

THE BOOK OF JUDE
Wednesday, October 18, 2023

JUDE 10: “On the one hand, these (false teachers) continually malign things they do not understand (like Bible Doctrine and fellowship with God), but on the other hand, things that they understand by instinct as illogical creatures (degeneracy), by means of these things (functioning inside the cosmic system), they receive corruption and depravity.” (EXT)

These false teachers have no ability to live beyond their natural instincts. Their life is unstable because everything around them is relative.

1 John 5:13: “These things I have written to you who believe in the name of the Son of God, so that you may know (“εἶδω” – “eídō”: know) that you have eternal life.” (NASB)

You wonder why people think the way they do and how they can live the way they do? The way they think is based on instinctive, unreasoning knowledge. “Brute beasts.” They have nothing else. They have rejected the truth; therefore, they think the way they do.

These false teachers that Jude is describing will experience ruin, just like the unbelieving Israelites, the rebelling angels, and the sodomites of Jude 5 through 7. Jude was simply filling in the blanks on what these false teachers are like. And now we come to Jude 11.

Jude 11: “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.” (NASB)

Jude 11 begins three more illustrations, just like verses 5 through 7, that compare these same false teachers to other problematic, unreasoning people of the Old Testament. In this case, he uses three very interesting Old Testament characters, each of which have something to tell us about the false teachers.

In these three illustrations, Jude gives three motivations for apostasy. He's already used the exodus generation and Sodom and Gomorrah as examples of the “dreamers,” as they're called in verse 8.

Now, he uses Cain, Balaam, and Korah. We'll cover each of these and see how they relate to the "dreamers" in verse 8. These are the next human illustrations of false teachers, and they are excellent illustrations, each one of their stories being so pertinent and so parallel to the false teachers.

Jude 11 says, "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." (NASB)

Of course, these are all comparisons to actual events in the Old Testament. Let's begin with the problem of Cain as related to the false teachers, the "dreamers."

The verse begins with an exclamation "*ὠαί*" – "*ouai*." It means "woe" and is correctly translated in our verse.

It's an exclamation of grief, or denunciation, and it arises from very strong feelings. "Woe" is not a wish. It is definitive. Nor it is a curse that calls down judgment. This exclamation is a verdict of guilt.

All three of these men are found guilty in what they've done by God. It parallels, of course, the "woes" pronounced by our Lord Jesus Christ in Luke 6:24-25, or the eight woes of Matthew 23. So, this word, is the opening for the most terrible statement ever spoken to anyone.

When God says "woe," look out. It is a big deal and meant to get your attention. It is a verdict of guilt from God. So, right away, we can say, here are three men who have received the verdict of guilt from God and, by comparison, so have the false teachers.

This is an opening for a verdict of guilty. Then Jude explains why woe is pronounced on these false teachers. He says, "They have gone the way of." "Way" here is the noun, "*ὁδός*" – "*hodós*." Literally, it means "a road" or "a way," "a trail." It goes along with the verb, "*πορεύομαι*" – "*poreúomai*."

These two together mean "to go from one place to another." In other words, "to travel in a certain direction." But, clearly, in this context, this phrase is metaphorical.

Literally, if you put these two words together, they mean "to travel down a road in a certain direction."

Our two words (“*hodós*,” “*poreúomai*”) are used moving from one place to another but, metaphorically, it is a “course of conduct” or “a way or manner of thinking” and thinking is always a process.

This is a way of perception, it is a way of thought process, and it is a way of drawing a conclusion. It is the entire spectrum of how a person thinks, from the time they hear something or have a thought, until they make a conclusion about that.

This is the circumstance of Cain in this illustration. He has gone down the trail of thinking in a specific apostate manner and the false teachers mirror his evil thinking.

So, what is this manner of thinking that characterizes Cain in this illustration? What we need to examine is how Cain thought, how he came to the point of murder, and how that connects with those who would teach you false doctrine.

Jude pronounces “woe” as a guilty verdict on the false teachers. Such a verdict is illustrated by these three Old Testament unbelievers. He pronounces a guilty verdict on the false teachers based on the illustration of these three men. Jude wants all these people in the churches that he is addressing to recognize what's in front of them. If these false teachers have the characteristics of Cain, Balaam, and Korah, they might recognize their pastors, or “spiritual leaders,” for what they are: false teachers.

How does Cain fit an illustration of a man who has gone his own way? A man who relies on human viewpoint and humanism in his thinking and, because he thinks this way, so his conduct follows.

How do the false teachers then mimic Cain's thinking and action? That's what we need to know about this first illustration. In order to understand this, we really need to understand who Cain is. What is the story behind Cain?

Cain, of course, was the firstborn son of Adam and Eve. In fact, he was the first conceived human being. Adam and the woman were created by God. They conceived Cain.

In order to know Cain a little better, let's start at the fall in the garden.

1. Both *'Adam* and *'Ishshah* were the initial witnesses for the Prosecution.
2. Both were created perfect Homo sapiens, their bodies, absent the sin nature, possessed Perfect Life. Their adversary was Lucifer who argued his case for the defense.
3. Because the original couple sinned, then the Appeal shifts into a new phase. The serpent was reprimanded by the Lord in Genesis 3:14-15 where a new dispensation began.
4. The couple was sent out of Eden, divine provisions are no longer available, and *'Atham* must till the soil for his sustenance.
5. In the divine design for planet earth, which was also perfect – perfect provisions, perfect climate, perfect relationship with God – there was the necessity to include volition in the souls of the human couple.
6. Their logistics were not only provided by this perfect environment but also the beautiful provisions within the garden of Eden. Within this garden, God caused to grow every tree that is pleasing to the sight and good for food (Genesis 2:9a). Yet among those trees in the garden, there were also found in the midst of it, the “tree of life” and the “tree of the knowledge of good and evil” (Genesis 2:9b).
7. Yet the reason for the restoration of the earth’s original perfection was to provide a courtroom in which the Appeal could be resolved. Therefore, within this perfect environment, a volitional challenge must be included in order to resolve the Appeal.
8. Initially, there were only two witnesses on the earth, and they were permitted to go and do as they wish within its perfect environment and specifically within Eden.
9. This freedom was made possible by their personal states of perfection, although advised that they were not to eat from “the tree of the knowledge of good and evil.”
10. We noted their failure on that account. This failure resulted in their loss of Perfect Life and the acquisition of human life, plus the addition of the sin nature in their bodies.

11. In this new status, Adam and Eve were able to procreate, which they did in the persons of Cain and Abel, the former becoming a witness for the defense with the latter becoming a witness for the Prosecution.
12. The Lord instituted rituals designed to reflect gratitude for the provision of eternal life through faith in Christ and recovery from one's sins through rebound.
13. The Lord required the two men (Cain and Abel) to bring an offering for the purpose of worship toward the Lord.
14. This initial ritual before the Lord was not brought to an altar of fire, but instead presented to the Lord personally.

Genesis 4:3: At the designated time Cain brought some of the fruit of the ground for an offering (מִנְחָה – “*minchah*”) to the Lord.

Vs. 4: But Abel brought some of the firstborn of his flock – even the fattest of them. And the Lord was pleased with Abel and his offering (מִנְחָה – “*minchah*”),

Vs. 5: but with Cain and his offering (מִנְחָה – “*minchah*”) He was not pleased. So Cain became very angry, and his facial expression was downcast. (NET)

15. The word for “offering” is מִנְחָה – “*minchâh*” and was used to describe the item each man presented to the Lord. The casual reader of this word in Genesis 4:3-5 might assume that the offering was meant for an altar and there to be burned.

However, the Hebrew word for “*altar*” is מִזְבֵּחַ – “*mizbêach*,” whose first use does not occur until Genesis 8:20. The noun, “*minchâh*,” translated “offering,” is quite different and is defined as follows:

Genesis 4:3-4. ...the author has turned to the question of God's acceptance of the “offering” (*minchah*) and worship of Cain and his brother. Cain's worship was not acceptable, whereas Abel's worship was.

Contrary to the popular opinion that Cain's offering was not accepted because it was not a blood sacrifice, it seems clear from the narrative that both offerings, in themselves, were acceptable—they are both described as “offerings” (*minchah*) and not “sacrifices” (*zevach*). The narrative suggests, as well, that they were both “first fruits” offerings (v.4); thus as a farmer Cain's offering of “fruits of the soil” (v.3) was as appropriate for his occupation as Abel's “firstborn of his flock” (v.4) was for his occupation as a shepherd.

Genesis 4:5–7. Rather than attempting to discover what was wrong with Cain's offering, we would be better advised simply to take notice that the author has omitted any explanation. He was apparently less concerned about Cain's offering than he was Cain's response to the Lord's rejection of his offering. ... the narrative itself focuses our attention to Cain's response. It is there that the narrative seeks to make its point. Cain's response was twofold: (1) anger against God (v. 4b) and (2) anger against his brother (v.8). By stating the problem in this way, the author surrounds his lesson on “pleasing offerings” with a subtle narrative warning: “by their fruit you will recognize them” (Matthew 7:20). In his understanding of the importance of a pure heart in worship, the author is very close in his ideas to those expressed by Jeremiah against the false and hypocritical worshippers in his day. Just as Jeremiah pleaded with his people “to do well ... and do not shed innocent blood,” lest they be exiled from their land (Jeremiah 7:5–7), so God pleaded with Cain to “do what is right” or face consequences of shedding innocent blood and exile from the land (v.7; cf. v.12). (John H. Sailhamer, “Genesis”, in *The Expositor's Bible Commentary*, gen, ed. Frank E. Gaebelin (Grand Rapids: Zondervan Publishing House, 1990), 2:61-62)

The above review confirms that the items brought to the Lord in Genesis 4:1-4 were not to be offered as sacrifices but presented as offerings.

Cain considered his offering was worthy for the presentation to the Lord, but he did so in arrogance. Abel did the same with his presentation of a choice lamb from his flock.

Cain's was disapproved while Abel's was approved. The Lord's requests for an offering from these two men were designed to reveal what was going on in the souls of these two brothers – gratitude or arrogance?

Abel's motivation was to bring the best sheep within his flock and to do so with a mental attitude of gratitude. On the other hand, Cain brought his with an attitude of self-centeredness regarding his vegetables as Cain the master agronomist.

It is all about mental attitude. Abel displayed grace while Cain displayed arrogance. The Lord discerned the difference and made His views known.

What the Lord perceived in Cain's attitude was soon displayed. He warned Cain about His perception in:

Genesis 4:7: "Is it not true that if you do what is right, you will be fine? But if you do not do what is right, sin is crouching (to stoop, as an animal waiting for prey) at the door. It desires to dominate you, but you must subdue it." (NET)

It was not long before Cain fulfilled the Lord's warning about the "crouching sin" waiting for the vulnerable Cain at the door:

Genesis 4:8: Cain said to his brother Abel, "Let's go out to the field." While they were in the field, Cain attacked his brother Abel and killed him. (NET)

The Lord banished Cain from His presence in:

Genesis 4:16: So Cain went out from the presence of the Lord and lived in the land of Nod ("נֹד" – "Nôwd": "wandering") east of Eden. (NET)

Because of murdering his brother, Abel, Cain was not only banished from Eden but also sentenced for life in a land whose name indicated his punishment.

Cain introduced the sin of arrogance into the Biblical lexicon, and it has continued to be both a personal and national problem in the Invisible War since Cain's use of it in Genesis 4:5.

Doctrine of Arrogance:

God has a plan for your life. God is perfect; therefore, His plan is perfect.

It is impossible for the believer with his sin nature to execute the protocol plan of God for the Church. Therefore, God has provided through His grace policy the means of executing His plan, purpose, and will during the Church Age.

Contradictions cannot exist in the perfect plan of God. Therefore, anything that contradicts the protocol plan of God hinders the believer from utilizing the grace of God, and, thereby, glorifying Him in the execution of His plan.

Arrogance is a major contradiction to the protocol plan of God and, therefore, the primary reason for the believer's failure to execute God's plan, will, and purpose.

Arrogance is the basic mental attitude sin. Satan is the first creature guilty of arrogance. He is the father of evil and the sins we commit are the children of evil.

Satan's motivation of arrogance is found in line of Isaiah 14:14. "I will make myself like the Most High God." (NASB)

The original sin of arrogance is amplified in Ezekiel 28:14-17:

Vs. 14: "You were the anointed cherub who guards, and I placed you there. You were on the holy mountain of God; you walked in the midst of the stones of fire.

Vs. 15: You were blameless in your ways from the day you were created until unrighteousness was found in you.

Vs. 16: By the abundance of your slander (of God) they filled your inner life (motivation and thought pattern) with violence, and you sinned; therefore I (God the Father) have cast you out as defiled from the mountain of God. And I have excluded you, O guardian cherub, from the midst of the stones of fire.

Vs. 17: Your heart was lifted up because of your beauty; you corrupted your wisdom because of your glamour. I cast you to the earth; I place you before kings, that they may see you." (EXT)

Satan was the highest form of angelic creation. He was the highest and greatest of the cherubs. He had a special job to guard the throne room of God. He had the ability to go to the palace where God lived ("the holy mountain of God" Ezek. 28:16).

Satan was created blameless, perfect, without sin.

The unrighteousness found in Satan was arrogance.

Isaiah 14:14, **“I will make myself like the Most High God.” (NASB)**

Arrogance is defined as a lofty self-respect totally apart from reality. It is high esteem of oneself from some imagined or real superiority. Arrogance is the antithesis of grace and total blindness to the grace of God.

Arrogance is synonymous with vanity, which is empty pride in regard to one’s person, attainments, or possessions, coupled with an excessive desire to be noticed, a lust for attention, and a lust for approval or praise from others.

Arrogance is a complex of sins like jealousy, bitterness, vindictiveness, implacability, revenge motivation and revenge function, self-pity, conceit, inordinate ambition and competition, slander, gossip, and maligning.

- a. Jealousy has a system of self-righteousness in which it always justifies itself in whatever it is doing.
- b. Bitterness is just as bad as jealousy and is the result of jealousy.
- c. From the combination of jealousy and bitterness, the monster of vindictiveness is created. Bitterness leads to self-vindication and vindictiveness towards others.
- d. Vindictiveness then feeds on implacability. Jealousy eventually leads to implacability.
- e. The result of these is revenge motivation and function.
- f. The person who does this is a weak person and feels sorry for themselves followed by conceit and competing with others. A weak person is full of self-pity.
- g. The final result is verbal sins with the intention of destroying the lives of a lot of people. When a jealous person sees their rival winning out over them, their vindictiveness leads to the attempt to destroy the other person

as a function of revenge. The attempt to destroy results in trying to destroy the other person by what is said about them.

Arrogance is a mental attitude sin which overflows into motivation, decision making, and evil action.

The arrogance of subjectivity is constantly trying to change other people to conform to one's unrealistic expectation. Consequently, unrealistic expectation never realizes that you can only change yourself and no one else.

The problem-solving devices of the protocol plan of God are designed to change self, not others.

Arrogance includes at least four different concepts:

- a. Egotism – This is an excessive preoccupation with self and must be distinguished from ego, which is self-consciousness and is perfectly normal.
- b. Vanity – This is self-admiration and an excessive desire to be admired by others. Hence, vanity is easily flattered and patronized.
- c. Pride – this is lofty and arrogant assumption of superiority.
- d. Conceit – This is an exaggerated estimate of one's abilities and attainments.

PRINCIPLE: When you look into the mirror of arrogance you don't see yourself as you really are, you see yourself as you think you are!

PRINCIPLE: When you look in the mirror of the Word of God you see yourself as you really are!

Arrogance includes most of the emotional complex of sins. It is also moodiness, wide emotional swings, morose, sullen, the desire to hold oneself aloof and always being offended. Legalism and self-justification are a part of the arrogance problem.

Biblical Documentation with regards to the Sins of Arrogance:

Proverbs 11:2: “When arrogance comes, then comes dishonor.”
(NASB)

Proverbs 16:18: “Arrogance precedes destruction, and before a fall there is a lifestyle of arrogance.” (EXT)

Proverbs 23:29: “A person’s arrogance will bring him low, but a lifestyle of humility will attain honor.” (NASB)

Romans 12:2-3 defines arrogance as mental attitude sins.

Romans 12:2-3: “And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Vs. 3: For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.” (NASB)

Arrogance is defined in terms of the sin of jealousy in James 2:14-16:

Vs. 14: “But if you have bitter jealousy and inordinate ambition in your right lobe, stop being arrogant, and stop lying against the truth (Bible Doctrine).

Vs. 15: This pseudo wisdom is not that which comes from above, but is earthly, natural, and demonic.

Vs. 16: For where jealousy and inordinate ambition exist there is disorder and every evil deed.” (EXT)

Prov 13:10: "Through arrogance comes strife, but wisdom is with those who receive instruction." (NASB)

1 Peter 5:5: "Likewise you younger men be subject to the elder (pastor), and all of you cloth yourselves with humility toward one another. For God makes war against the arrogant (believer), but He gives grace to

the humble (believer). Humble yourselves, therefore, under the mighty hand of God, that He may promote you at the proper time." (NASB)

James 4:6: "But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble." (NASB)

- a. If God does not promote you, you are not promoted.
- b. God promotes men of doctrine.
- c. God promotes humble or grace-oriented persons.
- d. Promotion is a matter of doctrinal inculcation and grace-orientation.
- e. Promotion is a matter of glorifying God through the execution of the protocol plan of God for the Church.
- f. The promoted believers are the invisible heroes.

2 Chronicles 7:14: "and if My people who are called by My name humble themselves and pray and seek My face and turn from their evil ways, then I will hear from heaven, I will forgive their sin and I will restore their land."

2 Timothy 3:2-7 describes facets of arrogance:

Vs. 2: "For persons (believers) will be lovers of self, lovers of money, boastful, arrogant, slanderers, disobedient to parents, ungrateful, wicked,

Vs. 3: without virtue-love, malicious gossips, without self-control, brutal, not lovers of God,

Vs. 4: treacherous, thoughtless, conceited, lovers of pleasure rather than lovers of God,

Vs. 5: having a form of godliness but having denied its power, in fact, avoid such persons as these.

Vs. 6: And among them (immoral arrogant believers) are those who creep into households and captivates silly women who are loaded down with sins and lead on by their multifarious lusts,

Vs. 7: always learning but never able to come to metabolized knowledge of the truth." (EXT)

Occupation with Christ is the ultimate problem-solving device regarding arrogance.

Proverbs 8:11: "The respect for the Lord is to hate evil, to hate pride and arrogance and the evil way. And I hate a perverted mouth."

Nations can become arrogant and under divine discipline.

Leviticus 26:19: "And I will break down the arrogance of your power. And I will make your sky like iron, and your land like bronze."

Isaiah 9:8-9: "The Lord sends a message against Jacob, and it falls on Israel. Vs. 9: And all the people know it, that is, Ephraim and the inhabitants of Samaria, who spoke with pride and arrogance of heart. The bricks have fallen down, but we will rebuild with smooth stones."

Ezekiel 7:10: "Behold, the day is coming. Your doom has gone forth. The rod of discipline has budded because arrogance has blossomed."

Pressure on arrogance produces the complex of the sins of arrogance.

1. Pressure on arrogance produces jealousy, bitterness, implacability, vindictiveness, revenge, guilt, slander, and inordinate ambition.
2. Arrogance is personally self-destructive. Arrogance can produce mental illness.
3. Arrogance is nationally self-destructive.
4. The rejection of Bible Doctrine is always related to arrogance.

1 Timothy 6:3-4: “If anyone teaches a different doctrine, those doctrines of our Lord Jesus Christ, even doctrines pertaining to godliness (spirituality),

Vs. 4: he has become arrogant, understanding nothing. Furthermore, he has morbid obsessions about controversies and verbal conflicts from which originate jealousy, discord, evil speculation.”

Arrogance is the corruptor of the soul and the sign that the sin nature is dominating the soul.

Arrogance is the basic sin that motivates rejection of Bible Doctrine. Therefore, it is a destruction to post-salvation epistemological rehabilitation.

Arrogance distracts the believer from doctrine. It divorces the believer from reality, both personal and historical. It rejects authority and destroys capacity for life, love, and happiness.

Arrogance motivates emotional sins.

- a. Fear, worry, and anxiety.
- b. Hatred, anger, violence, and murder.
- c. Guilt.
- d. Self-pity.

Arrogance reproduces itself in jealousy, bitterness, vindictiveness, implacability, revenge motivation and function, inordinate ambition and competition, gossip, slander, maligning, and judging. And arrogance parlayed into self-righteousness produces legalism.

Psychopathic arrogance includes the following:

- a. The hysterical psychopath.
- b. The pathological liar.
- c. The amoral psychopath.
- d. The sexual psychopath.
- e. The fanatical psychopath.

Psychopathic arrogance produces distorted thinking that creates a fantasy world in the soul. Good decisions broaden future options but bad decision limit future options. The latter problem is caused by divorcement from reality that results in distorted thinking built on fantasies.

A society of arrogant people naturally develops psychopathic people. Psychotherapy is a big business whose solutions rely on human viewpoint in attempts to restore rational thought.

In the psychotic state, a believer cannot recover through Bible Doctrine and rebound. Removal of scar tissue is initiated by techniques provided by psychiatric treatments that are assisted by prescription medicines, which enable the person to begin functioning in a normal manner.

Recovery from psychopathic arrogance, especially when accompanied by addictions, requires (1) consistent use of rebound to extract oneself from cosmic thinking, (2) proper medication prescribed by a trained physician, (3) continued treatment and medication, and (4) inculcation of biblical principles that gradually removes scar tissue of the soul.

Romans 1:21-22: “Even though they knew God, they did not honor Him as God, or give thanks, but they became futile in their speculations, and their foolish heard was darkened,

Vs. 22: Professing to be wise they became fools.”

Criminal arrogance is an insolent attitude that unlawfully disregards the rights, privacy, or property of others. The lust to take what belongs to others originates from a depraved mind that rejects the concept of private property. He pridefully believes himself to be above the law, while convinced he is a good person.

Romans 13:4: “It (governing authority) is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing, for it is a minister of God, an avenger who brings wrath on the one who practices evil.”

Political arrogance exists in many political opinions.

- a. Political arrogance which tries to Christianize a nation.
- b. Religious arrogance is trying to change the world through pressure and activism instead of understanding that the world will never get better, and that the purpose of the believer is to witness, to execute the protocol plan of God, and to become an invisible hero with invisible impact.
- c. Political arrogance which rejects the separation of church and state.
- d. Political arrogance which rejects the separation of free enterprise and the state.