

Episode 9: Jude 6-9

We ended the last podcast with a look at those Israelites who were saved from Egypt and delivered from Pharaoh, but who in their unbelief refused to enter the Promised Land. These were those that wondered and died in the wilderness as apostates—those to whom **YAHWEH** swore **IN HIS WRATH** that they would never enter His rest. They held to their religion though never committing to a relationship based on active faith.

Next, we pick up with a similar story of unbelief told through the lives of some very bad angels. Let's pick up in **Jude 6**.

Jude 6

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.

Triad 6: “Angels,” “abandoned,” and “kept”

This 6th triad deals with apostasy in the supernatural realm. This triad brings up a lot of speculation and weird things that have been debated for centuries. There are a couple of variant positions on the historical story, but we must be careful not to miss the point of the message by getting absorbed in the illustration.

Certain angels, servants of the living God, went apostate—they rejected **Yahweh's** rule over their lives and abandoned their proper abode, their own domain (literally, their order or rank). As a result, they did something so bad that now they are kept in eternal bonds (literally, shackles) under darkness (literally, a cloudy gloom) until the judgment of the great day. The point of the illustration is about apostasy from within, amongst the gathering of those within God's household—those who should know better.

One of the takes on this story is that it might be a general reference to the angels that rebelled with Satan when he thought he could ascend the mountain of God and be God.¹ But that view is silly because our enemy is not locked away in chains in gloomy darkness. The demonic realm is highly active, for we do not fight against flesh and blood, but against rulers and authorities in the unseen realm, against mighty powers in this dark world, and against evil spirits in the heavenly places.²

In the Greek, “kept” is in the *perfect active indicative*. This means that it is a done deal, the angels being referenced are currently locked up with no chance of escape until God releases them on the Day of Judgment.³ This “release” is described for us in **Revelation 9:1-12**, and it is horrifying. When they are finally released (from the Abyss of darkness), they have the power to inflict men and torture them for 5-months with an agony that is like the torment of a scorpion sting. While these spirits vent their anger against mankind, death is temporarily lifted from the realm of humanity, so those who seek it cannot find

¹ **Revelation 12:3-4; Isaiah 14:13-15**

² **Ephesians 6:12**

³ **2 Peter 2:4** also makes mention of these spirits' current imprisonment in the pits of darkness.

it. All they find is intense suffering.

The second view is that the Spirit made a reference to the book of Enoch, which Jude quotes in verses **14-15**. Generally, Enoch is considered an apocryphal book, or a book that is not considered, in its entirety, to be scripture; however, it is quoted or alluded to by many Biblical writers.⁴

Enoch says that 200 angels made a pact knowing full well the potential consequences of their rebellious decision. They then came to earth and had unnatural relations (or sex) with the daughters of men creating giants on the earth. This story is remarkably like what is recorded in the Genesis pre-flood record.⁵

According to Jewish tradition, their desire was to corrupt the seed of men, making it impossible for the Messiah to be born through mankind, breaking the prophecy which predicts that the son of man would bruise the serpent on the head and there would be enmity between the two.⁶ Another twist on that notion is that by corrupting the seed of man, it would require the Messiah to die for the sins of both man and angels, because as it sits, the Messiah did not come to help angels, but the descendants of Abraham, leaving the fallen angels accountable for their rebellion.⁷ Either way, it seems they were trying to pull a fast-one on God.

We do not know with certainty what Jude was referencing, but we do know these angels decided they were not happy with their rank or position, and they gave it up, exchanged it, and in essence deserted their post—they apostatized. This resulted in a weighty punishment as they have been chained in deep gloomy darkness and have been there for thousands-and-thousands of years.

Imagine. They had lived in the light amidst the glory of God, and now they experience only the deepest form of darkness and gloom. In my personal experiences, the demonic spirits seem to hate, and are even afraid of, this kind of darkness. The idea of the Abyss terrifies them. That is probably because they are aghast that their brothers are chained in a darkness that is deeper than deep, darker than dark, and lonelier than one could ever fathom.

IT DOES NOT MATTER WHO YOU ARE OR WHAT POSITION OF AUTHORITY YOU NOW OCCUPY, IF YOU ABANDON THE PLACE THAT GOD HAS CALLED YOU TO POSSESS (FOR INSTANCE, THE PROMISED LAND OF REST), LIKE THESE ANGELS YOU WILL EXPERIENCE THE OUTER DARKNESS WHERE THERE IS WEeping AND GNASHING OF TEETH.⁸

Jude 7

... **just as** Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing

⁴ See **Jude 1:14-15; 1 Corinthians 13:1; Revelation 6:9-10; (1 Timothy 6:15, Revelation 17:14 and 19:6** use the phrase “King of Kings and Lord of Lords” which is found in Enoch but not the Old Testament); **Matthew 22:29-10; Revelation 1:13-14; James 5:3**

⁵ **Genesis 6:1-4**

⁶ **Genesis 3:15**

⁷ **Hebrews 2:14-18**

⁸ **Matthew 8:12, 22:13, 25:30**

the punishment of eternal fire.

Triad 7: “Sodom and Gomorrah,” “indulged” and “went after.”

Some use the “just as” at the beginning of this phrase to connect the sexual immorality of those in Sodom and Gomorrah with the presumed sexual immorality of the fallen angels. But that is not necessarily how we are to understand this transition, especially since the issue being addressed is **judgment for apostasy**, and not sex. The “just as” is best understood that the angels were subject to harsh and intense judgment by the hand of God Himself for their apostasy, “just as” those in Sodom and Gomorrah.

The sexual immorality and their pursuit of unnatural desire was the result of their rejection of the living God—their hearts having gone apostate. After all, when God delivered Lot and his family from the destruction of these cities, there was not even 10 righteous people living there, not even 10.⁹ In actuality, there was probably only 1—Lot. His wife was rescued from the city most likely because of Lot (being his wife she came under his umbrella of protection and God saw them as one). But, as we learn, she subsequently turned her heart away from God and back toward Sodom and was judged just like they were. She became a pillar of salt.¹⁰

In addition, we learn that Lot’s daughters (who also came under Lot’s umbrella of protection) were corrupted with the region’s morality issues, as both sisters subsequently got their dad drunk and raped him so they could get pregnant, fearing all the men of the world had been destroyed.¹¹ It was all unbelievably awful.

The story goes that **Yahweh** sent two angels to Sodom to rescue Lot. However, the men of the city, both young and old, and all the people from every quarter of the city, came to Lot’s house and demanded that Lot bring out what they thought were men so they could have sexual relations with them.¹² Can you imagine? If they were men and not angels, being raped by that many people would have killed them. This is how sick and depraved they had become in their apostasy.

The Perils of Wrong Belief and Unbelief

The point of these stories is that apostasy is a serious thing in the eyes of God. He swore in His wrath that those who refused to enter the Promised Land would never enter, and they died in the wilderness. He took the angels who rebelled and locked them in chains, in gloomy darkness until the Day of Judgment. He wiped Sodom and Gomorrah and the surrounding cities off the face of the earth. And He turned Lot’s wife into a pillar of salt. Apostasy is not to be taken lightly.

The Spirit wants us to understand the profound perils of wrong belief and unbelief. Sure, it may start small, like the way those who crept into the early church introduced only one small matter which took away from the grace of God.¹³ But over time, any perversion of grace will work its way into the entire body of believers and cripple it; and, like the angels and those in Sodom, their appetite for corruption will be

⁹ **Genesis 18:16-33**

¹⁰ **Genesis 19:26**

¹¹ **Genesis 19:20-38**

¹² **Genesis 19:4-7**

¹³ See **Galatians** and the issue of circumcision

insatiable.

2 Timothy 4:3-5

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires and will turn away their ears from the truth and will turn aside to myths.

Teaching that in any way perverts (adds to), diminishes (takes from), or in any way denies the grace of God is like a little yeast that eventually spreads through the whole batch of dough!¹⁴ Do not underestimate its power to corrupt. When it has run its course, it will arouse the judgment of God; and, as we know, it is time for judgment to begin with the household of God.¹⁵

Jude 8

Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"

Triad 8: “defile the flesh,” “reject authority,”¹⁶ “revile angelic majesties.”

This happens to be a clever recapitulation of the prior examples. Those who “defile the flesh” (or go after strange flesh) are like those in Sodom and Gomorrah. Those who “reject authority” are as the Israelites who perished in the wilderness, not trusting **Yahweh** to lead them to safety. Those who “revile angelic majesties” or in some translations “blaspheme the glorious ones,” are like the angels who totally disregarded their position and their abode and walked away from it all in blatant apostasy.

These “dreamers” defile or literally pollute their bodies. Another way of saying this is that they indulge their *Sinful Nature* and whole-heartedly pursue whatever sensuality pleases them. This phrasing most definitely has overtones to sexuality, but I think its **primary** meaning goes beyond the physical, as sexuality is quite often used as a metaphor, or **Code**, for spirituality and man-based religion.

These men indulge in all that pleases them, including all manner of unauthorized religious deeds (licentiousness or sensuality), such as prophecy, casting out demons, and performing many miracles in Jesus’ name.¹⁷ They take what they want and they use religion as the means for obtaining it, which is dark at its darkest.

¹⁴ **Matthew 13:33; Galatians 5:9; 1 Corinthians 5:6-8**

¹⁵ **1 Peter 4:17**

¹⁶ *Note*, the word translated as “authority” should be translated as “dominion” as it is a derivation of the Greek word “*kurios*” which means supreme authority, Lord, or Master.

¹⁷ **Matthew 7:21-23**

Remember, they have no reverential awe for the holiness of **Yahweh**. In the same way that they crept into the church, they find clever ways to do what they do (manipulate) and mask it all so as not to be spotted as frauds; but over time, if you keep a watchful eye, the fruit of their lives always reveals the truth. We can know them by their fruits.¹⁸ In the same way, those who are caught in the deception of these men, these dreamers, will follow in their footsteps and their lives will likewise produce the fruit of those they follow. A parallel verse in **2 Peter 2**, specifically addresses this.

2 Peter 2:18-22

For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. 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. **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 handed on to them.** It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT," and "A sow, after washing, returns to wallowing in the mire."

As we know all too well, being a child of God, yet living surrendered to our *Old Sinful Nature*, is a miserable existence—a living torture. You are alive but you are dead and powerless to do anything about it. That is why it is so important that we do not deviate at all from the truth of the grace of God and in anyway support those who pervert the grace of God, not matter how good it feels. We are not even to receive them into our homes.¹⁹

I must admit that I spent much of my life trying to serve God, trying to be good for God, and trying to do amazing things for Him by serving others and helping them “know” God, but it was largely a perversion of grace. Honestly, for a while it felt so good because it all appealed to my ego and my sense of self and purpose. But it was vanity and foolishness. And when I did not do things right, I suffered under a self-imposed threat of punishment for my sin. Again, it was vanity and foolishness. I may have told others about the grace of God, but in effect I lived licentiously thinking that my works, my efforts, my sincerity meant something to God because of the great impact I had on others. I even thought that those works should have earned greater blessing from God and a committed love from others. After all, I was so good at being good and serving. Again, it was all vanity and foolishness.

In effect, I defiled the flesh and rejected authority. Thank God for His actual grace and His relentless pursuit of me.

I once heard Bob George (the author of “Classic Christianity”) say something to the effect that, he would not give a dime (or maybe he said a nickel) to any teacher, no matter how popular they are, who twists the gospel of grace into some work, duty, or burden, other than our need to believe that Jesus is the “**I AM**”—our “**I AM**.” I completely agree; it would be like paying someone to build you a prison and

¹⁸ **Matthew 7:15-20**

¹⁹ **2 John 10-11**

lock you inside; it is foolishness.

Notice that the impetus to these false teacher's twisted actions is their dreams.²⁰ But what is interesting is that "dreams" is in the *passive* voice, which means that even though they may not know it, they are being incepted by the enemy. And they use these dreams or "revelations in the night" as a basis for their theology and vain philosophies, all of which they elevate above the Word of God.

We see a prime example of this in **Job** when a demon incepted Job's friend Eliphaz in his dreams with a doctrine about God and man which was based on the relationship between God and the fallen angels. This message sounded so right to Eliphaz's religious mindset, but it was a twisted lie which blasphemed the name **Yahweh Tsikdenu**. Eliphaz used this lie to speak wickedly towards Job, all in a failed attempt to dominate him and humiliate him.²¹

Like Eliphaz, these dreamers are obsessed with the personal power and authority which their "dreams" evoke from those vulnerable ones who follow them. By default, this creates a situation where people turn to these leaders for their spiritual needs instead of learning how to trust themselves to **Yahweh**. Sure, God has placed leaders in our lives to help guide us and lead us, but He has done that so the leaders can shepherd people to Him, the ultimate authority, and not to themselves.

In addition, these teachers set aside, neutralize, cast off, and despise lordship or dominion over their lives, and they even vilify, or speak blasphemous words regarding the angelic hosts of heaven—the glorious ones.

So, what does this look like?

Let's first understand that according to **Job**, all things that transpire in our lives (whether for evil or for peace)²² are initiated by God—the *Alpha* from whom all things begin,²³ they are then set into motion via the hosts of heaven (the agency through which He works), and they ultimately play out tangibly in our lives. Thus, these messengers of God, these glorious ones (both the good and the bad angels), are higher in power and authority than man, as they are the **Yahweh's** emissaries for carrying out His purposes on the earth. They are **all** ministering spirits.²⁴

These dreamers however reject God's absolute sovereignty over their lives; thus, they set aside, neutralize, cast off, and despise His Lordship. Some marginalize His authority by saying that God allows things, but does not cause things, especially anything evil. Still others reject it all together and say that life with all its consequences is just a result of our choices, which God has enabled us to make. In so doing they relegate God to a deistic role such that He is a God, but He is not actively involved in the details of

²⁰ In the Greek, "these dreamers".

²¹ See **Job 4**

²² **Isaiah 45:6-7**: That men may know from the rising to the setting of the sun that there is no one besides Me. I am **Yahweh**, and there is no other, the One forming light and creating darkness, causing peace and creating evil; I am **Yahweh** who does all these. See: **Isaiah 31:2, 47:11; Amos 3:6; 1 Kings 22:19-23; 2 Chronicles 18:18-22**. Note: in each of these passages the word translated as "calamity" or "disaster" is the Hebrew word "Ra" which means literal "evil." The Hebrew word for calamity or disaster is "Ed".

²³ **Romans 11:36**, For from Him and through Him and to Him are all things. See also: **1 Corinthians 8:6, 11:12; Colossians 1:16; Hebrews 2:10; Revelation 1:8, 21:6, 22:13**

²⁴ **Job 1-2, 39-42**. See also **Hebrews 1:7, 14, 2:6-8**

our lives.²⁵ As such, they ascribe power, capability, and control to their words, their ideas, and to their actions believing they can in one-way-shape-or-form control the outcomes of their lives. It is nothing short of blasphemy and idolatry.

In addition, many of these dreamers blaspheme by ascribing responsibility to the demons for the outcomes in our lives. They say that our problems are a result of demonic activity, for instance, from the demon of depression, the demon of alcohol, the demon of pornography, the demon of death, and so on. Thus, if we just take our God given authority over those demons and rebuke them, then our problems will go away. So, they use their presumed authority to “rebuke” this-demon and that-demon trying to alter the conditions of their lives.

All that transpires in our lives comes through the agency of the angelic, through both good and bad angels (messengers). They do what their master **Yahweh Sabaoth** (the Lord of Heaven’s Armies) requires them to do. This means, however, that if anyone has been afflicted by demonic activity, it is because **Yahweh** has directed it for His good purposes. Therefore, instead of acting impiously and taking the battle to the demons, it would be better if they go to **Yahweh** to understand **what** He is doing and better yet, **why** He is doing it—**what** He wants to teach them. After all, it is through affliction that **Yahweh** teaches mankind.

Job 36:15

But by means of their suffering, he rescues those who suffer. For he gets their attention through adversity.

For instance, we are told that God sent a demonic messenger of Satan to afflict Paul with a physical ailment—a demon. Paul said that God sent this messenger to keep him from exalting himself; it was how God helped Paul live in humility and in dependence upon others. This messenger literally tormented, or beat down, Paul. We get a hint as to the nature of this affliction in **Galatians**. This affliction likely resulted from ongoing eye trouble due to the damage caused when he was first blinded by a light from heaven, back in his initial encounter with the resurrected Jesus.²⁶

But instead of rebuking this demon, this messenger from God, and utilizing his authority (in Jesus’ name), Paul said, *“Concerning this I implored the Lord three times that it might leave me. And He has said to me, ‘My grace is sufficient for you, for power is perfected in weakness.’ Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. Therefore, I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.”*²⁷

Paul went to the source, **Yahweh**, and asked **Yahweh Sabaoth**, the Lord of Heaven’s Armies, and the Master of this demon, to remove it from his life. But **Yahweh Sabaoth** assured Paul it was necessary, and

²⁵ This deistic ideology flies in the face of **Psalm 139, 119:73, 37:23, 40:5, 56:8; 2 Samuel 22:37; 2 Kings 19:27; Job 10:8-11, 14:5, 16, 31:4, 34:21; Isaiah 44:24; Proverbs 5:21, 15:11, 16:9, 20:24; Ecclesiastes 11:5; Jeremiah 10:23; Hebrews 4:13**

²⁶ **Galatians 4:15; Acts 9**

²⁷ **2 Corinthians 12:8-10**

therefore it was good despite the terrible nature of its affliction. And Paul accepted this word and became contented in his condition knowing that when he is weak, the power of Christ is bursting powerfully through his life.

Jude 9

But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"

Triad 9: "Michael," the "devil," and the "Lord."

As with Paul, we see a similar display of humility by Michael, one of **Yahweh's** great spiritual princes. Michael is one of the archangels, but even he was not even willing to take a cavalier attitude towards his enemy. He has a high level of respect for the devil, who seems to be the most glorious of all the angels.²⁸ Therefore, Michael calls upon **Yahweh** to deal with him, not trying to handle matters on his own.

This 9th triad speaks to the ultimate sovereignty of **Yahweh**, and how He is supreme over all things all the time, even the devil. But it also speaks to our need to always be aware that we have a real enemy, and our only defense is to stand behind the name of Jesus: **Yahweh Sabaoth**. Hence, we are to live: 100% dependent upon **Yahweh** for all things all the time, including for protection from the evil one (which is why we are instructed to pray, "*deliver us from the evil one*").²⁹

After all, **Yahweh** is the Lord and Master over all of creation, even over the devil.³⁰ Therefore, we must not ever find ourselves in the prideful position where we exalt ourselves and look down at the power and the glory of the enemy (nor exalt him beyond the station **Yahweh** has given him).

By the way, this little tidbit about Michael and the devil arguing over the body of Moses comes from a small apocryphal book called the *Assumption of Moses*. It deals with various end-times visions which Moses received and which he communicated to Joshua. Apparently 6 full pages of this book have been found intact and translated. They have also found many fragments and in one of these fragments is this story about Moses' body.

We are not told why the devil wanted Moses body so desperately that he would personally come to stake a claim; but clearly it was for something wicked. Knowing his ways, he likely intended to use it to seduce the Israelites into idolatry. Perhaps the devil would have influenced some of the Jews to enshrine Moses' body, or to create various relics and spread them amongst the twelve tribes creating an unholy veneration all throughout the Promised Land.

I find it interesting, however, that the Spirit, through Jude, just throws this tidbit of information out there as if we should know all about it and understand what was going on?

The picture that was painted for us in the 5th through the 9th triad is tragic, and it sets up for us **Jude 10** and **11**. However, I do not want you to miss one critical point. **The judgments that were levied in the**

²⁸ See **Ezekiel 28:11-19; Isaiah 14**

²⁹ **Matthew 6:13**

³⁰ See **Job 1-2** where Satan must receive the permission of **Yahweh** before He can touch Job.

5th, 6th, and 7th triad all came from the direct hand of God. We must understand how serious God is about the wrong belief and unbelief that leads to apostasy. He picked some extreme examples to make His point. Therefore, we must not take this lightly.

Be assured, **Yahweh Qanna (Yahweh** who name is Jealous) jealously wants us for Himself.³¹ He does not want to share us with other suitors (so called “gods”), and He does not want us to be taken captive by teachers who pervert the grace of God. He wants us to know the full extent of His love and be fully devoted to Him with every part of our lives (with our heart, mind, soul, and strength). He wants us to be found living always in grace—100% dependent upon all that He does for us and 0% dependent upon what we do for us or for Him.

³¹ *James 4:5*