

Title: **Dead Men Hanging (Part 2)**

Passage: **Jude 5-7**

Theme: **The Dreadful Estate of False Teachers as a Warning to the Church**

Number: **1113Ju5-7(5)**

Date: **November 3, 2013**

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{Read Passage}

[i] Go back to the first few words of v. 5 {read}

Reminders . . . We all need reminders. As it pertains to r study this am, we need to be reminded of what we've already covered.

Reason for that . . . thru various circumstances, including my vacation, our progress thru Jude has been stunted.

Been 3 wks since we've been in t/BOJ. We left off there in v. 5. That was on Oct. 13<sup>th</sup>. From Oct. 13<sup>th</sup> you have to go back another mo. (into Sept.) to find us in Jude, a series we started Aug. 18.

This plan this morning to is to a light recap of what we've seen so far, partic. in vv. 4-5. From there we'll move on to vv. 6-7. So if you are following along by way of a recording or through the radio broadcast, some of this will sound very familiar. Keep in mind that there hve been some sig. interr. in our series so far in real time.

LW we will move forward from here relatively uninter. to t/end of t/yr.

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I've chosen a rather unusual title for this portion of Jude, a section that runs from v. 5 to v. 16. "Dead Men Hanging"

That title has been on t/marquee of r CH sign & u can't help but wonder what passersby think. That may be one strange church!

Back on Oct. 13<sup>th</sup> I explained that title by intro. u 2 a rather barbaric pract. of history known as 'gibbeting'.

### [i] Gibbeting

To “gibbet” is to publicly display a criminal in a cage or on a gallows. Sometimes the criminal has already been executed. He may have been hanged and his dead body is left untouched to decompose as a public disgrace.

Perhaps you've seen t/movie, “Pirates of the Caribbean.” At t/beginning of t/movie, t/pir. Jack Sparrow, sailing into port sees 3 hanging skeletons w/a sign overhead saying 'Pirates Beware'.

In other instances, a convict was placed inside of a small cage where he was suspended in the air and left to die of thirst. Generally, after death, t/body was left to decompose.

The macabre works of Vlad the Impaler were a form of gibbeting. Crucifixion was often used as a form of gibbeting.

Vlad left his victims on display for rival armies as a warning. Those who were crucified were put on public display as a warning.

It was all about leaving an indelible example upon t/living. Sights, sounds, t/nauseating odors were serve as reminders forever etched into t/minds of those unfortunate to see.

### [ii] As you can imagine - Dead Men Hanging was not a pretty sight

It was a horrible reminder that would cause t/witness to think, “I never, ever want to end up like that person.”

[iii] There's something far worse than gibbeting: Sights, sounds, smells – the torments of hell

Dead men hanging may refer to a medieval practice or 3 skeletons on a movie set. As it relates to t/BOJ – dead men hanging are all about false teachers and apostates.

[iv] Apostasy

In that regard, there are few who are in a worse state than those that have seemingly embraced t/truth about JC only to later deny Him.

(cf. Gk. αποστασια/αφιστημι - refer to a defection/departure/rebellion)

That is A. - Something Peter addresses in his 2d Epistle (much in comm. w/Jude) ==>

2 Peter 2:20–22 **20** For if after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. **21** For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them. **22** It has happened to them according to the true proverb, “A DOG RETURNS TO ITS OWN VOMIT,” . . .

[v] Much like 2 Peter chapter 2 – Jude's words here in vv. 5-16 serve as a graphic warning

These – he can't even come to name them – “certain men” are spiritual corpses hanging for all to see. Like S. & G. in v. 7. their condemn. is an example. While their judgment may not be complete, it's as good as done. We see that in v. 4 ==>

**For certain men have slipped in, those whose judgment was written about long ago, ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.** Godless; Licentious; Lordless. As such they will be judged.

[vi] Verse 4 is a preview of what follows in verses 5-16

Look closely at that 4<sup>th</sup> v. There are 4 descriptive ideas here.

False religionists ==>

1. Have infiltrated the church
2. Cannot escape judgment
3. Are rebels against grace
4. Deny the Lord with their lives

Verses 5-16 unpack those 4 ideas ==>

*I. Certain Men who Face a Certain Judgment (vv. 5-10)*

*II. Certain Men who are Rebels Against Grace (v. 11)*

*III. Certain Men who Have Infiltrated the Church (vv. 12-13)*

*IV. Certain Men who Deny the Lord with their Lives (vv. 14-16)*

Back to vv. 5-10 ==>

*I. Certain Men who Face a Certain Judgment (vv. 5-10)*

Verses 5-10 relate back to t/words of v. 4 where Jude writes about

**... certain men ... those whose judgment was written about long ago ...**

Perfect passive participle, from προγραφο (to write or record beforehand). προ + γραφο. Their judgment was recorded in ancient Jewish prophecy. If it's been written, it's sure. It cannot be changed.

Like saying that t/names of t/elect were written in t/book of life from before t/world's foundation. That is sure, it cannot be changed. Rev. 3:5 only reinforces that fact, it doesn't contradict it as some say.

Their judg. was written about long ago. It's sure. As such, Jude gives:

*A. Three Reminders from History (vv. 5-7)*

Jude, as a Jew, goes back into the history of Israel for 3 OT examples.

*1. Reminder #1: Israel After Exodus (v. 5)*

*a. Destroyed by God for their Unbelief*

*2. Reminder #2: Immoral Angels (v. 6)*

*a. Imprisoned Awaiting final Judgment*

*3. Reminder #3: Immolated Cities (7)*

*a. Sodom and Gomorrah Destroyed*

Very common in Jewish circles to cite 3 examples. Often these 3 were given. Acc. to t/Mishnah, which forms part of t/Talmud (commentary on Jewish law), there is no portion in t/world to come for t/flood generation (would include Immoral Angels), Sodom (Immolated cities), and the wilderness generation (Israel after t/Exodus). (m. Sanh. 10:3)

Israel after the Exodus is Jude's first example (v. 5) ==>

*1. Reminder #1: Israel After Exodus (v. 5)*

**Now I wish to remind you, although you know all things, that the Lord having once saved a people out of Egypt, subsequently destroyed those who did not believe.**

Reminder of the fact that most Israelites who left Egypt were not faithful. An entire generation perished in the wilderness because of their unbelief.

**a. Two points in time mentioned here - 2 events of history: Exodus & Wilderness**

**the Lord having once saved a people out of Egypt,**  
Israel's Exodus from Egypt.

**subsequently destroyed those who did not believe.**

Their later destruction in t/wilderness. About 40 yrs. passed betwn t/2.

**b. How do we go from the Miraculous deliverance of the Exodus to the judgment of the same people in the Wilderness?**

**(1) Time of the Exodus**

- \* 10 Plagues against Egypt - Last plague – death t/o t/land.
- \* Passover – Jews who applied t/blood of t/lamb to their doorways were spared and lived.
- \* Exodus – 1 million m, w., ch. who leave Egypt, come to t/Red S. and God opens t/way so that they pass on dry ground.
- \* Destruction of t/pursuing E.

**(2) Wilderness – Numbers 14**

32 ‘But as for you, your corpses shall fall in this wilderness.33 ‘And your sons shall be shepherds for forty years in the wilderness, and they shall suffer for your unfaithfulness, until your corpses lie in the wilderness.34 ‘According to the number of days which you spied out the land, forty days, for every day you shall bear your guilt a year, even forty years, and you shall know My opposition.35 ‘I, the LORD, have spoken, surely this I will do to all this evil congregation who are gathered together against Me. In this wilderness they shall be destroyed, and there they shall die.’”

How did we get from the glories of point A to the horrors of point B?

How do we go from God's mercy in the Exo. to His judg. in Num.?

It comes down to individuals, so let's personalize it.

How do we go from what appears to be a believing follower of YHWH to a disbelieving apostate?

## (a) Doesn't happen all at once - Stops along the way

### i. Exodus 15:22 – 17:7 - Grumbling and Complaining

Exodus 15 – Right after the Exodus t/ppl. found themselves in the wilderness of Shur . . . and found no water. And when they came to Marah, they could not drink the waters . . . 24 *So the people grumbled at Moses . . .*

1 chapter later, it's not about water but food

Exodus 16:2–3 2 And the whole congregation of the sons of Israel *grumbled against Moses and Aaron* in the wilderness. . . . “Would that we had died by the LORD’S hand in the land of Egypt, when we sat by the pots of meat, when we ate bread . . . you have brought us out into this wilderness to kill this whole assembly with hunger.”

1 more chapter later & it's water again.

Exodus 17:1–3 1c there was no water for the people to drink. 2 Therefore *the people quarreled with Moses* and said, “Give us water that we may drink.” And Moses said to them, “Why do you quarrel with me? Why do you test the LORD?”

### (b) Then it all falls apart in Numbers 13

Israel is camped at Kadesh Barnea at t/doorway to the Promised Land. 12 men are sent out to check out the land. They come back with a report – 10 of t/12 give a bad report (unbelief).

Numbers 14:1–2 1 THEN all the congregation lifted up their voices and cried, and the people wept that night. 2 And all the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness!

### (3) How did they get from point A to point B?

Disbelief. Grumbling and complaining is not the cause of their judgment, it was a symptom – a symp. of unbelief.

Interesting . . . Jude? v.16> **These are grumblers, finding fault, following after their own lusts . . .**

How does anyone go from being a professed follower of JC to a self-righteous religionist or a total apostate?

Disbelief.

***(3) How does that happen?***

***(a) Doesn't happen all at once - Stops along the way***

No one forsakes the faith all at once.

Dead men hanging are warnings. They are warnings to false teachers/apostates/ for an apathetic CH. Warnings for all of us.

Luther: “This example he gives to warn and terrify them, as if he would say, let those be on their guard who are called Christians and under this name turn the grace of God into wantonness lest it go with themselves as it did here with the Israelites.” [Luther, 292-93]

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Was talking to my mom t/other day. She had been struggling w/some bad attitudes & was even doubting t/reality of her own conversion. I told her, “That's not necessarily a bad thing.” Doubts are one way of saying, “Something may be wrong.” For t/elect, those who are truly b.a. believers, doubts/fears drive us back to t/Cross. Part of making our calling & election sure.



I know of another man who doubted his salv. & his wife told him that he was surely a Xn. After all, “he prayed and showed some other evidences”. That man went on to deny t/Gospel.

Heb.3:12 **Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling way from the living God.** 2 Pet. 1:10.

## **I. Certain Men who Face a Certain Judgment (vv. 5-10)**

Jude gives us ==>

### **A. Three Reminders from History (vv. 5-7)**

#### **1. *Reminder #1: Israel After Exodus (v. 5)***

##### ***a. Destroyed by God for their Unbelief***

Now v. 6 ==>

#### **2. *Reminder #2: Immoral Angels (v. 6)***

##### ***a. Imprisoned Awaiting final Judgment***

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

Sounds familiar to those of us who went thru 2 Peter.

2:4 . . . **God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;**

Angels who sinned.

Angels who didn't keep their own domain.

Angels committed to pits of darkness.

Angels kept for t/judgment of the great day.

### **(1) Both Jude & Peter are referring to the events of Genesis 6**

What are . . . ? Debated t/o t/c. But I believe that Gen. 6 teaches that

demonic beings either came to earth in the form of men, or they took over t/bodies of existing men (demon possession) and they fornicated with women, t/result being a giant, demonic race of men that God destroyed in t/flood.

Why do I believe that? Partly because of t/commentary of the NT.

**(a) Turn to 2 Peter**

2 Peter 2:1–4 1 BUT false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. 2 And many will follow their sensuality, and because of them the way of the truth will be maligned; 3 and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep.

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;

**(b) Listen to 1 Peter chapter 3**

1 Peter 3:18–20 18 For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; 19 in which also He went and made proclamation to the spirits now in prison, 20 who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

Peter writes about ==>

spirits now in prison . . . who once were disobedient, when the patience of God kept waiting in the days of Noah . . . .

We have imprisoned spirits / demons / fallen angels.

Imprisoned due to disobeyed.

Specific act of disobeyed. during t/time of Noah & t/Flood.

**(c) What do we have here in 2 Peter 2:4?**

Angels (spirits) who sinned (were disobedient)

They are imprisoned (chained in pits of darkness).

Then we have what in v. 5? Noah!

In all 3 instances (1<sup>st</sup>/2<sup>nd</sup> Peter & Jude) we have fallen angels who sinned & are imprisoned.

**(d) Angels beings fall into two basic categories**

**i. Holy elect angels (1 Tim. 2:4)**

these are those angels whom God created in a state of confirmed holiness. They did not join t/rebellion of Satan.

**ii. Evil, fallen angels (demons)**

This 2d categ. of fallen angels fall into 2 sub-categories:

1) Loose; 2) Bound. There are demons who roam t/earth (Like in t/book of Job); 2) Bound/imprisoned who are confined and cannot engage in any sort of spiritual activity. God has them “under-wraps.”

It's imprisoned angels that Jude & Peter are writing about ==>

2 Peter: **committed them to pits of darkness**

1 Peter: **spirits now in prison**

Jude: **kept in eternal bonds under darkness**

Question is, why? Why are they imprisoned? What did they do?

Jude gives us a key in t/example of Sodom and Gomorrah. Like t/men of Sodom, these angelic beings:

... indulged in gross immorality and went after strange flesh ...

They did something immoral and unnatural.

(e) Peter and Jude are drawing from a very common Jewish tradition that angelic beings cohabited with human women

Result was a perverted mongrel race of people who were destroyed in t/flood. That is an interpretation of what happened in Genesis 6.

i. Just to show you how pervasive this was among t/Jews I want to cite a few extra-biblical sources (all ancient Jewish / non-canonical)

In Testament of Naphtali 3:4-5 the angels of Gen 6:1-4 are designated as 'Watchers,' and they are said to have 'departed from nature's order' and hence are cursed with the flood.

In the Testament of Reuben, women charmed the Watchers with their beauty, so that the Watchers lusted after them. They transformed themselves into males and gave birth to giants (cf. IQapGen 2:1).

Book of Jubilees also teaches that the Watchers sinned with the daughters of men by mingling with them sexually (Jub. 4:22).

1 Enoch. The angels desired the daughters of men and fornicated with them. Some of the language used bears remarkable parallels to Jude — The idea that the Watchers abandoned their "proper sphere."

'For what reason have you abandoned the high, holy, and eternal heaven; and slept with women and defiled yourselves with the daughters of the people, taking wives, acting like the children of the earth, and begetting giant sons?' (15:3).

Once again allow me to quote perhaps my fav. NT scholar, T.S. ==>  
We must be careful, however, to avoid saying that Jude [or Peter] necessarily agreed with everything found in 1 Enoch or Jewish tradition in general. His own reference to the tradition is terse and avoids the kind of speculation we find in 1 Enoch 6-8. . . . A general appropriation of a tradition is not the same thing as accepting every detail of the tradition. We must remember that 1 Enoch is the most detailed account, and elsewhere in Jewish tradition the story is communicated with brevity. We must beware of reading more into [the biblical text] more than is warranted. Still, I think it is clear that Jude [along with Peter] believed angels had sexual relations with women and that God judged the angels for violating their ordained sphere.  
[Thomas R. Schreiner, The New American Commentary: 1, 2 Peter; Jude, 2003]

## (2) All of this relates back to Genesis Chapter 6

I believe that Gen. 6 records an early attempt by Satan to pollute the race of humanity.

Rem. Satan is called "the father of lies." His mission is to pervert God's Word, especially as it relates to the Gospel. Goes all t/way back to Genesis 3 ==> "Has God said..."

Satan must have had a seminal understanding of God's plan to bring forth a Savior thru t/Jewish line because ever since that time he's been hard at work to thwart God's plan.

See this, for example, in the OT with the attempted genocide of the Jews recorded in t/book of Esther.

Then there was t/wicked queen Athaliah who usurped the throne of Judah & massacred t/house of David which would have effectively destroyed forever t/Messianic line. God used t/High Priest, Johoida,

who hid t/Joash who later became King and renewed t/Messianic line thru which would come JC. {turn to Gen. 6}

(a) In Genesis 6 we have one of those early attempts to prevent the coming Savior of men Progression ==>

Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

Genesis 4-5 ==> t/spread of civilization.

Gen. 6:1-2 Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

"Sons of God" = Hebrew phrase "bene elohim". A Hebrew idiom for angels.

6:4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

The Jews understood this passage as referring to "Watchers" - fallen angels who left their proper place to marry human females, have children who were mighty warriors, & teach forbidden arts & practices.

These are shut way in a prison by God, awaiting their final judgment.

May be that these are demonic spirits who entered into wicked men. This is t/first recorded instance of demon possession. May have been powerful rulers, empowered by demons, who took women as wives. We know from passages like Ezekiel 28:11-19 and Daniel 10:13 that earthly rulers/kings can have demonic forces ruling behind them. IOW their power is demonic.

This is perhaps the most heinous effort of Satan to corrupt humanity (which was itself descending into greater depravity, v. 5).

God responded by wiping out the entire race with the exception of Noah and 7 others — see that in t/next verse.

The fallen angels who took part in this were condemned & imprisoned awaiting final judgment.

This interpretation is assumed by the LXX and is supported by early Jewish exegesis, as well as by the earliest church fathers and some later ones (including Justin Martyr, Clement of Alexandria, Tertullian, Cyprian, Ambrose).

Also interesting that cultures from various parts of t/world share stories of a past union between wicked angels and humans.

Many events recorded in first 11 chapters of Gen. are found in other cultures (i.e. similar creation accounts, similar flood accounts) suggesting a common source.

Only acct. preserved from error / myth is that found in Scripture ==>  
1 Peter ch. 3 **spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah**

2 Peter ch. 2 angels [who] sinned, [whom God cast] into hell [not gehenna but tartarus] and committed . . . to pits of darkness

Our passage in Jude v. 6 (you can turn back there) ==>

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.

These spirits are imprisoned in a place called Tartarus (in 2 Peter). This isn't hell. Tartarus is a place synonymous with Hades – a place where fallen angels and wicked dead are confined until final judgment.

Remember it's at the last judgment (future) that death and Hades are cast into t/Lake of Fire (Rev.m 20:14). I understand that to mean there's a diff. between Hades & Hell. Hades is to Hell what a jail is to a prison.

A condemned criminal can be held in a jail until final sentencing when he is thrown into prison. That's a similar idea to what we see here.

Interesting parallel in Isaiah 24 (judgment)

21 So it will happen in that day, That the LORD will punish the host of heaven, on high, And the kings of the earth, on earth.22 And they will be gathered together Like prisoners in the dungeon, And will be confined in prison; And after many days they will be punished.

Over 100 years ago, C.H. Spurgeon preached on this. His message was entitled "Fallen Angels a Lesson To Fallen Men."



Beloved hearer, this should teach us not to presume upon anything connected with our position here below. You may be the child of godly parents who watch over you with [great] care, and yet you may grow up to be a man of Belial. You may never enter a haunt of iniquity, your journeys may be only to and from the house of God, and yet you may be a bond-slave of iniquity. The house in which you live may be none other than the house of God . . . and yet you may yourself live to blaspheme. Your reading may be bound up with the Bible; your companions may be of the choicest; your talk may concern holy things; you may be as if you were in the garden of the Lord, shut in to everything that is good, and every evil shut out from you; and yet you may have no part nor lot with the people of God.

For those whom Jude addresses, it's not so subtle.

## I. Certain Men who Face a Certain Judgment (vv. 5-10)

### A. Three Reminders from History (vv. 5-7)

#### 1. *Reminder #1: Israel After Exodus (v. 5)*

a. *Destroyed by God for their Unbelief*

#### 2. *Reminder #2: Immoral Angels (v. 6)*

a. *Imprisoned Awaiting final Judgment*

#### 3. *Reminder #3: Immolated Cities (7)* [to kill or destroy by fire]

a. *Sodom and Gomorrah Destroyed*

**Just as Sodom and Gomorrah, and those cities around them, in like manner as these, indulged in sexual immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.**

(1) Again we hear the familiar echoes of 2 Peter

2 Peter 2:6 and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter;

## (2) The Destruction of Sodom and Gomorrah in Genesis 19

For this we go back to somewhere around t/middle of the 21st c. BC. Roughly 4,000 yrs. ago.

### (a) Stage is set in Genesis 18 (turn there)

T/OT Patriarch Abraham is visited by 3 Men (God & 2 holy angels). They announce that S. & G. are to be destroyed for their wickedness.

Abraham then asks t/question (vv. 23-24):

What if t/entire city isn't wicked? What if there are even 10 there who are righteous. Would God not spare the city if 10 were there who worshiped t/Lord?

God assured Abraham that if 10 righteous men could be found, he would spare the city.

We know that t/# had to be less than that since t/cities were destroyed.

### (b) And we see that in t/next chapter

Here again we are introduced to Lot, Abraham's nephew.

#### i. We saw him in Gen. 12

Abraham took him along when t/Lord called him to leave his native land and travel to Canaan where God would make him into a great nation.

## ii. Chapter 13 tells us they settled around Bethel

But t/land wasn't sufficient to support all of their livestock so Abraham says to Lot: "Let's not be at odds w/one another over this. We need to separate and you get to choose. If you head west I'll go east, if you go east I'll go west."

We see God's providence in this. God is sovereign over t/free acts of men.

Lot looked toward the Jordan Valley. Saw that it was fertile and rich, an ideal place to raise crops and livestock & chose to move in that direction, to t/S.E. of the Dead Sea.

Abraham settled in t/land of Canaan just as God designed.

Also in chapter 13 that we are introduced to t/wickedness of Sodom:

v. 13 **Now the men of Sodom were wicked exceedingly and sinners against the LORD.**

Sets us up for t/destruction of the cities several years later.

## iii. Chapter 19 - The 2 men who appeared to Abraham in chapter 18 (angels) visit Sodom

Partly they're there to serve as witnesses: "By t/testimony of 2 or 3 witnesses let every act be confirmed."

They come to t/city gate and Lot is there. That's where t/politicians hung out so he may have had some official role (elder) in t/city.

Knowing that it's late & knowing t/wickedness of t/city, Lot invites them to lodge at his home. They initially decline t/invite saying that

they will stay in t/city square, but Lot, knowing that this would be disastrous, convinces them to stay w/him.

They enter his house, Lot prepares a fine dinner, they eat and then intend to retire for t/eve.

(c) We pick up the story in verse 4

Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

Shows how extensive t/wickedness of the city was.

5 and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.”

Lit. "that we may know them." Heb. yada.

We have a mob. This isn't the welcome wagon. It's a mob of sexually charged perverts. They see some newcomers and want to formally introduce themselves.

6 But Lot went out to them at the doorway, and shut the door behind him, 7 and said, “Please, my brothers, do not act wickedly. 8 “Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof.”

What's that all about? That seems to us to be a heartless, godless, and foolish thing to do.

A few thoughts . . . .

First - These were men who lived in a time of darkness and whose understanding of YHWH was limited. They didn't have the Law and the Prophets. Not only that, they didn't have the fulness of the Holy Spirit. They were part of the Pre-Mosaic O.T. dispensation, not under the New Covenant. The law had not been written on their hearts.

Second - Near Eastern culture was fanatical when it came to hospitality. That seems strange to us, but you were almost compelled to treat strangers w/more consideration and sacrifice than members of your own family.

Third - Women were not highly esteemed at this time. They were expendable. That was cultural, not biblical. (Contrary to pop. belief, Xnty elevated women to t/special place of honor that they deserve).

Fourth - Could it be that Lot felt that, in offering his daughters, he was throwing fruit to hungry dogs rather than meat? Perhaps he thought that they wouldn't be interested and he was trying to buy time? We don't know if he actually would have sent his daughters out (he never got the chance), we can only presume that he would have.

9 But they said, "Stand aside." Furthermore, they said, "This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them." So they pressed hard against Lot and came near to break the door. 10 But the men reached out their hands and brought Lot into the house with them, and shut the door. 11 And they struck t/men who were at t/doorway of the house with blindness, both small and great, so that they wearied themselves trying to find the doorway.

The angels have witnessed enough. The city and its inhab. are to be destroyed.

15 And when morning dawned, the angels urged Lot, saying, "Up, take your wife and your two daughters, who are here, lest you be swept away in the punishment of the city." 16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD was upon him; and they brought him out, and put him outside the city.

24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, 25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

We note how Peter described the scene (2 Peter 2:6):

. . . the cities of Sodom and Gomorrah [were reduced] to ashes . . . condemned . . . to ruin . . .

The Jewish historian Philo describes it in a similar fashion:

"Such . . . were burnt to ashes, when God passed well-deserved sentence on the impious, and the heavens rained instead of water the unquenchable flames of the thunderbolt" (Drunkenness 53 §223).

In his day Josephus [J.W. 4.484-85]:

"In fact, vestiges of the divine fire and faint traces of five cities are still visible. Still, too, may one see ashes, reproduced in the fruits, which from their outward appearance would be thought edible, but on being plucked with the hand dissolve into smoke and ashes."

Jewish apocryphal Book of Wisdom ==>

"Evidences of their wickedness still remains: a continually smoking wasteland, plants bearing fruit that does not ripen." [Wisdom, 10:7]

Noteworthy that more than 20x in Scripture S&G are used an example of God's sure judgment on sinful men who violate his law.

Dead Men Hanging – all about the example.

**Just as Sodom and Gomorrah, and those cities around them, in like manner as these, indulged in sexual immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.**

In Jim Croce's 1972 hit, You Don't Mess Around with Jim ==>

You don't tug on Superman's cape

You don't spit into the wind

You don't pull the mask off that old Lone Ranger

And you don't mess around with Jim

To recapture the 4 ideas we said flow out of v. 4 ==>

You don't rebel against God's grace

You don't infiltrate His church

You don't deny the Lord with your sinful life

No you don't mess around with Him.

John MacArthur recently noted that ==>

It is far more imp. to be united by the truth than to be divided by error.

I might add that it's also more difficult and far less popular.

Just a few mo. ago (August of 2013), the Presbyterian Committee on Congregational Songs for the Presbyterian Church (USA) voted to exclude "In Christ Alone" from its new hymnal. The chairwoman of the committee said the popular hymn mistakenly expressed "the view that the cross is primarily about God's need to assuage God's anger."

Total misrepresentation of t/cross & t/doctrine of propitiation.

Words and warnings of Jude are just as relevant for us today as when he wrote them. Dead Men Hanging? For we who believe . . . .

For apostates and false teachers . . . . For the rest . . . .