

Jude 8-10

Jude 8 – “Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.

3668 [e]	3305 [e]	2532 [e]	3778 [e]	1797 [e]	4561 [e]	3303 [e]	3392 [e]
Homoiōs	mentoi	kai	houtoi	enypriazomenoi	sarka	men	miainousin
8 Ὅμοίως	μέντοι	καὶ	οὗτοι	ἐνυπνιαζόμενοι	σάρκα	μέν	μιαίνουσιν ,
Likewise	yet	also	these	dreaming [ones]	[the] flesh	indeed	<u>defile</u>
Adv	Conj	Conj	DPro-NMP	V-PPM/P-NMP	N-AFS	Conj	V-PIA-3P

2963 [e]	1161 [e]	114 [e]	1391 [e]	1161 [e]	987 [e]
kyriotēta	de	athetousin	doxas	de	blasphēmousin
κυριότητα	δὲ	ἀθετοῦσιν	δόξας	δὲ	βλασφημοῦσιν .
authority	then	<u>set aside</u>	glorious [ones]	and	<u>blaspheme</u>
N-AFS	Conj	V-PIA-3P	N-AFP	Conj	V-PIA-3P

1. “Yet in like manner” – The heretical dreamers who are providing false teaching in the church are just like:
 - a. The Exodus generation who was delivered, but did not believe or follow Jesus
 - i. They were destroyed
 - b. The angels who left their created position and authority (responsibility)
 - i. They are kept in eternal chains under gloomy darkness waiting for judgment
 - c. The people of Sodom who pursued unnatural desires
 - i. They were instantly engulfed in flames to serve as an example of the ultimate result of pursuing things outside of God’s will and violating moral codes.
2. “**Dreamers**” or “relying on their dreams” from *enypriazomenoi* /en-oop-nee-ad'-zom-ahee/ meaning “to dream”
 - a. “Dreamers” is a participle that modifies all 3 verbs in this verse. Their “dreams” justify their doctrine and behavior on all three of these next things:
 - i. “pollute”
 - ii. “reject”
 - iii. “slander”
 - b. This does not mean as our current English does when “dreaming” or “dreamer” is used to describe a person setting goals and making plans that are unrealistic or ridiculous.
 - c. It does refer to dreaming while sleeping.
 - d. Jude’s point in describing these people as “dreaming” may include any of these thoughts:
 - i. These apostates were asleep to the fact of God’s judgment while they mistakenly enjoyed their sin and its pleasures.
 1. Their temporal success and pleasure (dream) will give way to eternal emptiness and judgment.
 - ii. The false teachers have mistaken their delusions and woke ideologies for Reality and Truth.

- iii. The false apostles are actually having dreams and visions that they interpret as revelation from the unseen spiritual dimension.
 - 1. Dreams were interpreted in the Bible as revelation from God from Joseph in Genesis to Joseph in Matthew.
 - 2. False dreamers in Deut. 13:1, 3, 5; Isaiah 56:9-12; Jeremiah 23:25-32
- 3. Jude had already told the Believers to contend for the faith once for all entrusted to the Saints. Thus, there was no room for the new insight from these “Dreamers”
 - a. Their dreams (spiritual visions, spiritual insight) were used to justify:
 - i. Their fleshly sins
 - ii. The establishment of their own authority (not the Lord’s)
 - iii. Their words, beliefs, spiritual manipulation of the spiritual, angelic world
- 4. Empowered by their false reality the “Dreaming Ones” are accused of three things:
 - a. “Defile the flesh”
 - b. “Set aside authority”
 - c. “Blaspheme glorious (ones)”
- 5. **“Defile the flesh”** – *sarka men miainousin* –
 - a. *Miainousin* form of *miaino* meaning “to stain”, “defile” and is translated also as “pollute”, “corrupt”
 - b. The flesh or body in the natural world has boundaries, laws, moral restraints to keep it functioning, productive and allows a person to accomplish God’s purpose and intention for creation (both personal and corporate)
 - c. The heretics “stain” or “defile” those boundaries and moral codes in their bodies.
 - d. Purity codes, social standards are established divinely and by society to guide what is fitting and appropriate for individuals, families, groups, cultures, nations.
 - e. These dreamers corrupt these social and divine norms that protect people, society and God’s will.
- 6. **“Set aside authority”** – *kurioteta de athetousin* –
 - a. *Kurioteta* a form of *kuriotes* meaning “lordship”
 - b. *Athetousin* a form of *atheteo* which means “to do away with what has been laid down”, “to set aside”. It is translated as “annul”, “make of no effect”, “set aside”, “ignore”, “break faith with”.
 - c. These apostates “do away with the lordship and authority that had been established”
 - d. Lordship could refer to that of Jesus Christ as mentioned in verse 4 where they “deny our only Master and Lord, Jesus Christ”
 - i. Or, lordship established by the Lord such as angelic, civil or ecclesiastical
 - e. The heretics are doing two things:
 - i. Violating established norms
 - ii. Revolting against the authority of the Lord Jesus Christ
- 7. **“Blaspheme glorious ones”** – *doxas de blasphemousin* –
 - a. Read 2 Peter 2:1-13. Here is 2 Peter 2:9-11 -
 - “the Lord knows how to rescue the godly from trials, and to keep the unrighteous under punishment until the day of judgment, and especially those who:
 - indulge in the lust of defiling passion and
 - despise authority.
 - Bold and willful, they do not tremble as they blaspheme the glorious ones, whereas

angels, though greater in might and power, do not pronounce a blasphemous judgment against them before the Lord.”

- b. The “glorious ones” – doxas – means “glory”, but here it is “glorious ones”
 - i. They could be angelic beings
 1. “Blaspheme” means “to revile”, “to defame”
 - a. The apostates could be giving the angelic beings credit for creation and other things that only God can do.
 - b. More likely the apostates recognize angels for things other than what God created and intended them for.
 - c. Angels were the keepers of God’s divine order. But, the false teachers are reassigning these responsibilities and disregarding the divine order.
 - d. The false teachers exalt themselves over the glorious ones and the order God has set in place by promoting their own ideas in place of the Truth. Thus, the verse that follows in:
 - i. Verse 10 – “these people blaspheme all that they do not understand,”
 - ii. Verse 16 – “they are loud-mouthed boasters,”
 - e. According to the apostates view the final opinion rests with their thoughts. They allow no opinion, no voice, no authority other than their own.
 2. Support for “angels” comes from:
 - a. Peter considered the “glories” to be angels in 2 Peter 2:10-11.
 - b. Clement of Alexandria in his commentary on Jude (180 AD) - “They speak evil of majesty”, that is, of the angels.”
 - c. LXX in Exodus 15:11 uses the same Greek word for angels
 - d. And, apparently Jude who begins to talk about angels speaking against other angels in the next two verses. There Michael kept words, actions and authority in the proper hierarchy and perspective.
 - e. Like the men of Sodom were irreverent towards God’s angels, these apostates are also irreverent towards angels.
 - ii. Could be “dignitaries” such as civic authorities
 1. The blaspheme would be not giving them honor for the positions they hold in government
 - iii. Could be church leadership or ecclesiastical authorities

Jude 9 – “But when the archangel Michael, contending with the devil, was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, “The Lord rebuke you.”

3588 [e]	1161 [e]	3413 [e]	3588 [e]	743 [e]	3753 [e]	3588 [e]	1228 [e]	1252 [e]	1256 [e]	4012 [e]	3588 [e]	3475 [e]
ho	de	Michael	ho	archangelos	hote	tō	diabolō	diakrinomenos	dielegeto	peri	tou	Mōuseōs
9 ὁ	δὲ	Μιχαὴλ	ὁ	ἀρχάγγελος	, ὅτε	τῷ	διαβόλῳ	διακρινόμενος	, διελέγετο	περὶ	τοῦ	Μωϋσέως
-	But	Michael	the	archangel	when	with the	devil	disputing	he was reasoning	about	-	Moses'
Art-NMS	Conj	N-NMS	Art-NMS	N-NMS	Adv	Art-DMS	Adj-DMS	V-PPM-NMS	V-IMP-3S	Prep	Art-GNS	N-GMS

4983 [e]	3756 [e]	5111 [e]	2920 [e]	2018 [e]	988 [e]	235 [e]	2036 [e]	2008 [e]	4771 [e]	2962 [e]	
sōmatos	ouk	etolmesen	krisin	epenenkein	blasphēmias	alla	eipen	Epitimēsai	soi	Kyrios	
σώματος	, οὐκ	ἐτόλμησεν	κρίσιν	ἐπενεγκεῖν	βλασφημίας	, ἀλλὰ	εἶπεν	, Ἐπιτιμήσαι	σοι	, Κύριος	.
body	not	did dare	a judgment	to bring against [him]	blasphemous	but	said	Rebuke	you	[the] Lord	
N-GNS	Adv	V-AIA-3S	N-AFS	V-ANA	N-GFS	Conj	V-AIA-3S	V-AOA-3S	PPro-D2S	N-NMS	

1. “Archangel” – Daniel 10:13-21 Michael is the archangel and “great prince” (*archon*) or “the great prince” (*ho archon ho megas*). Revelation 12:7 Michal fights the dragon and the evil angels.
2. “contending” – dielegeto – from dialegomai a verb meaning “to discuss”, “to address”, “to preach” and is used to say “I converse”, “I address”, “I preach”, “I lecture”, “I argue”, “I reason”
3. “disputing” – *diakrinomenos* - from *diakrino* a verb meaning “to distinguish”, “to judge” and is used to say “I separate”, “I distinguish”, “I discern one thing from another”
4. “presume” or “did dare” – *etolmesen* – from *tolmao* meaning “to have courage”, “to be bold”
5. “pronounce” or “to bring against” – *epenenkein* – from *epiphero* a verb meaning “to bring upon” or “to bring against” and is used to say “I bring forward”, “I bring against”, “I impose” or “I inflict.”
6. “judgment” – *krisin* - from *krisis* a noun meaning “a decision”, “a judgment”
7. “blasphemous” – *blasphēmias* – a noun meaning “a slander” and is used to say “abusive language” or “blasphemy”
8. “The Lord rebuke you.”
9. The point is no one is a law to himself, an autonomous moral authority.
10. Jude is citing a historical incident that had been recorded in one of two apocryphal sources:
 - a. The Assumption of Moses
 - i. This is according to Origen writing (185-254 AD) who referred to “The Assumption of Moses” as the text existed in his day. The complete book has been lost.
 - ii. Also, Clement and Didymus
 - b. The Testament of Moses
11. Angelic struggles:
 - a. Daniel 8:16 – Gabriel
 - b. Daniel 9:21 – Prince of Persia
 - c. Daniel 10:13 – archangel Michael came to assist Gabriel
12. Satan is the accuser and claims rights due to man’s fallen nature and sins:
 - a. Revelation 12:10 – “And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God.”
 - b. Zechariah 3:1-2 – “Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan[a] standing at his right hand to accuse him. And the Lord said to Satan, “The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?”
 - i. It was then ordered by the Lord that Joshua be given clean clothes

c. Moses' failures:

- i. Meribah where he struck the rock in Deuteronomy 32:51
- ii. Murdered an Egyptian slave driver in Exodus 2:12

10 – “But these people blaspheme all that they do not understand, and they are destroyed by all that they, like unreasoning animals, understand instinctively.”

3778 [e]	1161 [e]	3745 [e]	3303 [e]	3756 [e]	1492 [e]	987 [e]	3745 [e]	1161 [e]	5447 [e]	5613 [e]	3588 [e]
houtoi	de	hosa	men	ouk	oidasin	blasphémousin	hosa	de	physikōs	hōs	ta
10 οἱτοὶ	δὲ ,	ὅσα	μὲν	οὐκ	οἴδασιν	βλασφημοῦσιν ;	ὅσα	δὲ	φυσικῶς ,	ὥς	τὰ
These	however	whatever things	indeed	not	they have seen	they speak evil of	whatever things	then	naturally	as	the
DPro-NMP	Conj	RelPro-ANP	Conj	Adv	V-RIA-3P	V-PIA-3P	RelPro-ANP	Conj	Adv	Adv	Art-NNP

249 [e]	2226 [e]	1987 [e]	1722 [e]	3778 [e]	5351 [e]
aloga	zōa	epistantai	en	toutois	phtheirontai
ἄλογα	ζῷα ,	ἐπίστανται ,	ἐν	τούτοις	φθείρονται .
irrational	animals	they understand	in	these things	they corrupt themselves
Adj-NNP	N-NNP	V-PIM/P-3P	Prep	DPro-DNP	V-PIM/P-3P

1. Two areas of their life:

- a. Spiritual, unseen world of angels – in this world “these people blaspheme all that they do not understand.”
 - i. They think they are experts on the spiritual dimension
 - ii. They have dreams they believe give them insight into the unseen dimension
 - iii. In reality they are clueless concerning this spiritual world.
 - iv. Their teaching is blasphemous
- b. Physical, temporal, visible world of flesh – in this world their understanding is instinctive since they are natural men living natural lives in natural bodies.
 - i. They fully understand the physical world
 - ii. They instinctively know how to exploit the physical senses for pleasure and self-gratification
 - iii. But, they have no guidance from either divine general revelation or divine special revelation (word of God), so they are living their human lives like unreasoning animals. They are merely pleasure seeking, self-gratifying beasts.
 - iv. Jude says concerning this world, “they are destroyed by all that they, like unreasoning animals, understand instinctively.”