



II. THE EVIL OF THEIR CONDUCT (Jude 1:8-16)

A. Their Confidence (Jude 1:8-10)

1. The actions demonstrating their confidence (Jude 1:8)
 - a. Their association—“Likewise also”; Note: This phrase ties the coming context to the previous context. In doing so, it suggests that the conduct of the present infiltrators matched, at least in part, the conduct of the unbelievers who left Egypt (Jude 1:5), the angels who sinned in Noah’s day (Jude 1:6), and the men who went after the angels in Lot’s day (Jude 1:7).
 - b. Their identification—“these filthy dreamers”
 - (1) They are identified as *dreamers*.
 - a) Simply put, a *dreamer* is one who dreams.
 - b) Dreams are images that appear in one’s mind while he is asleep. They were, at times, used by God to symbolize truths, but at their core, they are not reality.
 - c) Everything about these men resembled dreams. Both their doctrine and their practice was a show, but not one based in reality.
 - (2) They are classified as *filthy*.
 - a) The word *filthy* shows up thirty-seven times in the Bible in various forms (filthy, filthiness, and filth).
 - b) Several of these uses point to the filthiness of the flesh or that which is naturally unclean and falls short of the cleanness or holiness of God.
 - c. Their conduct
 - (1) They defile the flesh.
 - a) In the corresponding passage, the wording is *them that walk after the flesh in the lust of uncleanness* (2 Peter 2:10).
 - b) The suggestion is that walking after the flesh serves to defile the flesh. If this is true, the only way to rid one’s self of the filth of the flesh is to trust Christ and walk in the Spirit (2 Corinthians 7:1; Galatians 5:24; Hebrews 9:13-14; 1 Peter 3:21).
 - (2) They despise dominion.
 - a) These people despised the idea of someone having authority or power over them.
 - b) The word *dominion* is apparently connected to the word *government* (see 2 Peter 2:10).
 - c) Dominion is given by God and to despise dominion is a direct attack against the will of God.
 - d) While we may first assume this to speak of physical governance, it is more likely speaking of spiritual or doctrinal governance.
 - (3) They speak evil of dignities. Note: Dignities are those who have some level of dominion.



2. The history condemning their confidence (Jude 1:9)
 - a. The parties involved
 - (1) Michael, the archangel
 - a) The angel, Michael, is mentioned by name five times in the Bible.
 - i) He is “one of the chief princes” (Daniel 10:13).
 - ii) He “standeth for the children of thy people” (Daniel 12:1).
 - b) Michael is the only angel called “the archangel.”
 - i) The prefix *arch* means main, chief, or principal.
 - ii) He is not said to be *an* archangel, but *the* archangel.
 - (2) The Devil
 - b. The conflict explained
 - (1) Michael and the Devil disputed about the body of Moses.
 - a) Why the dispute?
 - i) The Lord did not allow the body of Moses to be buried by the children of Israel (Deuteronomy 34:5-6).
 - ii) Though there are some powerful practical applications, this burial was probably done because of the attack of Satan.
 - iii) Several possibilities exist as to why Satan would want the body of Moses.
 - (a) Perhaps he wanted to rejoice over the death of such a mighty man of God.
 - (b) Perhaps he wanted to found religion upon Moses.
 - (c) Perhaps he wanted to destroy the body of Moses to prevent a resurrection and return of Moses (Luke 9:30-31; Revelation 11:3).
 - b) What is the point of the passage? The point of this example is not why the body of Moses was being disputed over, but how Michael dealt with the Devil.
 - (2) Michael did not bring against him a railing accusation.
 - (3) Instead, Michael said, “The Lord rebuke thee.”
3. The foundation of their confidence (Jude 1:10; 2 Peter 2:12)
 - a. Their lack of knowledge
 - (1) These speak evil of those things
 - (2) Which they know not
 - b. Their limited knowledge
 - (1) What they know naturally, as brute beasts (see Psalm 49:10-12; Ecclesiastes 3:18-19; Titus 1:12)
 - (2) In those things, they corrupt themselves. In other words, they were corrupted by their knowledge.
 - a) Eli was guilty of “the iniquity which he knoweth” (1 Samuel 3:13).
 - b) Generally speaking, God is in man’s knowledge (Romans 1:28; Romans 2:14-15), but man rejects that knowledge and corrupts himself.



B. Their Covetousness (Jude 1:11)

1. The condemnation of their covetousness—"Woe unto them!"
2. The correlation of their covetousness
 - a. They have gone in the way of Cain (Genesis 4:1-12; 1 John 3:12).
 - (1) Cain would not follow the standard set forth by the Lord.
 - (2) To appease his conscience, he murdered his righteous brother.
 - (3) Cain went on pretending nothing was wrong until he was directly judged of the Lord.
 - b. They ran greedily after the error of Balaam for reward (Numbers 22-24; Numbers 31:8, 16; 2 Peter 2:15; Revelation 2:14).
 - (1) Balaam taught Balak how to cast a stumblingblock before Israel (Revelation 2:14). The stumblingblock consisted of:
 - a) Eating things sacrificed unto idols
 - b) Committing fornication
 - (2) Balaam loved the wages of unrighteousness so much that, even though he could not curse Israel, he determined to teach Balak how to get God to turn on Israel.
 - (3) As a result, the people of God committed both spiritual and physical fornication and brought God's judgment upon themselves (Numbers 25:1-3).
 - c. They perished in the gainsaying of Core (Numbers 16:1-34).
 - (1) Korah accused Moses of taking too much upon him.
 - (2) He presented himself and the others as equals with Moses.
 - (3) He and others led an open rebellion against the man of God.
 - d. All things considered:
 - (1) The breakdown of the attack
 - a) Cain desired to create new standards and took down the righteous to appease his conscience.
 - b) Balaam turned the Lord against His own people by causing them to commit idolatry.
 - c) Korah led an open assault against the man of God and therefore against the authority figure that God had placed over the nation of Israel.
 - (2) The present attack on the church
 - a) Like Cain, religious leaders have gone about to establish new standards. In doing so, they appease their consciences' need for religious conduct, but they assault the biblical Christianity known to previous generations.
 - b) Like Balaam, these leaders cannot get God to curse the church and must look for another way. Getting the church to commit spiritual fornication and look no different from the world brings the desired results of God's chastening.
 - c) Like Korah, religious leaders must first dismantle old authorities before promoting that which is new. Whether this is the word of God or the men of God, the modern religious leaders are quite successful in their efforts.



C. Their Corruption (Jude 1:12-13; 2 Peter 2:17)

1. They are spots (Jude 1:12).
 - a. The description
 - (1) These are spots in your feasts of charity.
 - (2) When they feast with you, they feed themselves without fear.
 - b. The meaning
 - (1) The connotation of spots
 - a) They are likened to a method of identifying the people of God versus the wicked (Deuteronomy 32:5).
 - b) They are connected to uncleanness (Job 11:13-17).
 - c) They are connected to sin (1 Timothy 6:14; Hebrews 9:14).
 - (2) The inference of the spots
 - a) Their presence corrupted the purity of the believers.
 - b) These men should have been put out (Galatians 1:9).
 - c) A little leaven leaveneth the whole lump (1 Corinthians 5:1-6; Galatians 5:9).
2. They are clouds (Jude 1:12).
 - a. The description
 - (1) They are clouds without water.
 - (2) They are carried about of winds.
 - b. The meaning—The appearance of clouds leads one to believe that rain is to follow; however, these false believers appear to come with blessings, but have nothing to offer.
3. They are trees (Jude 1:12).
 - a. The description
 - (1) They are trees whose fruit withereth (see Matthew 7:17-19).
 - (2) They are without fruit.
 - (3) They are twice dead.
 - (4) They are plucked up by the roots.
 - b. The meaning—Like dead trees, these men had no true and lasting fruit to show. They were dead in trespasses and sins (Ephesians 2:1) and were appointed to their second death (Revelation 20:6, 14).
4. They are waves (Jude 1:13).
 - a. The description
 - (1) They are raging waves of the sea.
 - (2) They foam out their own shame.
 - b. The meaning—The waves are noisome, and these false teachers were no different. Yet, their noise resulted in their foaming out of their own shame.
5. They are stars (Jude 1:13).
 - a. The description
 - (1) They are wandering stars.
 - (2) The blackness of darkness has been reserved for them for ever.
 - b. The meaning—These had departed from their God-given purpose of offering light and a testimony of the power of God and, as such, were appointed to the wrath of God.



D. Their Condemnation (Jude 1:14-15)

1. The spokesman of their condemnation (Jude 1:14)
 - a. His name—Enoch
 - b. His genealogy—the seventh from Adam
 - c. His work—prophesied of these
 - (1) His prophecy came by revelation. Enoch prophesied these things long before he should have had any knowledge of them.
 - (2) His prophecy was manifested by the spoken word. He “prophesied of these, SAYING” (see 2 Peter 1:21).
2. The time of their condemnation (Jude 1:14; Zechariah 14:5; Revelation 19:11-14)
 - a. The return of the Lord—“Behold, the Lord cometh”
 - b. The companions of the return—“with ten thousands of his saints”
3. The purpose of their condemnation (Jude 1:15)
 - a. The judge—“the Lord cometh...To execute judgment”
 - b. The judgment of all
 - c. The convincing of sinners
 - (1) What does it mean to convince?
 - a) The words *convince*, *convinced*, and *convinceth* occur seven times in the Bible.
 - b) Although we use the word in our modern language, it has become a watered-down version of its original usage.
 - c) Consider the following verses (John 8:46; 1 Corinthians 14:24; James 2:9)
 - d) Historically, the root word meant to firmly persuade. Not surprisingly, *convince* is connected to the word *convict*.
 - e) When the Bible says the Lord will come to convince the ungodly it means that He will change their minds to see their sins the way He sees them and will convict them for their sin. If that be so, in hell people will likely feel the same way about their sin as God does (Philippians 2:9-11).
 - (2) About what are they being convinced?
 - a) Their ungodly deeds along with their ungodly motives (2 Corinthians 11:15; Revelation 20:12-13)
 - b) Their ungodly words which they have spoken against the Lord out of ungodly hearts (Matthew 12:34, 36)

E. Their Craving (Jude 1:16; 2 Peter 2:18)

1. Their manners
 - a. These are murmurers.
 - b. These are complainers.
2. Their mouths—“their mouth speaketh great swelling words”
3. Their motives
 - a. They walk after their own lusts.
 - b. They speak having men’s persons in admiration because of advantage.