

Title: **Dead Men Hanging (Part 4)**

Passage: **Jude 8b-10**

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

Number: **1113Ju8b-10(7)**

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{Read Passage}

[i] We got an interesting phone call at the church yesterday

Sandy took the call which was from a woman who wanted to know, *“What's up with your church sign? What does 'dead men hanging' have to do with the book of Jude? I looked it up. Jude didn't hang himself. There's nothing about hanging on Jude.”*

Sandy tried to explain it her best she could. As I told her afterward, *They're reading t/marquee at least. Hey, we're getting people to think & even open up their Bibles.*

[ii] What does “Dead Men Hanging” have to do with the BOJ?

What if you were asked that ? How? . . .

What's t/conn.?

DMH is t/title I've chosen as a metaphor for t/heart of t/epistle of Jude - vv. 5-16.

DMH alludes to t/ancient practice of “gibbeting” which was t/public display of a condemned criminal whose body was left hanging after death as a graphic example to t/living.

DMH is a metaphor for t/“certain men” Jude addresses in these 12 vv.

(actually 13, incl. v. 4) – men who are an example to t/CH of God's judgment against wickedness – esp. against those who have forsaken His truth & spread damning lies like cancer in His church.

[iii] Verse 4 is where we are first introduced to them

After exhorting us to “contend earnestly for the faith once for all delivered to the saints”

Jude gives us t/reason for this exhortation ==>

**For certain men have slipped in, those whose judgment was written about long ago, [or as some transl. render it, “those who were long beforehand marked out be for this condemnation] ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.**

These “certain men” whom Jude goes on to describe in vv. 5-16 as

V. 8 . . . [dreamers who] defile the flesh, and reject authority, and revile angelic majesties.

V. 10 . . . [those who] revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

V. 16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

VV. 12-13 12 [they are] hidden reefs in your love feasts . . . [who care only] for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; 13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

Judg. is reserved for them . . . These words of Jude in vv. 5-16 are a graphic warning. These FTers are spiritual corpses hanging for all to see. Like S. & G. in v. 7. their condemn. is an example.

#### [iv] Comes back to truth

John 8:32 {cite} = T. of the G. ==> 1 Tim. 3:15 {cite}

Nothing in all the world is more important than the truth.

In contrast to terrorists who think nothing of killing for a lie, History is filled w/accounts of men & women who chose to accept torture & death rather than to deny t/truth.

Xn martyrs t/o history have been valiant warriors for the truth. Knowing that our warfare isn't one of bombs & bullets, but is spiritual in nature, they fought for truth by proclaiming it in the face of fierce opposition. Very word martyr means witness & they witnessed for truth even at t/cost of their lives.

Think of t/first gen. of CH history & t/apostles themselves who, w/the possible exception John, all died as martyrs. They loved & fought for truth. They suffered for truth as they suffered for t/One who is t/Truth, JC. They left that example & legacy to each succeeding gen.

Ignatius and Polycarp, t/1st gen. of truth warriors to follow t/Apostles both gave their lives for t/truth.

Ignatius was personally interrogated by the emperor Trajan, who demanded that he make a public sacrifice to idols to prove his loyalty to t/gods of Rome. Rather than save his life, Ignatius gave it so that he could really live. He refused to sacrifice to the idols, and Trajan ordered that he be thrown to wild beasts in the arena to t/amusement of pagan crowds.

Ignatius's friend Polycarp (who was a disciple of t/Apost. Jn) was wanted by t/Roman authorities. Polycarp gave himself up willingly, knowing it would cost him his life. He was brought t/the arena b4 t/bloodthirsty martyrs and ordered to curse Christ. Polycarp refused.

Among his last words were these: "Eighty-six years have I saved him, and he never once wronged me. How then shall I blaspheme my King who saved me?" He was immediately burned alive.

[v] The counterpart to dead men hanging is live men dying

That's we who believe. We're not likely going to be martyred or even tortured. But we will be persecuted. Some of you have lost friends, spouses, jobs & promotions. Some of you have been mocked, laughed at, ridiculed.

All of you t/world hates. Of that, Jesus said, "Don't be surprised."

Dead Men Hanging refers to apostates & false teachers. Includes those who would knowingly or ignorantly work to destroy t/true CH of JC.

Live Men Dying refers to true believers. We who have been crucified with X, have put self to death that we may live.

Mark 8:35 "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it.

What a wonderful paradox! Those who lose their lives save it. We who have died in X are those who are truly alive!

[vi] With that we jump back into our text

I'd hoped to get through v. 10 last week & we made it all t/way through ½ of 1 v. (v. 8).

Remember how we've outlined this passage. It all starts with 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.**

Catch how that v. naturally breaks into 4 ideas:

- 1) certain men have slipped in [in t/CH],
- 2) [their] judgment was written about long ago,
- 3) ungodly [men] who turn the grace of our God into licentiousness
- 4) and deny our only Master and Lord, Jesus Christ

[vii] Verse 4 is a preview of what follows in verses 5-16 ==>

*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)*

This morning we hope to finish this first point ==>

**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)**

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

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

Jude draws from t/past and then in v. 8 connects past to present.

**B. Application: History Repeats Itself (vv. 8-10)**

1. Like Immolated Cities (v. 7): The False Teachers are Sensually Depraved (v. 8a)

**Yet in the same way, these men, also by dreaming, defile the flesh, and reject authority, and blaspheme majestic beings.**

a. Note the phrase “**Yet in the same way**”

Same way as what? Adverb ὁμοίως governs not just v. 7 (S&G) but also v. 6 (Angels who sinned) and v. 5 (I. out of E.).

Jude is saying, “in the same way as these ==>

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

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

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

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

**. . . these men, also by dreaming, defile the flesh, and reject authority, and blaspheme majestic beings.**

**B. Application . . . (vv. 8-10)**

1. Like Immolated Cities: The False Teachers are Sensually Depraved (v. 8a)

To be “SD” is to be governed by your passions, part. sexual lust.

Here ==>

**...defile the flesh...**

c. Verb μιαινω = to defile, stain with sin

In t/LXX (Gk. OT) this word was commonly used to denote sexual sin.

Job equates it w/adultery in Job 31:9–12

They were sensual – they were perverts; sexual deviants.

Peter, in his 2d letter ==> **indulge the flesh** (2:10) – if hormones were dinner, they were pigging out at the all you can eat buffet.

2:14 **having eyes full of adultery and that never cease from sin,**

My first experience with a seductive false teaching in Xn dress came back in t/early 80s. I was driving my 1976 Chrysler Cordoba (yes, t/interior was made of fine Corinthian leather!). It was around 7:00 pm and I was stopped at a traffic light. A young man, my age at t/time, ran up to my car (this was before t/time when you'd get shot for doing something like that). I rolled down t/window and he asked if I could give him a lift. He went on to say that this was t/most effective way to hitchhike.

As we talked it came out in our conversation that I was a Xn. He said he was as well. I dropped him off at his apartment where he lived with sev. roommates. They all claimed to be believers in Jesus. They asked me if I spoke in tongues. I said that I hadn't. Then, I'll never forget the words they used, one of them said, "Let's manifest for him." And they started speaking in this gibberish.

As shocking as that was, it was nothing compared to what followed. When they were done we started talking about different things. As t/conversation progressed they started using language in ways that would make a sailor blush. It was strangely odd. Spiritually troubling. Perhaps even . . . . sensual. I excused myself & left as soon as I could.

Later found out that these young men were part of a heretical group known as "The Way." Which really should have a word added, "The Wrong Way."

This sort of thing isn't uncommon in heretical Xn circles.

Last week I met with a friend who for a time was an insider w/i that positive confession movt. of Pentecostalism. Positive confession = name it and claim it. Belief that God wants you healthy & wealthy.

He told me about how, as an insider, he saw first-hand t/rampant sexual deviancy among t/leaders. Women, employed as CH secretaries whose job description included sexual services to visiting evangelists. Drinking parties; prostitutes; sexual conquests. Men who had sound-proofed offices. Men who in t/midst of a CH service would give a signal to another that meant, “have a room ready for me tonight.” I heard stories of homosexuality, molestation, adultery, you name it. And it continues today.

You think Jude's words are just interesting facts of past history? T.A.!

Jude's application in vv. 8-10 applies today

**1. Like Immolated Cities: The False Teachers are Sensually Depraved (v. 8a)**

**2. Like Israel (v. 5) – The False Teachers Reject Authority (v. 8b)  
they defile the flesh, and they reject authority,**

What authority do they despise?

**a. Could mean that in general they reject authority (all kinds of authority)**

Anything from political to ecclesiastical authority. Cert. to be antinomian or lawless is to reject any and all constraint.

**b. Problem is that the word (κυριότης) is never used that way in NT**  
Word is singular which leads me to believe that Jude has God in mind.

Connection is to 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.**

Israelites rejected Moses, yes. But beyond their rejection of Moses authority was their rejection of God's authority, at t/heart of which was disbelief. ==> Numbers 14:11-12

11 The LORD said to Moses, "How long will these people despise Me? How long will they not trust in Me despite all the signs I have performed among them? 12 I will strike them with a plague and destroy them. Then I will make you into a greater and mightier nation than they are."

That brings us to our 3d point where Jude draws a parallel between t/false teachers and t/perverted angels of Gen. 6 ==>

**3. Like Immoral Angels – The False Teachers are Mockers (v. 8c-10)**

**..and blaspheme majestic beings.**

**a. Difficult phrase to interpret: Lit. in t/Greek text "slander glories"**

Peter 2:10 ..they do not tremble when they speak out against the glorious ones.

"No completely satisfactory interpretation of this enigmatic sentence has so far been proposed." [JND Kelly]

Who are the "majestic beings" or "glories" that the false teachers were speaking out against / lit. blaspheming?

**b. Phrase "glorious ones" (NAS "angelic majesties") comes from a single word in the original Greek text: Plural form of the noun δοξα**

The key is how one interprets this noun. Gen. when someone conversant w/Koine sees δοξα he thinks "glory" or "praise."

At t/end of every service we sing "The doxology" - a song of praise to t/glory of God. "Doxology" comes from 2 Gk. nouns: δοξα + λογος.

Here in Jude 10 t/word is a plural noun ind. that it's referring to persons ==> "glorious ones."

NAS - angelic majesties; ESV - glorious ones; NIV - celestial beings; KJV – dignitaries.

Who are they?

**c. Break it down into 2 options: Angels or Humans**

**(1) Both of those categories can further be divided:**

Angels: Fallen or Elect; Humans: Political or Religious leaders

**(a) Here are the different views:**

- 1) The false teachers slander fallen angels
- 2) The false teachers blaspheme holy angels—perhaps those that, according to Jewish tradition, mediated the Law.
- 3) The false teachers despise governmental authority and slander political leaders who are trying to rightfully lead as God intended.
- 4) The false teachers slander the leaders / elders of t/local church, disregarding their authority, mocking their leadership.

**(b) Context favors fallen angels / demons**

**(c) "How can demons be called 'glorious ones'?"**

This is a word δοξα that's used of God's glory. It doesn't seem right that Peter would use this word to refer to fallen angels.

The word δοξα was one that had a bit of elasticity to it. If you study how t/word has evolved (words change thru time) you see that it comes from a group of words that relate to what s/o thinks, an opinion.

Also used in the sense of one's reputation (can see how those two ideas would relate - an opinion of someone = reputation).

i. Hebrew word for glory is כְּבוֹד

Rem. t/LXX. Heb. => Gk. When t/translators came across t/Heb. noun כְּבוֹד they used t/Grk. noun δοξα.

Sometimes the word כְּבוֹד is used of men. When it is it's gen. transl. "honor". Honor in the sense of 'importance,' 'weightiness.' Something or someone impressive, demanding of recognition.

Didn't necessitate that the one of whom it's used be honorable. It's used of political leaders and of men in general (Psa. 8:5).

Even wicked rulers deserve honor for t/position of authority that they have from God. Morally neutral sense.

Greek word δοξα - when used of men or angels - can carry that sense of respect. That would fit Jude's use of it here for fallen angels.

". . . even fallen angels retain the imprint of divine majesty, a show of their pre-Fall glory. In this sense, they are like sinful men—who still retain the divine image (Gen. 1:26; Ps. 8:5)—and post-Fall creation—which still evidences its God-given magnificence (1 Cor. 15:40-41). Thus there remains a transcendent amount of dignity for demons, even though they are fallen." [MacArthur, 98]

Why would the false teachers slander or speak out against demons?

Maybe they rejected their existence (fit their skeptical worldview - judgment & X's return).

Maybe they laughed at the idea that their own sin would make them cohorts with them.

Maybe they thought that demons were not to be respected; were to be taken lightly, or that they presumed that they had authority over demonic beings.

See that today in some segments of t/CH, loosely speaking.

This fascination w/demons in an attempt to recreate things that occurred during t/ministries of Jesus in t/Gospels & t/Apostles in Acts. One modern day "faith teacher" tells about a vision he had where he is having a conversation w/Jesus. They were talking about casting out demons, when suddenly a "demon monkey" appears & drowns out Jesus' words by chattering "yack, yack, yack."

Finally, after some time had passed, very well known false teacher tells the demon to "shut up in the name of Jesus." Much like t/movie, "The Wizard of Oz" flying demon monkeys aren't so tough after all.

#### d. Note the origin of their folly

**. . . these men, also by dreaming,**

Dreaming = Supposed revelations from God / Visions / Dreams. Note again their sensuality.

#### 4. Another Example follows ==>

**But Micheal the archangel, when he disputed with the Devil and argued about the body of Moses, did not dare to bring a reviling judgment, but said, "the Lord rebuke you!"**

Here we have a holy angel (Michael the archangel) who didn't dare speak out against Satan, but rather left that to the Lord saying, "The Lord rebuke you."

Acts 19 13 But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." 14 And seven sons of one Sceva, a Jewish chief priest, were doing this. 15 And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?" 16 And the man, in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

#### a. Here we have an angel with a name

In t/Bible only 2 angels are given names: Michael and Gabriel.

Gen. t/holy angels are spiritual beings who serve and worship God.

#### (1) Michael & Gabriel appear to have specific roles

Gabriel seems to have as a spec. task t/interp. of divine rev.

Daniel 8:16 Gabriel interprets a vision.

Luke 1:19 Gabriel appeared before Zacharias to give him news of t/birth of John t/Baptist.

Michael seems to have a t/role of warrior.

Jews looked upon M. as t/guardian of Israel.

Daniel 10:13 describes an angel coming to him in a vision. Angel, Gabriel, tells Daniel that he was "resisted" by a demon called "the prince of Persia" until the archangel Michael came to his aid.

Revelation 12:7 **And there was war in heaven, Michael and his angels waging war w/the dragon. And the dragon and his angels waged war,**

Berkhof: “We see in him the valiant warrior fighting the battles of Jehovah against the enemies of Israel and against the evil powers in the spirit world. It is not impossible that the title 'archangel' also applies to Gabriel and a few other angels.” [Systematic Theology, 147]

(2) ὁ ἀρχάγγελος – Word used only here & 1 Thess. 4:16 - ἀρχ + ἄγγελος (chief/leading angel)

(3) Here comes something we see no where else in all of Scripture **But Micheal the archangel, [event] when he disputed with the Devil and argued about the body of Moses . . .**

(a) What does this refer to?

Dispute and an argument. Over what? The body of Moses.

Presumably Jude is drawing from an ancient Jewish source lost to us known as The Assumption of Moses (so Clement of Alex.).

What we have here is a ref. to Moses burial.

All we're told about it directly comes from Deut. 34:5-6 ==>

5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.6 And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day.

God buried him in an unmarked grave. Not told how. May be that Michael was commissioned by God to bury Moses.

Why would Satan want t/body of Moses? Disputed = legal dispute.

And the Scriptures bear witness in Deuteronomy 34:10 that no prophet has arisen since in Israel like unto Moses, whom Jehovah knew face to face. Hence it is said in reference to the same text that his body was left concealed in order that the Jews might not practice idolatry with it. And therefore the angel Michael contended with Satan, who desired that the body be disclosed so that the Jews might worship it. And although Michael was an archangel, says Jude, yet he did not make so bold as to curse the devil himself. Yet these scoffers trample underfoot the authority ordained by God, and curse in seven, eight, and nine degrees or ways, though they are mere men; while this archangel dared not curse the worst devil, who is already condemned; but said no more than: "The Lord rebuke thee." [Luther]

Paul Helm writes ==>

Now, we shouldn't think of this angelic confrontation over the body of Moses as merely fanciful or beyond the realm of factual possibility. After all, we have our own incredible history of battles over the bodies of the deceased. In 1418 a church council ended deliberations that had been going for over four years. It condemned Wycliffe, the great Bible translator, "as a heretic; and ordered his bones to be exhumed and removed from consecrated ground." Why? They were incensed that his body had received an honorable burial. "This decree was finally (and reluctantly) carried out in the spring of 1428. . . . Wycliffe's remains were disinterred and burned on a little arched bridge that spanned the river Swift (a tributary of the Avon), and his calcined ashes cast into the stream. From thence the prophecy arose:

*The Avon to the Severn runs,  
The Severn to the sea,  
And Wycliffe's dust shall spread abroad,  
Wide as the waters be.*

Yes, an angelic encounter over the body of Moses is possible. But whether Jude chose it because it is factual or merely illustrative, the point of his intended use cannot be missed. With the angelic tug of war, Jude has given us an example of whom to emulate. We are to be like Michael. Follow his example, and you will keep yourself straight. You will steer clear of apostasy. You will live under authority. You will guard yourself against all temptations toward immorality. [Helm, 309]

**But Micheal the archangel, when he disputed with the Devil and argued about the body of Moses, did not dare to bring a reviling judgment, but said, “the Lord rebuke you!”**

Words reminiscent of Zech. 3 ==>

1 THEN he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.<sup>2</sup> And the LORD said to Satan, “The LORD rebuke you, Satan! Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?”<sup>3</sup> Now Joshua was clothed with filthy garments and standing before the angel.<sup>4</sup> And he spoke and said to those who were standing before him saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and will clothe you with festal robes.”

ISW – Michael ==>

**. . . did not dare to bring a reviling judgment, but said, “the Lord rebuke you!”**

The FTers of whom Peter writes are so bold and arrogant that they will something that even an archangel would not attempt.

Commercial – I want to be like Mike.

If it's enough that Michael t/archangel left all rebuke in t/care of God, it's enough for me.

Look at verse 10 ==>

**But these men revile all that they do not understand; and all that they know by instinct, like animals without reason, by these things they are destroyed.**

**5. They are like unreasoning animals in their ignorance (10)**

Martin Luther ==> the Diet of Worms ==> "Unless I am convinced by Scripture and plain reason, my conscience is captive to the Word of God . . . "

"Scripture and plain reason" = basis for spiritual discernment.

**a. Jude likens these men to animals w/o reason**

Reason is 1 of those attributes that set man apart from The rest of creation / animal world

Genesis 1:24–27 24 Then God said, “Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind”; and it was so.

25 And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”

27 And God created man in His own image, in the image of God He created him; male and female He created them.

To act like an animal is to throw off all that it means to be created in God's image! Immoral; unreasoning; illogical.

**b. That's what Jude is saying here**

These are men who claim to represent God - yet they are like unreasoning animals in how they live. They reflect not t/image of God, but t/stupidity of common beasts of the field.

There is definitely a sense of sarcasm here; these godless people are denounced for claiming that they know everything about the spiritual world, when in fact what is true is the opposite—all their knowledge is based on primitive instinct.

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Dead Men Hanging?

What a joy to be part of those who are “Live men Dying”