

SIGNS OF APOSTASY

JUDE 1:3

3 ¶ Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

JUDE 1:4

4 For there are certain men **crept in unawares**, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

JUDE 1:5

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, **having saved** the people out of the land of Egypt, afterward **destroyed them** that believed not.

JUDE 1:6

6 And the angels which **kept not their first estate, but left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

[STOP]

JUDE 1:6

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains **under darkness** unto the judgment of the great day.

JUDE 1:7

7 Even as Sodom and Gomorrhah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

JUDE 1:8

8 ¶ Likewise also these filthy dreamers defile the flesh, **despise dominion**, and speak evil of dignities.

And speak evil of dignities; spiritual governors, leaders, *dignities*, because of the honorable titles given them, and gifts bestowed on them.

The word rendered dignities here, **(doxa)** means properly honor, glory, splendor; **then that which is fitted to inspire respect;** that which is dignified or exalted. It is applied here to men of exalted rank; and **the meaning is, that they did not regard rank, or station, or office--thus violating the plainest rules of propriety and of religion.**

III JOHN 1:9

9 ¶ I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

"The name Diotrephes is very rare, meaning Zeus-reared, nursling of Zeus, and was only to be found in noble and ancient families." This suggests that he might have been wealthy or of high social standing. With it, however, he was proud, arrogant and insensitive.

Zeus was the chief of the gods in the Greek pantheon (pan-theon). The custom in the early Church was for a Christian Greek to discard his pagan name and take a Christian name at his baptism, the Christian name often being descriptive of his Christian character, such as is seen in the case of Epaphroditus, whose name means "charming." He was a charming Christian. Diotrephes had never changed his name, although he was a professing Christian, and a member of the local church of which Gaius was a member.

III JOHN 1:9

9 ¶ I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

III JOHN 1:10

10 Wherefore, if I come, I will remember his deeds which he doeth, ***PRATING** against us with ***MALICIOUS words**: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and **casteth them out of the church**.

PRATING: phluareo {floo-ar-eh'-o}
to utter nonsense, talk idly, prate; to bring forward idle accusations, make empty charges; to accuse one falsely with malicious words

MALICIOUS: poneros {pon-ay-ros'}
Evil, wicked, pressed and harassed by labours, bad, of a bad nature or condition.

JUDE 1:9

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

GILL SAID:

Yet Michael the archangel,... By whom is meant, not a created angel, but an eternal one, the Lord Jesus Christ; as appears from his name Michael, which signifies, "who is as God": and who is as God, or like unto him, but the Son of God, who is equal with God? and from his character as the archangel, or Prince of angels, for Christ is the head of all principality and power; and from what is elsewhere said of Michael, as that he is the great Prince, and on the side of the people of God, and to have angels under him, and at his command. **So Philo the Jew calls the ancient Word, firstborn of God, the archangel.**

The word archangel is never found in the plural number in the sacred writings. There can be properly only one archangel, one chief or head of all the angelic host.

JUDE 1:9

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

REVELATION 1:18

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

DEUTERONOMY 34:5

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

DEUTERONOMY 34:6

6 And **HE** buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

JUDE 1:9

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, **durst not bring against him a railing accusation, but said, The Lord rebuke thee.**

A railing accusation (krisin blasfeemias)

Literally, "**a judgment of railing;**" a sentence savoring of rebuking his dignity. Michael remembered the high estate from which he fell, and left his sentence to God.

JUDE 1:10

10 But **these *SPEAK** evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

SPEAK: blasphemeo {blas-fay-meh'-o}
Blaspheme, to speak reproachfully, rail at, revile,

II PETER 2:10

10 ¶ But chiefly them that walk after the flesh in the lust of uncleanness, and ***DESPISE *GOVERNMENT**. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

DESPISE: kataphroneo {kat-af-ron-eh'-o}
to condemn, despise, disdain, think little or nothing of

GOVERNMENT: kuriotes {koo-ree-ot'-ace}
Dominion, power, lordship; in the NT: one who possesses dominion

I TIMOTHY 5:17

17 ¶ Let the ***ELDERS** that ***RULE** well be counted worthy of **double honor**, especially they who labour in the word and doctrine.

ELDERS: presbuteros {pres-boo'-ter-os}
a term of rank or office, among the Christians, those who presided over the assemblies (or churches) The NT uses the term bishop, elders, and presbyters interchangeably

RULE: proistemi {pro-is'-tay-mee}
Maintain, be over, to set over, to superintend, preside over, to be a protector or guardian; to give aid

I TIMOTHY 5:18

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

I TIMOTHY 5:19

19 Against an elder receive not an accusation, but before two or three witnesses.

HEBREWS 13:17

17 ***OBEY** them that have the ***RULE** over you, and **submit yourselves: for they watch for your souls**, as they

that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

OBEY: peitho {pi'-tho}

to have faith: in a thing; to believe; to be persuaded of a thing concerning a person, to listen to, obey, yield to, comply with, to trust, have confidence,

RULE: hegeomai {hayg-eh'-om-ahee}

to be a leader; to rule, command; to have authority over; a prince, overseers or leaders of the churches;

HEBREWS 13:24

24 Salute all them that **have the rule over you**, and all the saints. They of Italy salute you.

II PETER 2:10

10 ¶ But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, ***SEFWILLED**, they are **not afraid to speak evil of dignities**.

SEFWILLED: authades {ow-thad'-ace}

self-pleasing, self-willed, arrogant

II PETER 2:11

11 Whereas angels, which are greater in power and might, bring not ***RAILING** accusation against them before the Lord.

RAILING: blasphemos {blas'-fay-mos}

Blasphemous, blasphemer, speaking evil, slanderous, reproachful, railing, abusive

I PETER 3:8

8 ¶ Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

I PETER 3:9

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

I PETER 3:10

10 For he that will love life, and see good days, **let him refrain his tongue from evil, and his lips that they speak no guile:**

II PETER 2:11

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

II PETER 2:12

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

Creatures of instinct translates the one Greek word Physika, "belonging to nature." They followed their natural desires. Like animals in a jungle, their only value was in being caught and destroyed

JUDE 1:10

10 But these speak evil of those things which they know not: but what they know naturally, **as brute beasts**, in those things they corrupt themselves.

JUDE 1:11

11 Woe unto them! for they have gone in **the way of Cain**, and ran greedily after **the error of Balaam** for reward, and perished in the **gainsaying of Core**.

JUDE 1:12

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

