

## Jude Class Schedule

12/5/2021	Jude 1:8-11	Sins of Apostasy
12/12/2021	Jude 1:12-13	Description of Apostasy
12/19/2021	Jude 1:14-16	Doom of Apostasy
12/26/2021	no Class	
1/2/2022	no Class	
1/9/2022	Jude 1:17-19	Contend by Recall of God's Word
1/16/2022	Jude 1:20-21	Contend by Keeping Yourself in God's Love
1/23/2022	Jude 1:22-23	Rescue Who You Can
1/30/2022	Jude 1:24-25	Conclusion

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## Outline\*

### Warnings against false teachers vv. 5-16

#### A. Previous failures vv. 5-7

1. The example of certain Israelites v. 5
2. The example of certain angels v. 6
3. The example of certain pagans v. 7

#### B. Present failures vv. 8-16

1. The nature of the error vv. 8-9
2. The seriousness of the error vv. 10-13
3. The consequences of the error vv. 14-16

\* Constable 2

<sup>8</sup> Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

<sup>9</sup> But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"

<sup>10</sup> But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

<sup>11</sup> Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

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:8a Likewise indeed also these dreaming ones Interlinear

**likewise** – *homoios* - in the same way

**indeed** - *mentoi* - a particle of affirmation and often of opposition, meaning but yet or nevertheless

*mentoi* expresses the fact:

- that though they have these fearful examples before them - yet they persist in their sin Vincent

**these** – a pronoun that identifies the false teachers

**dreaming ones** - *enupniazō* - to dream (a present participle)  
metaphorically it is "to be beguiled with sensual images and carried away to an impious course of conduct." Thayer

The remainder of the verse tells us of their sins.

4

:8b these dreaming ones on the one hand defile the flesh,  
on the other reject lordship and blaspheme glorious beings

Interlinear

Now we have the “*men – de*” structure in this verse:

- called a point-counterpoint set
- The first point [*men*] is setting up the second point [*de*] which is the biblical author’s emphasis in the construction.

Steve Runge

these dreaming ones on the one hand [*men*] defile the flesh

defile - miainō - to pollute, contaminate, soil used of moral and physical defilement," Jude 1:8

- 2 Pet 2:10a and especially those who indulge the flesh in its corrupt desires ---

5

:8b on the one hand defile the flesh, on the other reject lordship and blaspheme glorious beings

Interlinear

on the other [*de*] reject lordship and blaspheme glorious beings

reject lordship - reject authority and government Amplified

- 2 Pet 2:10a and especially those who indulge the flesh in *its* corrupt desires and despise authority

blaspheme glorious beings - and revile and libel and scoff at [heavenly] glories (the glorious ones)

Amplified

- 2 Pet 2:10b daring, self-willed, they do not tremble when they revile angelic majesties
- They substituted the unreal world of their fancies for the real world of divine truth and righteousness.

Constable

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<sup>9</sup> But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you.”

- The story here [v:9] narrated is taken from the apocryphal *Assumption Moses* - dealing with the funeral of Moses.
- Jude now presents the case of Michael the archangel, and his treatment of a fallen angel, Satan. Wuest
- Michael would not treat the devil flippantly or reply to him rudely. How much more then should the false teachers submit to and respect God? Constable
- Even though the devil was motivated by malice and Michael recognized that his accusation was slanderous, he could not himself dismiss the devil's case, because he was not the judge. Constable
- 2 Pet 2:11 Whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.

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<sup>10</sup> But these men [on the one hand] revile the things which they do not understand; and [on the other hand] the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

these men – false teachers

now another “*men – de*” structure in this verse

on the one hand: revile the things which they do not understand

do not understand or do not know [*oida*] (perfect tense):

- they did not know is the past and continue not to know it into the present – permanent state of not knowing
- The things the false teachers did not understand but reviled probably refer to aspects of God's revealed will that they chose to reject. Vincent
- *oida*, is speaking of mental comprehension and knowledge Vincent

Vincent

<sup>10</sup> But these men [on the one hand] revile the things which they do not understand; and [on the other hand] the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

on the other hand: the things which they know by instinct, like unreasoning animals, by these things they are destroyed the things – not same things they reviled

know – *epistamai* - refers to palpable things, objects of senses, the circumstances of sensual enjoyment Vincent

by instinct - *physikōs* - naturally, by nature [fallen nature]

like unreasoning animals or like irrational beasts – gives prominence to the bestial element

- Here Jude refers to the false teachers as in a class with unreasoning animals. Wuest

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<sup>10</sup> But these men [on the one hand] revile the things which they do not understand; and [on the other hand] the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

by these things they are destroyed [by means of corrupting]

- Their way of life is to allow the instincts they share with the beasts to have their way; their gospel is a gospel of the flesh. Constable
- Jude describes men who have lost all sense of, and awareness of, spiritual things, and for whom the things demanded by the animal instincts of man are the only realities and the only standard. Constable

2 Pet 2:12 But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed.

10

<sup>11</sup> Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

woe to them - is a judgment of doom upon them and it is the opposite of a blessing      Constable

- Isa 3:11 Woe to the wicked! It will go badly with him, For what he deserves will be done to him.
- Isa 5:21 Woe to those who are wise in their own eyes And clever in their own sight!
- Isa 5:20 Woe to those who call evil good, and good evil; Who substitute darkness for light and light for darkness; Who substitute bitter for sweet and sweet for bitter!
- 1 Cor 9:16 For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.

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<sup>11</sup> Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

For they have gone the way of Cain

Gen 4:5b So Cain became very angry & his countenance fell.

<sup>6</sup> Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"

<sup>7</sup> "If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

<sup>1</sup> John 3:12 not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

- It was the way of pride.
- Cain wanted to earn a relationship with God by his works, and he became a hateful murderer.      Constable

12

<sup>11</sup> Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

*rushed in to the error of Balaam for pay* Interlinear

*rushed* - *ekchéō* - spoken metaphorically of a passion or direction of the mind, to rush into, give oneself up to

What is *the error of Balaam*?

*error-plane* - a wandering, a forsaking of the right path

The two ways in which Balaam went astray:\*

1. Balaam went wrong because he allowed himself to hanker after gain and so lost communion with God.
2. He abused his great influence and his reputation as a prophet, to lead astray the Israelites by drawing them away from the holy worship of Jehovah to the impure worship of Baal Peor.

\* Wuest/Mayor

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<sup>11</sup> Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

*verses on the error of Balaam:*

2 Peter 2:15 forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness;

Num 31:16 "Behold, these [Midianites] caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD.

Balaam stands for two things. (a) He stands for the covetous man, who was prepared to sin in order to gain reward.

Constable

(b) He stands for the evil man, who was guilty of the greatest of all sins—the sin of teaching others to sin.

14

<sup>11</sup> Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

**perished** - *apollymi* - signifies "to destroy utterly" in middle voice, "to perish"

What is **the rebellion of Korah**

Num 16:1 NOW KORAH son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram sons of Eliab, and On son of Peleth, sons of Reuben, took men,

<sup>2</sup> And they rose up before Moses, with certain of the Israelites, 250 princes *or* leaders of the congregation called to the assembly, men well known *and* of distinction.

<sup>3</sup> And they gathered together against Moses and Aaron, and said to them, [Enough of you!] You take too much upon yourselves, seeing that all the congregation is holy, every one of them, and the Lord is among them. Why then do you lift yourselves up above the assembly of the Lord?      Amplified <sub>15</sub>

<sup>11</sup> Woe to them! For they---**perished in the rebellion of Korah**

Num 16:31 As he [Moses] finished speaking all these words, the ground that was under them split open;

<sup>32</sup> and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with *their* possessions.

<sup>33</sup> So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly.

<sup>34</sup> All Israel who *were* around them fled at their outcry, for they said, "The earth may swallow us up!"

<sup>35</sup> Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense.

## Final Thoughts



Here is an example of a modern-day false teacher:

This man was a retired bishop of the Episcopal Church from 1979-2000.

He claimed to be a Christian, but denied just about all of the key doctrines of the faith including Biblical sexual teachings, the virgin birth, and the resurrection of Jesus Christ.

He ordained many practicing male and female homosexuals in the Episcopal Church and felt that gay marriage was as honorable as marriage between a man and a woman.

## Final Thoughts



He was amazed that anyone in this day would believe the Bible was the word of God (of course his idea of God is very murky and definitely did not believe in a personal God).

He said there were no absolutes, no miracles, no heaven or hell, and that science was far superior to the Bible.

He said that the Gospels portray Jesus as narrow-minded, vindictive, and hypocritical.

He authored more than a dozen books including "Why Christianity Must Change or Die" while during his tenure as bishop, his diocese lost more than 40% of their membership – very similar to what is happening to the Episcopal Church in the USA.

He died in September of this year at age 90 (the Lord gave him plenty of time to change his mind), but as far as anyone can tell, never repented of his heresies.