

Jude - verses 5-11 a study for Gulf Coast Baptist Church
Sunday Evening Breakouts by Steve Thomas 6-30-24

Introduction

In this passage, Jude brings up 7 stories from Israel's history to make his point that God will not tolerate those who defile the flesh, despise dominion, and speak evil of dignities (vs 8). God dealt with this wickedness suddenly and with final judgement. Jude uses these stories to illustrate that the grace of God is not lasciviousness.

Unbelieving Israelites - Ex 19, Num 14

The Israelites were told to enter the promised land and remove the inhabitants. Caleb and Joshua recommended following God's instructions. But the people let their fear keep them from obeying God's authority. The book of Hebrews 3:8-11 describes the incident as the provocation. The generation of Israelites grieved God, because of their lack of belief in what He had told them would happen. This was the same group that was worshipping Baal in sensual worship when God was giving the law to Moses. They presumed on God that they could keep whatever law He could give them (Ex 19). God responded by distancing Himself from them and placing the law in between, showing Israel that they were trusting in their own righteousness instead of God's righteousness for their salvation.

The Angels that sinned - Gen 6

Jude then describes the fallen angels, called the Sons of God in Genesis 6 who cohabitation with the daughters of women to defile all flesh. In Job 1:6; Job 2:1, and Job 38:7, and in Dan 3:25 they are unquestionably angels. This was the accepted understanding of this passage of all the Rabbinical houses from the time before Christ until the 4th to 5th century AD when a second view was put forth, that the sons of God might mean the children of princes. This view is not supported in scripture. Around the 1800's a third view was advanced that the sons of God might mean the line of Seth, and the daughters of men might mean the daughters of Cain. There is a lack of scriptural support for this view as well. 2 Peter 2 places this sin in the days of Noah, which is a link to Genesis chapter 6 (cf. 1 Peter 3:20).

There is evidence through scripture that angels took human form and performed human functions. Angels ate with Abraham. Angels were the object of lust to the Sodomites. And finally there is the proof of the connection of spiritual with physical with the Virgin Birth.

Fallen angels cohabitated with human females to produce the Nephilim. These giants were part of the reason that God wanted the inhabitants of the land driven out and destroyed. We see the children of Anak (Goliath and his 4 brothers were descendants) who were physical freaks. A study of giants in scripture tells the fact that it was a physical deformation. God put a stop to the works of these angels by placing the angels in Tarturus (2 Peter 2:4) until the final judgement.

This sin is an obvious link to lasciviousness as an abuse of liberty. God finally restrained the liberty of these angels to keep this act from happening anymore. It was so rampant at the time of Noah that it defiled all flesh. It was less common after the flood and then God seems to have kept it from happening again.

Sodom and Gomorrha - Gen 19

It is clear to see that the sin of Sodom fits in this category. Men with men working that which is unseemly. The men of Sodom lusted after the angels, this is the reference to strange flesh or “other”. This sin is referenced often through scripture as something that God hates (1 Cor 6:9, Romans 1:26-27). The story shows God sending Angels to report on the wickedness that had come up before Him. God sent messengers to rescue Lot and his family. He then destroyed the city and its inhabitants.

Michael vs Satan

An interesting story referenced here that is not mentioned at all in scripture. The closest we see is that God Himself buried Moses (Deut 34:6). This reference is from the book of Enoch. Michael the Arkangel is mentioned several times in the book of Daniel, and in Revelation chapter 12 verse 7. Even in his exalted status, the chief of all the angels did not take the authority to himself to battle Satan, the prince of the power of the air. He did not usurp God’s authority, calling on God Himself to keep Satan in line.

Cain, Korah, and Balaam

These three individuals are listed for their lack of respect for authority. God gave instruction to Adam’s descendants and even provided Cain with a sacrifice (Gen 4:5-14). Cain responded by slitting the throat of his brother, offering him as the sacrifice in place of the offering that was crouching by the door. Cain told God that his perverseness was uncontrollable and that he was not able to keep himself from such evil (4:13). Cain despised the offering that Abel gave and was angry at the direction that God had given him. We see later in scripture that Cain as the devil’s man (1 Jn 3:12), because of his own evil works.

Korah, Dathan, and Abiram was an account of an attempt at individuals to overthrow God’s authority in the camp of the Israelites (Num 16:1-32). They despised the authority of Moses in the assembly and sought to take over. God dealt with these men in a way that was unheard of until then and since. He established the authority of Moses in a way that was clear and decisive.

Balaam was a soothsayer, wizard, or sorcerer who hired out his services to the highest bidder (Num 22-24; 25:16-18; 31:16). Balak was a king who was nervous at the advances that the nation of Israel was making in their wilderness wanderings and wanted them to be cursed. God intervened multiple times to keep Balaam from cursing that which God had blessed. The account of the speaking donkey and the multiple attempts of cursings that turned in to blessings to the exasperation of King Balak makes for great reading. Having failed to curse God’s people, Balaam then gave Balak a strategy that was sure to put God’s people on the wrong path. “The Matter of Peor” is the strategy of Balaam to tempt the people with idolatry when a straight on cursing would not work (Rev 2:14).