.12:26-28).
32. The events at the crossing of the Red Sea are used to symbolize the baptism of the HS and union with Christ (1Cor.10:1,2), another indication of their Ph1 status.
33. The drinking of water from the Rock further symbolized the possession of eternal life (1Cor.10:3).
34. The physical deliverance of the people foreshadows Ph1 deliverance.
35. All who left Egypt, even the weak, made it across the land bridge at Aqaba.
36. Yet Jude reports that “after delivering” the Israelites, they were “subsequently destroyed” (aor.act.ind.3.p., *apollumi*).
37. Another translation: “afterwards (adj., *deuteros*, a number, “second”; in a succession of events, as here, “afterwards”) those who did not believe perished”.
38. In Ex.14:31 it says that “When Israel saw the great power which Yahweh had used against the Egyptians, the people feared Yahweh, and they believed in Yahweh and in His servant Moses”.

39. The unbelief Jude speaks of is their negative volition towards the ministry of Moses during the years of their desert sojourn.
40. It was specifically the Exodus Generation that failed to trust God and who, in their persistent unbelief, came under the sin unto death (Deut.2:14-16; Josh.5:6).
41. Israel wandered in the wilderness for forty years, and over that period of time, God killed off that generation of over 600,000 men with the exception of two positive believers – Joshua and Caleb (603,550 minus 2 = 603,548; see Num.14:24).
42. Following the evil majority report of the twelve spies, God took an oath by Himself that the Exodus Generation was to die off before they could enter the land of promise (Deut.1:34-46).
43. Israel faced ten tests over the first two years of their wanderings, culminating in the test associated with spying out the land, and they flunked them all (Num.14:6-22).
44. The tenth test was the final straw.
45. The ten tests include:
 - a. The too much water test on the west shore of the Red Sea (Ex.14:11-12).
 - b. The wrong kind of water test at Marah (Ex.15:23,24).
 - c. The no food test in the wilderness of Sin (Ex.16:2ff).
 - d. The two-part specific instructions test in connection with the gathering of the manna (Ex.16:20,27).
 - e. The no water test at Rephidim (Ex.17).
 - f. The absent leader test at Sinai (Ex.32:7).
 - g. The same routine test at Taberah (Num.11:1,2).
 - h. The self-control test at Kibroth-hattaavah (Num.11:33).
 - i. The evil report test at Kadesh (Num.14 cp. 13:25-33).
46. According to the number of days the spies were on patrol was the number of years Israel was to remain in the wilderness (Num.14:33-35).
47. During that forty-year period, God administered the SUD to that generation, minus the two exceptions (Num.26:63-65).
48. Scripture in various places bears witness to the destruction (SUD) of that formative generation and the reasons (Pss.78:8-53; 95:6-11; 106:6-27; 1Cor.10:5-11; Heb.3:16-19; 4:1,2).
49. The question posed by this verse is, how does the physical destruction of that generation apply to the judgment of the unbelievers who are profiled in Jude and Second Peter?
50. The Exodus Generation was guilty of the same kinds of vices.
51. They denied the Lord who delivered them.
52. They practiced idolatry even at Sinai.
53. They engaged in immorality.
54. They were malcontents and insubordinate to authority.
55. These things are more or less the venue of the false teachers of Jude and Second Peter.
56. They continually put God to the test and He had to respond in wrath.
57. They acted more like unbelievers than believers.
58. The answer to the question is that, if God was compelled to act so harshly with believers, how much more will He come against unbelievers who actively seek to subvert the truth (see 1Pet.4:17,18).
59. They face not only the prospect of the SUD, but eternal retribution.
60. Like those of the Exodus Generation, God picks off the heretics one by one.

61. Men who have been the most ardent and high profile enemies of the faith often have miserable lives and deaths.