

# Jude 1:8-11 (Teaching)

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Date: 23 November 2022

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[ 0 : 00 ] Slowly making our way through Jude, but that's okay. Whether it be slow or quick. Last week, we got through verse seven and we saw three examples or things, I should say examples, the things that Jude brought to the remembrance of the people that he was writing to and just like James Jude was writing to believers in Christ.

That's something that we need to keep in mind as we read this. He's writing to believers in Christ. Now, this entire section that we've been going through here, whose remembrance is he putting these things into?

He's putting the remembrance into the minds of the believers in Christ at the church. But who is he talking about during all this?

We know who he's talking to, the church, but who is he talking about? He's talking about these certain men that have crept in unawares. That's something else that we need to keep in mind as we read this.

He brings that up in verse four and he says, for there are certain men who have crept in unawares who are before of old, who are ordained to this condemnation. Ungodly men turn the grace of our God into lasciviousness and deny the only Lord God and our Lord Jesus Christ.

[ 1 : 23 ] And then he goes into putting these things into remembrance of how God brought the Israelites up out of Egypt and he brings up the angels that failed, the fallen angels, the ones that rebelled against God.

And he brings up Sodom and Gomorrah, of course. And these are the things he's putting into remembrance, but remember he's talking to the church and he's talking about these men, these certain men that have crept in unawares.

So we'll pick up in verse eight, the book of June. He says likewise, also these filthy dreamers defile the flesh, despise dominion and speak evil of dignities.

So he put forth just before this, and a couple of verses before this, he's put forth a triad of remembrances. As I've already said, the Israelites, God bring them up out of Egypt and the angels that are reserved into chains and darkness and God overthrowing Sodom and Gomorrah.

That was a triad or a triplet. He put forth three things and in this verse here, he says, likewise these filthy dreamers defile the flesh, that's one despise dominion, that's two and speak evil of dignities, that's three.

[ 2 : 43 ] And every one of these can be used in what he's saying here in this verse. The three examples or three remembrances that Jude gave there.

He says they defile the flesh, but he calls them filthy dreamers. Now, if you notice in your King James Bible, the word filthy there is in italics, that means that it wasn't in the original transcripts that were used at something that was added by the people that were compiling this together.

Anything that you see in italics, it's something that was added by the ones that were translating from the original Greek into our English version.

But regardless, even if you take that out, I'm not taking away or writing to the word of God, I was giving you an example. If you take that out, it would say likewise also these dreamers.

Dreamers was there, it was there in the original. And what kind of dreamers is he talking about?

Once again, we're talking about certain men that were crept in unawares.

[ 3 : 49 ] And they had turned the grace of God into lasciviousness, and they turned it into filth and the nastiness and into wickedness. The grace of God, they had done this to. But he calls them dreamers.

He says these dreamers defile the flesh. Now, is he talking about false prophets that had had some dreams and they had gone to these churches or the assemblies or to individual Christians or where

in the case this?

And expounded these dreams that they had had to them that had nothing to do with God. I don't know if that's what he's talking about or not. That's the view that some people take is that he's talking about dreamers and folks and stuff like that goes on right now.

People, in particular in the charismatic movement. People have a dream about walking down a sidewalk and they'll turn it into something more spiritual and something more holy and something that it's not.

And they'll go and they'll tell congregations this. And they'll sell tickets to arenas to tell people this. And they do all kinds of wicked things with something more than a simple dream.

[ 4 : 59 ] Has God used dreams in the past to talk to his people? Absolutely, he has. There's a count upon a count in the scripture of that happening. But just because we have a dream doesn't mean it's from God.

That doesn't mean, I've had some dreams and I know everybody in here has had some dreams that couldn't have been from God. There's no way God would have sent those dreams. And everyone else has had that, but is that what Jude is talking about here, writing to these people?

We don't know for sure. We don't know for certain. He could just be referring to them as dreamers as far as their dreaming of, or their fantasizing about having their part in the church, about changing people's minds within the congregation.

That could have been what he was talking about. I don't know for certain what he was saying. All I know is that he called them dreamers. And that the context that this is in, the translators for this thought that filthy dreamers would fit a whole lot better to keep us within the context of these certain men that are cryptic and unaware, turning the grace of God into lasciviousness.

But he says that they defile the flesh. What is defiling the flesh? God carries a number of different meanings. But beings, we just came out of a verse talking about Solomon Gamora.

[ 6 : 29 ] And we know that what sin was prevalent there, what the only sin that Solomon Gamora was guilty of, homosexuality, wasn't the only sin they were guilty of, but it was a prevalent sin there.

I mean, there were angels that went in under a lot, and the men of the city surrounded Lot's house wanting to have relations with those angels. Now they weren't angels like you and I picture.

They wouldn't have had a halo over their head or it had the glory of God shining off of them or anything like that. But they were in the form of men and they were in Lot's house.

But the men of the city of Sodom, they surrounded Lot's house to defile their own flesh with these men that had come into Lot's house.

Now, beings that we just came out of that verse, that's a very good possibility that that's the particular defiling of the flesh that Jude was getting at.

[ 7 : 33 ] But folks, there's other ways to defile the flesh. We defile the flesh just by thinking. We defile, and how do we do that? Because normally when we think about something, we'll act on it.

And when we think on sin, that's sinful enough. But if we think about it long enough, it drives a desire, it drives a lust within our minds.

And sooner or later, that's going to sink down from your mind into your heart. And once it's into your heart, chances are you're going to act on it. It'll almost be like you can't help yourself until you act on that sin.

That's defiling your flesh. It defiles your mind, it defiles your heart, it defiles your flesh, it defiles your whole being. And God created these bodies, God created us human beings to be a temple of the Holy Spirit, to indwell us with the Holy Ghost of God.

And if we're defiling our flesh, we're defiling the very temple that God meant for us to be, for him. That goes for saving lost people alive. Lost people, they defile their flesh constantly.

[ 8 : 42 ] Because their mind is constantly defiled, their heart is constantly defiled. Therefore, their flesh will be constantly defiled. But us saved people, we're the ones that are supposed to put forth an effort to keep ourselves clean.

I understand that salvation, God saves us, He cleans us up, He makes us whole. He washes us in the blood of Jesus Christ. But there is scripture upon scripture in this book that I'm holding, in this book that you all have, that shows that we are to put forth our own effort to keep ourselves unspotted from the world.

We read that, the last book that we went through, we read that in James, that charge is laid on us by God to keep ourselves unspotted from the world.

If we're keeping ourselves unspotted from the world, it means don't defile your flesh. Don't defile your flesh. But these certain men crept in unaware. They're guilty of defiling their flesh.

They despise dominion according to what Jude writes here. What is despising dominion? They despise authority. They despise the authority of God.

[ 9 : 52 ] They despise the authority of the people that God has placed in churches or in the assemblies that these people were going into, these certain men crept in, unaware.

They despise dominion. That's what the angels, a couple of verses before this, were guilty of. They despised the dominion of God. They despised the authority of God.

That's why when Satan rose up and cried, when Lucifer rose up and cried, and he carried a third of the angels with him, why was that?

It's because they despised dominion. They didn't like who was in charge. And they were going a different route. They said, we want somebody else in charge.

And it was with Lucifer, it was pride. With the others, they were just tempted by Lucifer. And they agreed with Lucifer, which shows that they despised the dominion of God.

[ 10 : 52 ] These certain men crept in unaware. They were despising the dominion that God had set over the churches, whether it was pastors, whether it was elders, whether it was teachers, whatever the case was.

Those that had a higher position than what they did, and they wanted those positions. They wanted it. And that's what gets a lot of churches in trouble now. I'm talking about local assemblies.

That's what gets a lot of them in trouble even nowadays. Some of them think that they can do a better job than this one can. Some of them think they can sing better. Some of them think they can teach Sunday school better.

Some of them think they can preach better. Whatever the case is. And it gets festering in their mind. And before you know it, they're talking amongst the congregation. Before you know it, after that, you've got a third of the congregation or half of the congregation that's against the pastor that God has set over those people.

And that's despising the dominion. That's despising authority. And speak evil of dignities. This is basically the same thing that we were just talking about.

[ 11 : 59 ] But they speak evil of them. And it's all around. It's all around what's sadder, though, than lost people, certain men cryptin unaware, what's sadder than those speaking evil of dignities?

There's a brother or sister in Christ speaking evil of another brother or sister in Christ. And it happens. It happens a whole lot more often than what we really even care to think about.

This is another thing that causes church splits. This is another thing that drives people out the doors of the church to never want to enter another church again. There's people speaking evil of dignities. People speaking evil of people that don't deserve or don't need to have evil spoken on. There's a place for church discipline. Yes, there is. And Scripture gives us strict instructions as far as church discipline goes.

But I'm talking about backbiteers. I'm talking about gossipers, talking about people that have, you know, they're just, they're out aiming at people. They're out aiming at other folks.

[ 13 : 03 ] You know, these are the people that, they'll go to church and they can tell you what everybody in the congregation was wearing, but they couldn't tell you one word that the preacher preached. That's the kind of people I'm talking about.

They speak evil of dignities. They talk about who's dressed it and matched their purge. Or whose shoes didn't go with their pants. Or whatever the case is, speaking evil of dignities.

Those are, those are kind of far out examples, but it's examples nonetheless. And it's things that shouldn't be going on. But what we need to keep in mind, he's talking about these certain encrypted non-awares.

We're talking about lost folks, that their entire agenda is to overthrow the work of God. It's to overtake the church.

I said it while I was teaching the book of James, they have a rule or ruin attitude. And if they can't rule it, and they get drove out the doors by the congregation or by the pastor or deacons or whoever, they'll just go find them another assembly, another congregation, and see if they can't rule over them.

[ 14 : 09 ] And if they can't, they'll do their best to ruin it. They'll do their best to ruin that assembly. But these certain encrypted non-awares are filthy dreamers. What makes them filthy dreamers?

They defile the flesh. They despise the minion. They speak evil of dignity. So we had one set of triads or triplets in verses five through seven.

We just had another set in verse eight. We're about to get into another set beginning at verse nine of triplets. In verse nine in the book of Jude, he says, yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, doth not bring against him a railing accusation, but said the Lord reviewed thee.

What is Jude talking about here? Nobody's really for sure, including myself. What is he talking about? The devil disputing with Michael the archangel over the body of Moses, folks.

That's not recorded in scripture. There are several different ways you can look at this. Me personally, and I said, folks, this ain't in scripture.

[15:19] What Jude is talking about? There is an apocryphal book, which I don't recommend you read those, but I do know that there's an apocryphal book called The Assumptions of Moses that has a similar account in it.

But if that's what Jude is talking about, who knows? Me personally, I think that there was, after Moses died, there was a disputation. Between Michael the archangel and the devil over the body of Moses, because we know in Deuteronomy 34 that God took the body of Moses and God buried that body, and no man knew where it was buried at.

And why would that have been? Well, all of the Israelites prone to do it. They were prone to make an idol. They were prone to idolatry. They were prone to worshipping things other than the Lord their God, as God commanded them in the commandments that we find in Exodus chapter 12 or chapter 20.

So that's what I think was going on here. Satan could have got possession of the body of Moses, and Satan could have had some of his little minions or his people within the tribe of Israel.

Some of them very well could have been, and likely were. And Satan could have got them to have buried Moses, then they would have built a shrine under Moses, the Israelites wouldn't have.

[16:46] And it's very possible, because you read about them doing the same things all throughout the scriptures. You read about them worshipping other gods in the groves, and building altars under other gods, and all these other things.

What's to make us think? They wouldn't have built a shrine or an altar of some kind under Moses, and just stayed on the wrong side of the Jordan River, instead of going into the Promised Land that God had told them he was sending them to.

That's what I think happened. But, last, there's no scripture to back that up. All we have is Jude's short little account here of how Satan battled with Michael the archangel over the body of Moses.

Now, I will tell you, just on a side note here, where he says, Michael says, there's not bringing against him, against the devil, a railing accusation, but said the Lord rebuked them.

Jehovah's Witnesses hang to their thought that Michael the Archangel is Jesus Christ, and there's also a couple of lesser known sects that hold to that as well.

[17:57] If no other verse in scripture proves that that's not the case, it's this one. Jesus Christ rebuked Satan himself when he was being tempted, when he said, get thee hence Satan.

Jesus Christ done that himself. If Michael the Archangel is Jesus Christ, he wouldn't have had to say the Lord rebuked thee. Michael the Archangel could have said, I rebuked thee.

That's not the case. That's just a little side note for you on that. But Lot said, nobody knows for certain exactly why this dispute was going on, or anything like that.

Another way you can look at it is we, as believing Christians are referred to as the body of Christ, are we not? So the body that was being disputed over, that could have been the Israelites that had been following Moses through the wilderness.

That's another way you can look at this. I ain't steering you in one direction or another. But either one of those scenarios, whether it's the actual body of Moses, and that God buried himself, and no man knew where it was buried, or whether it was the body of Israelites that was following Moses through the wilderness to the land of Canaan, and their leader, Moses, the man that God himself had put over top of those Israelites, had just passed away.

[19:24] Who's to say Satan wasn't disputing, saying, well their leader's gone? They're going to be mine now. So that's another way that you can look at this.

And I said, I ain't steering you in one way or the other. But my personal opinion is that Satan wanted to have Moses buried somewhere where the Israelites knew that he was to keep them from

crossing over into the promised land.

That's just my opinion. But continuing on with this verse, notice that Michael the Archangel says he does not bring railing accusation against him, against him, against Satan.

Michael the Archangel has only brought up four or five times in the scripture, I mean by name.

Every time that Michael is brought up, though, it's always in a battle type of situation.

It's in a fighting type of situation. Michael is basically the head over the angels of God.

[ 20 : 28 ] And we know that he's the angel that watches over Israel, and a few other things. But keep in mind, Michael, and particularly Michael, has only brought up a few times in the scripture.

We know Michael, we know Gabriel. That's only two angels' names that we really have in the scripture. Of course, we have Lucifer. But that's a whole other story.

But it says that he does not bring against him a railing accusation, but said the Lord rebuked him.

And if Michael the Archangel, I'm guessing the most powerful angel in God's army.

And it's very possible that he kind of got bumped up to that position when Lucifer failed. I ain't saying that for a fact, because the scripture don't say it, but it's very possible.

But if he's the most powerful and head of the angels of the army of God, and he doesn't say, I rebuked you, what makes us think as little finite, mortal human beings that we can rebuk the devil outside of God?

[ 21 : 49 ] God rebukes Satan. God rebukes evil. God does these things. And yet I see it over and over, once again, especially in the charismatic movement.

People saying, I rebuked you in the name of Jesus Christ. I rebuked COVID-19. I rebuked pneumonia. I rebuked this cancer. Who give you the power to do that? Who give us the power to do that?

God rebukes these things. If Michael the Archangel said, the Lord rebuked you, that's exactly what we as Christians need to say.

Now, I understand that God lives inside of me, and as God's inside of me, the power of God's inside of me, and all these other things, but folks, we're talking about Michael the Archangel.

And if he had enough respect for the authority of God to know that he didn't need to rebuk Satan, God needed to do it, and he said to Lord, rebute thee.

[ 22 : 49 ] We need to act in the exact same manner. We need to do the exact same things. And people will hear that particular type of teachings, and they'll say, well, you're just doubting the power of God.

No, God's got all power, and God's got all authority, and even Michael the Archangel recognized that. And if he recognized it, we, as moral human beings, we need to recognize it as well.

There's nothing wrong with praying that God heals. There's nothing wrong with praying that God delivers, but you remember it is God that does the healing. It is God that does the deliverance, and it is God that does the rebuking.

Amen. We need to keep that in mind. But these speak evil. Who are these? There's a certain man crept in our wares.

And I'm losing stuff. But these speak evil of those things which they know not. But what they know naturally is brute beast, and those things they corrupt themselves.

[ 23 : 52 ] These, a certain man crept in our wares, speak evil of those things which they know not. They're speaking evil not only of the people themselves. And we know that from the verses preceding this, where he says they despise dominion and speak evil of dignities, he says that they speak evil of those things.

They're speaking evil of the people and the things which they know not. It's very reminiscent of what we taught back in the book of James a few weeks ago. People want to teach things that they do not.

That's why James give the warning in James chapter 3 and verse 1, brethren, being not many masters, knowing this, we shall receive the greater condemnation. Be not many masters and be not many teachers is what he was getting at.

Don't desire to teach, and especially not when you don't know what you're going to be teaching about, when you don't understand what you're going to be teaching. He says they speak evil of those things which they know not.

They speak evil of religion. They speak evil of Christianity. And it's no different now. People speak evil of you and people speak evil of me because we go to church on Sunday mornings.

[ 25 : 08 ] We go to church on Sunday evenings. We go to church on Wednesdays. We might go to revivals. We might go to singing. We might go out and pass out tracts or go to the street of evangelism.

And people speak evil of us for that. People speak evil of us for being Christians and they don't know anything about us. Be careful Christians, you'll do the same thing.

You'll speak evil of people and not know the first thing about them. You be careful. Be careful looking down your nose and that goes toward me just like it does anybody else.

Be careful looking down your nose. We look down our nose at Peter all the time in scripture because he denied the Lord three times. And I wish I could say I only denied him three times.

I can't look down my nose at Peter. The Lord has done us in here to not God or to not the Lord at some point in our Christian walk. Everyone of us has had. Whether it be through speech, whether it be through action, we've denied the Lord somehow or another.

[ 26 : 10 ] The chances are there's more than three times we have recorded Peter doing it within the scriptures. So we need to be careful looking down our nose at others. But these, the certain men crept in other words, speak evil of those things which they know not.

But what they know naturally as brute beasts and those things they corrupt themselves. So they're speaking evil of what they don't know. But what they do know as brute beasts, they're corrupting themselves.

They're corrupting themselves by what they know. And he says of brute beasts. He's talking about the natural man, the carnal man, as Paul phrased it several times in his writings in the New Testament.

But he says they know, but what they know naturally as brute beasts and those things they corrupt themselves. He's comparing them to animals. So they speak evil of things that they don't know.

But what they do know is they're corrupting themselves just like an animal would do. Hope animals ain't stupid. I mean, I don't know how many of you have ever seen a squirrel find its way into a bird feeder.

[ 27 : 20 ] But it takes a little bit of smarts to do that. I don't know how many of you have ever seen the way that raccoons can find their ways into a trash can when there's no tree, no fence, no nothing else around it.

But it takes some smarts to do that. But that's what they know to do. That's all that they know to do. But they don't give an account to Almighty God for their actions.

They're designed that way. That's natural. That's being a brute beast. I understand squirrels and raccoons, brute beasts ain't the first thing that comes to my mind. But we're talking about animals and we're talking about the natural world here.

And Jude is referring to these people as brute beasts. He's saying you're no better than the animal kingdom. You're just doing what you know to do. Folks, I've said it a million times. I'll say it a million and one.

Pagans have always been pagans and they'll do what pagans do. And heathens will always do what heathens will do. There's no change in them. That's what they do.

[ 28 : 17 ] That's what they do naturally. Whether it's adultery, whether it's murder, whether it's lying or stealing or whatever the case is, that's what pagans and heathens do. And it's been like that since the dawn of time.

And it will not change unless Christ makes a change in that heart. That's the only thing that will change that. But in doing what they only know to do, they're corrupting themselves according to what Jude writes here.

So living woe unto them. I hope anytime you see a woe in Scripture, it's bad news. It's bad, bad news. And it should bring our, it should hoten our attention to what's being said.

Woe unto them, for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perish to the gainsane of core. Says woe unto them, for they, who's they?

Certain men crept in on a word. We've got to keep that in mind. They have gone the way of Cain.

What was the way of Cain? We don't know who Cain was. What did Cain do? Cain offered to sacrifice that God wasn't pleased with. Abel brought a sacrifice and Cain brought a sacrifice.

[ 29 : 29 ] And there's debate, there's arguments over why God didn't like Cain's sacrifice and why he had something against him.

There's argument over God accepted the blood sacrifice and not the grain sacrifice. Folks, the Bible tells us why God didn't prefer Cain's over Abel's. And Hebrews chapter 11 verse 4, it says, by faith Abel brought the sacrifice unto God.

That tells me that Cain's wasn't in faith. That's why. And these people have gone the way of Cain. They've gone the way of Cain. They're offering things to God.

And God won't accept them. Why? Because they don't want that faith. They're going through the motions. They're going through the religiosity.

They're going through what mom and dad and grandma and grandpa did. And they're thinking that's what's going to get them right with God. They're thinking that's what's going to please God. And that is not what pleases God.

[ 30 : 31 ] The Bible says in that same chapter, in the same book, Hebrews 11, it says, without faith, it is impossible to please Him. It's impossible to please God without faith.

It don't matter what you bring to an altar. Whether you bring yourself, whether you bring your family, if you're not doing it in faith, it'll do you no spiritual good at all.

It is in faith. And these people here, the certain men crept in unawareness, they have gone the way of Cain and they're offering things to God in a spiritual sense.

But they're doing it outside of faith. Some of these people might even thought that they were doing halfway good. Now, the description of them that we have in verse four, I'm not going to say it's by far all of them, because it says in verse four that these certain men that are crept in unawareness who were before of old were deigned to this condemnation, ungodly men.

It calls them ungodly. They're without God. It says they've gone the way of Cain and ran greedily after the error of Balaam for reward. What's the account of Balaam? My goodness, time's got away.

[ 31 : 41 ] The account of Balaam, you find that in the book of Numbers. Balaam wanted the children of Israel cursed. Balaam being the king of Moab, he wanted the children of Israel cursed and he sought out this prophet named Balaam to put a curse on the children of Israel in a real small condensed nutshell.

Balaam offered to pay for this service to put a curse on the children of Israel. Balaam turned it down the first time. There was another delegation of people came, said, we'll give you all kinds of riches, all kinds of things if you'll just do this thing.

Balaam takes off with this delegation. God's working with Balaam in the background and Balaam can't curse Israel, basically what it pulls down to. He goes to speak over Israel, but what comes out of his mouth is a blessing.

So he figures if he can't curse Israel, he'll just tell Balaam how to get the upper hand over the Israel. And he tells them, send you young women, leave them into idolatry, basically is what it goes into. And that's what he does. That's what Balaam does. So instead of because he can't curse Israel, per se, or the Israelite, per se, he just tells Balaam how he can draw them away from God.

[ 33 : 05 ] And God will do the cursing at that point. And that's exactly what happened with that accountant booking numbers. It starts in numbers 22, and it goes on, off and on, through about numbers 25 or so.

And you can read that account yourself that they ran greedily after the error of Balaam for reward and perished in the game of Sam CORE. And who's CORE?

CORE is a man slash tribe named CORE that you find in the Old Testament. It's actually also in the Book of Numbers. You can read that account in Numbers chapter 16. And CORE, and got several people in the camp against Moses.

Why was that? He was speaking evil adigites. He despised dominion, just as we were talking about up there in Versailles. He was doing the same thing that Jude is addressing here. CORE was doing these things.

They didn't think Moses was doing a good job. They wanted to quote unquote help Moses. What they really wanted was the authority that God had given Moses. They wanted that authority. They wanted to run the camp.

[ 34 : 07 ] They wanted to do the things that Moses was doing. And what did God do? Well, first of all, what did Moses do? Moses said, well, okay, we'll see who God wants in charge.

They grabbed the censors. We'll go to God and we'll see. They grabbed these censors at the incense, was burned in, they go. God tells Moses back off something big is about to happen. Moses backs off and the entire ground opens up.

And so is CORE and his followers. A little while after that there's fire that consumes some of the other ones. Why did all that happen? Why did it all happen?

The call is they were despising the dominion that God had given Moses over the Israelites. And if they were despising the dominion that God had put over the Israelites, or that Moses had over the Israelites, they were despising God himself, because he is the one that put Moses in charge of us. That was really condensed. We got five minutes. We might hit on that again next week. We might get into a little bit more detail. Anybody got any questions or any comments?

[ 35 : 15 ] Alright, God bless you all. I appreciate you. Thank you.