

JUDE 1-7:

VERSE 1: “Jude, a bond-servant of Jesus Christ, and brother of James, to the called (believers in the Lord Jesus Christ), who have been and are being loved by God the Father, and we have been and are being preserved by Jesus Christ:” (EXT)

VERSE 2: “May compassion and tranquility of soul and love be multiplied (by growing spiritually) to you.” (EXT)

Verse 3: “Beloved ones (fellow believers), while I was making all haste to write you about our common salvation, I felt it necessary to write you, urging you to vigorously defend the faith (Bible Doctrine in the soul) which was once for all handed down to the saints (you and me – believers in the Lord Jesus Christ.)” (EXT)

Verse 4: “For certain persons have snuck in without detection, those (creeps) who were long beforehand written out for this condemnation (judgment) (In the Divine Decrees), ungodly (Without God and without Christ - Unbelievers) who are distorting the grace of our God into lewdness (perversions) and deny our only Master and Lord, Jesus Christ.” (EXT)

Verse 5: “But I want to remind you (He is reminding his readers), though you once for all time knew all of these things, that the Lord, having saved the people (That is the Israelites) out of the land of Egypt, afterwards destroyed those who did not believe.” (EXT)

Verse 6: “And angels who did not maintain their own domain (keep their first estate), but abandoned their own place of residence, Jesus Christ has kept in eternal chains of darkness for the judgement of the great day (Great White Throne).” (EXT)

Verse 7: “Just as Sodom and Gomorrah and the cities around them, having given themselves over to sexual immorality (that is homosexual immorality) and pursued a different kind of flesh that is aberrant sexuality, an unnatural desire, (a desire for the same sex) are put on display as an example in undergoing the punishment of being held under eternal fire.” (EXT)

Jude 8: “Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.” (NASB)

We have finished the three illustrations in verses five, six, and seven. Now, we come to a new section. Jude reveals the very characteristics of the apostate false teachers, and he gives a description of the evil they perpetrate. This will be our study in verses eight through 16.

Jude gives us three descriptions, “defiling,” “rejecting,” and “speaking evil.” These are currently happening in the church, or churches, Jude is writing to. Jude is, once again, describing the false teachers to his readers.

First, we “defile the flesh,” and after verse seven, we certainly understand what that is.

Secondly, we “reject authority,” or have anti-authority thinking. We have no authority orientation in this country today.

The third characteristic of verse eight is “revile;” speaking slander, blasphemy, lies, etc.

Verse eight begins with a phrase “ὁμοίως” – “*homoiōs*” + “μέντοι” – “*méntoi*” + “καί” – “*kaí*.” It’s translated “yet in the same way,” but literally it means “in a similar way,” or “also to be sure.” It’s best translated “also in a similar way.”

This is a sister phrase to the one that introduced verse seven. Likewise, the phrase indicates a point of comparison, just like it did in verse seven, from something that came previously in the preceding context. The comparison here is introduced by the masculine, plural, demonstrative pronoun, “οὗτος” – “*oútos*” meaning “these.” But it can also be translated “these same ones.”

The demonstrative pronoun points to that which is “near” in actuality or thought. So, this is an immediate demonstrative. The immediate word that “οὗτος” modifies is “dreamers.”

**“Also in a similar way these same dreamers...”**

The dreamers have similar ways to someone else. That’s the comparative aspect of that opening phrase. But similar to whom or to what?

We have now skipped over the illustrations of five, six, and seven, and go back to verse four. We’re back to what Jude was discussing with his audience directly, namely, these “dreamers,” referring back to verse four. These are the same people that verse four calls the “ungodly.”

This is just another description of “ungodly people,” and the ones Jude is warning his audience about in verse four.

Therefore, in the context of this passage, the dreamers are the same persons as, “**ungodly** (without God and without Christ, i.e., unbelievers) **who are distorting the grace of our God into lewdness** (perversions) **and deny our only Master and Lord, Jesus Christ**” in Jude 4.

Of course, “lewdness” in verse four is another description of the “dreamers” in verse eight. And this “lewdness” corresponds, not only to Sodom, but also to “defiling the flesh” in our current verse.

So, “dreamers” are those who turned the grace of God into “lewdness” and those who “defile the flesh.”

In spite of all the horrific judgments of the Lord against apostasy, illicit sexuality, destruction, and death just revealed in verses 5 through 7, notwithstanding these warnings, the same types of ungodly dreamers have just been illustrated, and they have been allowed to creep into churches, spreading false doctrine, and ruining spiritual lives.

In the churches that Jude is addressing, they are falling right in line with these people. They are about to fall deep into reversionism. The destruction of their spiritual lives is certain under those conditions. They are in terrible danger of following the same pattern of satanic deceit and falsehood found in the Exodus generation, in the fallen angels, and in Sodom. They are “ungodly,” they are the “dreamers,” and they are “lewd.”

**“Also in a similar way, these dreamers (who are the ungodly of verse 4) defile the flesh, and reject authority, and revile angelic majesties.”**

And now, in verse eight, he's going back to those “ungodly” in verse 4, describing them as “dreamers” and giving three characteristics of exactly what the “ungodly dreamers” are like.

First of all, “the false teachers,” “the ungodly,” Jude calls “dreamers.” These “dreamers” are divorced from all spiritual reality.

Jude uses the present middle participle of the verb “ἐνυπνιάζομαι” – “*enyypniázomai*.” It specifically means not just “to dream” or “to be a dreamer”, but to “dream delusions.” They are “delusional.”

These false teachers are those who “dream delusional things” that have nothing to do with the spiritual life.

In this mode, they totally reject three categories of truth; they reject the gospel, they reject Bible Doctrine, and they reject the laws of Divine Establishment.

Those who reject truth are enslaved to human viewpoint. They become vulnerable to their lust patterns, and three of those are named in verse eight. Then, once they become vulnerable to those three lust patterns, they teach, they disseminate, and they live their lives as if it were truth.

If you listen to relativism, which means anything goes anytime, things that used to be evil are now good and things that used to be good are now evil. Those are the “dreamers” who dream delusions. They have completely turned their back on absolute truth, which has made society and culture stable, for total instability.

These “dreamers” push our great enemy - humanism. Humanism is exactly the opposite of the spiritual life. Humanism puts man before anything else.

But you see, the dreamers are blind, and they always oppose the truth of God's word. Their falsehoods are manifested in a particular way.

As false teachers, and now we're getting into the churches which Jude is speaking of, they have pretended visions that they use to support their evil doctrines.

But whether these evil visions are just deceits perpetrated by false prophets (and there are plenty of those), or real visions induced by the demonic, is not stated in Jude 7, although either one could be true.

The first characteristic is that they “defile the flesh.” “Defile” here is the present active indicative from the Greek verb “μυαίνω” – “*miainō*” meaning to “defile,” “pollute,” or “contaminate.”

I’ve heard it described as the chamber pots of the ancient world, which were thrown out the window of various houses and into the streets.

Then those who walked in the streets had “*miainō*” on their feet.

Here “*miainō*” is a metaphor for depravity in the soul. A soul that is “polluted” and “defiled.” This is the same type of depravity that was present in Sodom.

“*Miainō*” refers to a moral degeneracy leading to a physical degeneracy. What is generally pollution of all types, here refers metaphorically to physical degeneracy, a soul that is depraved.

The type of depravity that is suggested by this verb, “*miainō*,” is clarified in the context by the noun “σάρξ” – “*sárx*.” It means “flesh.”

This is a metaphorical flesh that coincides with the metaphor of “*miainō*.” This is not skin on the body.

This “*sárx*” refers to an indulgence; an indulgence of bodily appetites, otherwise known as “lasciviousness.”

When specifically connected with the context of Sodom in verse seven, these appetites can only be depraved sensualities. Pollution defiling the flesh by all sorts of sexual aberrations and immoralities.

Sin is no longer an issue in this country. This is the way the dreamers are. They defile the flesh. That’s how relative these things are. You can define yourself out of any type of sin. That’s why you can have the Supreme Court declare something no longer sin, and you never have to worry about it again.

This change of thinking, whether you know it or not, is moving ahead like a tank crushing all opposition.

This change, perpetrated by what Jude calls “dreamers,” is a move toward divine discipline and national judgment. God will not be mocked. Divine establishment will not be ignored. Bible doctrine will not be ignored. Their objective is to exclude Christ from this world, from this nation. That is their objective: to remove Christ from every area of our society, to remove Christ from being spoken, to prevent the very word “Jesus Christ” to be spoken in public.

The second characteristic Jude gives us is “rejecting authority.” Here is another label so descriptive of our own society. “Anti-authority,” “no authority orientation.” So, we have the present active indicative of the verb “ἀθετέω” – “*athetéō*” meaning “reject,” but it has a much stronger connotation than to just “reject.” It means to “despise.” What they “despise” is the noun “κυριότης” – “*kyriótēs*” and it’s correctly translated “authority.” They “despise authority,” especially divinely designated authority.

Now the third characteristic is “revile angelic majesties.” “Revile” here is the present active indicative of the verb “βλασφημέω” – “*blasphēméō*.” Toward people, “*blasphēméō*” means to “malign” or “to vilify.” Toward God, this word means to “blaspheme God's word” or “lack of authority orientation.”

By maligning authority, they are attempting to usurp authority. They put themselves above authority. They despise authority, especially divinely designated authority.

The “dreamers,” the false teachers in churches, are despisers of the authority of Bible doctrine, just as the three illustrations we have already studied. Despisers of the apostles who teach and write doctrine, when they despise the doctrine, they despise God Himself.

However, this verse does not only point to rejection of the temporal authority in this country, or in any country, of magistrates, police, parents, teachers, bosses, coaches, or a military chain of command. More importantly, the rejection is in churches of divine authority, as found in the Bible and Bible doctrine. Churches all over America have rejected the scripture in one form or another. Maybe just a little bit of scripture. Maybe Romans 1:26-27. Or maybe some other area of scripture that simply doesn’t fit in with the culture of the day.

Christianity is controversial in the cosmic system, i.e., in this world. You, therefore, have a choice. Do you stand for something unequivocally or do you fall for this or that or the other?

This is exactly what Jude is warning of, the false teachers, the false culture, the false society that influences away from Bible doctrine. And this is a strong delusion in churches today. So many churches thrive on emotion, espouse a feel-good criteria for worship and for a relationship with God.

**“Also in a similar way, these dreamers (who are the ungodly of verse 4) actually defile (like excrement from a chamber pot) their flesh (starting with the body and spreading to the soul), and on the other hand, reject the authority of and malign...”**

Finally, we have the Greek word “δόξα” – “*doxa*” and it literally means “glories.” But it also means “splendor,” “brightness,” or “preeminence.”

This refers to blaspheming the glory of God and this is what false teachers do, by maligning the Scripture. In a broader sense, it could be used for human leadership. They would despise leadership in churches, government, business, schools, military, athletics, or any institution where authority resides.

It boils down to one thing: arrogance, self-centered arrogance, and that will lead to anti-authority every time. Speaking evil and maligning is a recipe for chaos and anarchy in any realm. It takes human volition for submission to authority and there is no authority for the believer higher than the doctrines of the Word of God, for those who accurately teach it, and divine establishment. That's what believers must respond to positively, with positive volition.

We see in Jude eight the false teachers malign, and they oppose those who are “*doxa*,” those who have authority.

“*Doxa*” refers, of course, to the glory of God being “slandered” or “blasphemed” by those who speak evil, but, secondly, it also means the person with divinely appointed authority or office in the church, who is spiritually gifted for that position (and that, of course, includes the pastor), but it also includes those who have gifts of administration and who are part of the leadership in any church, as they are in this church.

These last two characteristics of rejecting authority and speaking evil of dignitaries are very closely connected. Both deal with the lack of authority orientation. If a person is not oriented to authority, that person is self-centered and arrogant, and usually has some sort of hidden agenda in whatever they are doing. They often lust for power and influence, beyond the position, office, or commission to which they currently hold office or status.

So, the discrediting of pastoral authority is a means of discrediting Bible doctrine, or a leader, and that discrediting is in the eyes of the congregation.

To reject Bible doctrine is to reject divine authority. And, of course, what goes along with that is the rejection of the pastor's authority who teaches Bible doctrine.

So, these sorts of people influence believers to reject that same authority by speaking evil of that authority. They will despise and malign that authority.

As believers, we are subject to Bible doctrine first and foremost, but we are also subject to governing authorities in the secular realm (Romans 13:1-7). It's a part of the fourth divine institution of nationalism.

When people in churches put themselves above Bible doctrine, it's arrogance.

A major obstacle to spiritual growth in the church is rejection of authority. It is the lack of consent to submit to necessary authority, which is, of course, Bible doctrine and the pastor-teacher. That is the obstacle.

The purpose of government is to restrain the unbridled evil that man, without boundaries, will commit, and maintain authority orientation for government to work.

When there is no law, then there is freedom without responsibility, and the result is lawlessness, anarchy, and revolution. Everyone does what is right in their own eyes. Relative standards bend to accommodate evil and sin.

“Also in a similar way, these dreamers (who are the ungodly of verse 4) actually defile (like excrement from a chamber pot) their flesh (starting with the body and spreading to the soul), and on the other hand, reject the authority of and malign the Majesties (illustrious Persons of the Trinity).”

All three of these (defiling the flesh, rejection of authority, and maligning the Majesties) are the outcome of the nation rejecting the principles of divine establishment and morality, and believers rejecting Bible doctrine. So, these are the characteristics, the identification of dreamers, of which Jude warns.

Verse 9: “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!”

Jude now moves back into the angelic realm, and he deals with a specific angelic incident. He refers to the great archangel, Michael, and a fight Michael has with the devil at the time of the burial of Moses' body.

What about the body of Moses? What does it matter? Why are they verbally sparring over a dead body, Satan and Michael, the archangel?

Michael says, “I'm not going to revile you, Satan. Let the Lord do it.” And maybe now you can see that it is an issue of authority orientation.

Please take note that, Michael fought the devil while verbally contending with him. He stuck to the facts. He stuck to the situation. He didn't malign the devil. Michael is authority oriented, as the dreamers are not.

That's why this verse appears here. He is a contrast to the dreamers in verse eight who despise authority. Michael bowed to the justice of God, as Satan would not do. So, Michael, in verse nine, is a contrast to Satan and the fallen angels in verse six. Michael did not revile or rebuke Satan on his own authority.

This is a historical fact and yet, it is a fact in an area which is unknown to us. What is even more interesting is nowhere else in Scripture is anything mentioned about this. In fact, verse nine is verified by an apocryphal book.

This verse is about “authority orientation.” By the way, only one archangel is ever mentioned in Scripture, and here it is, Michael. What he does is very interesting. Just remember what you have been taught about authority orientation, and now see it in a realm that is way above us.

This verse does tell us a couple of things right off.

1. First, this is a unique set of circumstances that is not mentioned anywhere else in Scripture.

2. We have the introduction here of Michael, the archangel, which is also a rare occurrence in Scripture. There is only one archangel named in scripture – Michael.
3. There is a unique contention between a former elect angel and Michael, the archangel. (What we see here is part of the angelic conflict, a direct confrontation between Satan and probably the most powerful of angels that are still part of the elect angel category.)
4. Although Michael disputes Satan over Moses' body, I think it's very curious that he has nothing bad to say about Satan. In fact, it says even when he disputed, he dared not bring any accusation against him.
5. It can be inferred here that Michael is authority-oriented. He is following the Lord who rebukes Satan, not Michael. So, even though he is in a tussle with Satan, he says nothing. It's up to the Lord to do the rebuking.
6. Even though Michael is a powerful angel (how powerful we're not totally certain), there is no doubt he is at the top of the hierarchy. He will never override or usurp the power of God by personally condemning Satan. He will not, in all of his glory and power, shove God aside, as in Matthew 25:41. Michael stuck to the job that God gave him in contending over the body of Moses.
7. The angelic authority-orientation is a lesson for all of us in obeying God's Word and sticking to His plan. These powerful creatures always bow to God's will. (Shouldn't we? Who are we to deviate? We do all the time don't we?)
8. All judgment is the prerogative of God, and God has already judged Satan and his fallen angels. Why does Michael need to add to that? (There is no need to do that, so he doesn't.)
9. It is not up to Michael to intercede in God's judgment. He will just go into this debate as instructed, to retain the body of Moses.

The bottom line here that we should remember is that this archangel explicitly followed the orders of God in contending with the devil for Moses' body. This is an example of authority-orientation to divine instruction. And Michael had that instruction directly from God.

We have instruction in the Scripture. We must know that instruction in order to obey the Lord and be authority-oriented ourselves.

Quickly, let's get some background information on Moses.

There is only one mention of Moses' death in the Bible and it's found in Deuteronomy 34:5-7.

We know, even though Numbers 12:3 says, "Now the man Moses was very humble, more than any person who was on the face of the earth," that Moses had a temper. He killed a man, but, ultimately, he misrepresented God when he struck the rock at Kadesh instead of speaking to the rock as God ordered. Numbers 20:1-13