

Contend Earnestly For the Faith Which Was Once For All Handed Down to the Saints

An Expository Study of the **Epistle of Jude**

Chapter 7- The Profile of the Heretics **Jude 5-7**

88. The Profile of the Heretics Part 4

WOSM Friday 03/07/08

Welcome again my beloved in Jesus Christ. We are continuing our verse by verse “Journey” through the Epistle of **Jude** and today I want to continue to examine what Jude taught about “The Profile of the Heretics”. So, let’s read verses 5-7 of Jude again together:

5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

7 just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

Now as we discussed on the last broadcast, Jude wants to put us in remembrance of the judgment of God against the heretics, although he says that we should already know it. And so, Jude gives us a profile of what the heretics look like by using three Old Testament groups:

- ✓ Apostate Israelites
- ✓ Apostate angels
- ✓ Apostate Gentiles

And on the last broadcast, we saw how that Jude compared the heretics who sneak into the Church to promote false teaching with the unbelieving Jews of the OT. Now I want us to look at the second group

that Jude compares the heretics to- and that is the Apostate Angels. Let's read again verse 6 of Jude:

And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

By looking at the way that Jude describes this second group, and by remembering how he told us in verse five that he was simply reminding his readers of things that he said that they already knew- we can deduce that Jude assumed that his readers would have had great familiarity about this event.

First, notice that Jude does not name these angels. He does not describe them other than by saying that they were angels who did not keep or maintain or manage their first estate. Now a quick take on this verse gives us reason to assume that Jude is referring to the general fall of satan here. But is that true? In order to get a better view of the meaning of verse 6 of Jude, we need to go back to **2Peter 2:4**:

For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;

Peter begins this verse by using a phrase- "**For if**". This is best understood not as a question, but as a statement of fact. So we could replace the phrase, "**For if**" with the word, "since". Peter was saying that since it was true that God did not spare these fallen angels- He certainly will not spare those who creep into the Church bringing in damnable heresies.

But just which angels are both Peter and Jude talking about? Is this a reference by both of these men of the general fall of satan and of a third of all the angels? Let's see. Let's look at what Jesus said in **Luke 10:18b**:

... I was watching Satan fall from heaven like lightning.

Here Jesus is referring to what happened to the arch angel Lucifer when he and one third of all the angels in heaven rebelled against God and were cast out of heaven. To understand this better, we need to read **Isaiah 14:12-19**:

**12 "How you have fallen from heaven, O star of the morning, son of the dawn!
You have been cut down to the earth, You who have weakened the nations!**

**13 "But you said in your heart, 'I will ascend to heaven; I will raise my throne
above the stars of God, And I will sit on the mount of assembly In the recesses
of the north.**

**14 'I will ascend above the heights of the clouds; I will make myself like the
Most High.'**

15 "Nevertheless you will be thrust down to Sheol, To the recesses of the pit.

**16 "Those who see you will gaze at you, They will ponder over you, *saying*, 'Is
this the man who made the earth tremble, Who shook kingdoms,**

**17 Who made the world like a wilderness And overthrew its cities, Who did
not allow his prisoners to *go home*?'**

18 "All the kings of the nations lie in glory, Each in his own tomb.

**19 "But you have been cast out of your tomb Like a rejected branch, Clothed
with the slain who are pierced with a sword, Who go down to the stones of the
pit Like a trampled corpse.**

And we need to also read **The Revelation 12:7-9:**

**7 And there was war in heaven, Michael and his angels waging war with the
dragon. The dragon and his angels waged war,**

**8 and they were not strong enough, and there was no longer a place found for
them in heaven.**

**9 And the great dragon was thrown down, the serpent of old who is called the
devil and Satan, who deceives the whole world; he was thrown down to the
earth, and his angels were thrown down with him.**

So by these verses, we can see how the devil came to be on the earth; in the Garden; talking with Eve in the first place. He was cast out of Heaven- forcefully by God for rebelling against God's Sovereignty and God's Authority.

But again, I ask the question, "*Is this what both Jude and Peter are referring to in their writings?*" Let's read **Job 1:7:**

**The LORD said to Satan, "From where do you come?" Then Satan
answered the LORD and said, "From roaming about on the earth and walking
around on it."**

And **Job 2:2**:

The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."

The reason that I am suggesting that what Jude and Peter are referring to is different from what Jesus and Job and The Revelation speak of is that Jude describes the apostate angels as being **"kept in eternal bonds under darkness for the judgment of the great day"**, while Peter refers to them as being **"committed... to pits of darkness, reserved for judgment"**. But when you read **Job**, the devil is walking around loose, and Jesus and the Apostles talked frequently about demons and evil spirits being loose upon the earth and not bound in chains.

So, this tells us about a division among the angels. You see there are two kinds of Angels. There are the "elect angels" and the "fallen angels" or "demons". And of the fallen angels there are two kinds- those who are loose and those who are in chains. And of the angels who are in chains now- there are two kinds- those who will *remain* in chains forever and those who will be loosed in the last days during the tribulation period. So we can see that this example given by Jude here was so horrible and frightening and such a clear description of God's judgment against heavenly beings- that it acted as a sure warning against anyone who would dare to try to deceive God's sheep with heresy.

Now there is a third Old Testament group that Jude compares the heretics with- and that is the cataclysmic disaster of Sodom and Gomorrah. Let's read **Jude 7**:

just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

Now once again, I want to look at this verse closely so that we do not miss anything that God is saying to us. Notice that the fire that Jude was warning the heretics about was *not* the fire that came down from heaven to destroy the wicked cities of Sodom and Gomorrah- that was bad enough- but the fire that Jude was warning the heretics about

was an *eternal* fire- hell fire- that all the inhabitants of those evil cities burned in- not just so that they would be physically destroyed- but the eternal fire in the lake of fire of hell.

Jude is saying to us that to the same extent that the cities of Sodom and Gomorrah gave themselves over to fornication and perversion- that is the same extent that the heretics have given themselves over to false doctrine and apostasy.

And Jude says that even as the angels in heaven kept not their first estate and went into things that they should not have gone into- so too the heretics have left the Truth and have gone into areas of God's Word and changed it and twisted it which they should not have done.

And finally, Jude is telling us here that even as the Israelites could be physically delivered from 400 years of slavery and watch the signs and wonders of God as He judged and humiliated a pagan nation and even as they could witness first hand the great deliverance power of God and the freedom of millions of slaves and as they could witness first hand and experience all these things and yet not be personally saved and not be personally transformed and yet not be personally broken or convicted- so too, the heretics can be all round the Glory of God and yet not be saved; they can stand and witness the Power of God and yet not be broken of their own evil and wicked hearts; they can stand right next to genuine saints of God and see the Power of God in the transformation of the human nature and yet they themselves not even be convicted of sin in their own lives.

Jude's description here of the level of deception in both what the heretics teach and how they themselves are deceived is frightening. And as we analyze these things, we must remember that none of these Old Testament groups that Jude refers to here ever repented. None of them were ever saved and all of them were fantastically destroyed and made public examples of God's Wrath and Fury for all generations to read about and tremble.

The apostate Jews were not satisfied with that which God had provided them and they griped and complained and bellyached and they lusted after flesh to eat- so God filled them with flesh till it ran out of their noses and they died.

The apostate angels did not stay in their first estate or habitation or position of angels but left it and committed unspeakable acts of

wickedness that God so punished by chaining them in everlasting darkness.

And finally, the apostate Gentiles of Sodom and Gomorrah were not content to stay within the bounds of normal and godly behavior, but went after strange flesh- so God rained down fire to utterly destroy their cities and then cast their immortal souls into an eternal lake of fire.

And here- Jude compares these three evil groups with the heretics- to give us a very clear and telling profile of who they are and why they do what they do. They are not satisfied with what the Bible teaches. They feel deprived by the restriction of Scripture. They are not content to live as God intended people to live. They are not comfortable to serve the Lord- so they take the Word of God and they twist it and they alter it and they warp it and they change it and they go from house to house; they go from television program to television program; they go from Church to Church to lie and cheat and steal and deceive and seduce the sheep.

Jude says that these people are **“ungodly persons”**. Peter calls them **“unreasoning animals”**. Jude says that they are **“clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.”**

Jude’s warning is a chilling reminder both to the believer and unbeliever alike. Jude tells the unbeliever that the Eyes of God are upon what they do. Jude tells the apostate that God is listening and God is watching what they teach and how they treat the sheep and how they grieve the Spirit of God and how handle the Word of the Lord.

And Jude also warns the believer with this passage that they take heed to themselves; that they do not neglect so great salvation; that they are careful to maintain good works; that they see if they be in the Faith; that they watch and pray; that they take heed unto themselves and stay close to the Cross and stay humble and keep their nose in the Book and keep their knees on the carpet and keep their hearts lest they fall after this same example of unbelief.

I tell you that we all need to listen to what Jude is telling us and we all need to guard our own hearts and we all need to study to show ourselves approved and we all need to earnestly contend for the Faith that was once and for all delivered to the saints Well, I’m out of time for

today- but please join me on the next broadcast as we continue our Journey through the Epistle of **Jude**. May God help us all.

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