



JUDE: “The Acts of the Apostates”
Week 12: “Recognizing False Teachers, Part 2”
September 29, 2024
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Review:

- A. It’s been a while since we have come together for our study in Jude. Therefore, I think a quick review is in order.
- B. We have worked our way through **vs. 9**, and we have learned to recognize the traits and behaviors of false teachers.
- C. The last two verses have permitted us to explore a simple three-point outline:
 1. Who are these false teachers?
 2. What do these false teachers do?
 3. Why do these false teachers do it?
- D. These are three over-arching questions, which together unpack a very descriptive assessment of false teachers.
- E. With the first of these three questions, we saw in **vs. 8** that Jude calls these false teachers ‘dreamers.’
 1. They are out of touch with reality.
 2. They are incompetent, confused, and they lack the proper gifting and calling.
 3. They are detached from the truth about themselves and the Word of God.
- F. With the second of these three questions, we saw how Jude levels three main charges against such leaders:
 1. The first is **Immorality** – they pollute their own bodies
 2. The second is **Insubordination** – they reject authority
 3. And the third is **Irreverence** – they slander celestial beings

NOTE: Those past lessons in Jude, as well as Dan’s lessons in “The Biblical Covenants” can be easily accessed by going to our YouTube Channel where they are all sequentially provided. Go to YouTube and look up “Solid Bread Community.” You will find them all there...

I. “WHY do these false teachers do what they do?” (*Jude vs. 10!*)

A. INTRO / BACKGROUND:

1. *Jude vs. 10* begins with an important word: ‘Yet...’

2. Most translations use 'yet' or 'but' however, the intent of either is the same. This means **vs. 10** is directly linked to the content of **vs. 9**.
 3. Jude is not leaping to something brand new. There is a continuation here of his thought process.
 4. Whatever the points of **vs. 9** were, those things serve as a foundation to the things we are about to learn from **vs. 10**.
 5. In **vs. 9**, we learned that the archangel, Michael, serves as a model example of 'What should be done.'
 6. His example stands in contrast to other historical events provided in **Jude** which instruct us on 'What should not be done.'
 7. There were some lessons we gained in **vs. 9** from Michael's response to Satan, not just via his words to Satan, but also via his attitude.
 8. From understanding Michael's choices, three specific things about him stand in contrast with the behavior patterns of false teachers.
 9. These are three 'D's':
 - a. **False teachers DISRESPECT authority** – Michael knew God had a plan, and that perfect plan included a role for Satan.
 - b. Michael did not rail personally against Satan as that would be taking issue with God's sovereign plan.
 - c. **False teachers DARE to speak unwisely**, however Michael restrained his tongue.
 - d. He recognized that God remains in control and that God alone has the rights to do as He pleases.
 - e. **False teachers DETHRONE Jesus Christ**. Michael did not act in any way which suggested he had a better idea on how to deal with the issues.
 - f. He turned everything back over to God. Michael showed that he honored God even under difficult and unusual circumstances.
- B. And this is the moment where that opening word, 'Yet' or 'But,' of vs. 10 comes into play. This is an important verse in **Jude** because it shows a sharp contrast with what has **just** been shown to be right and proper with the archangel Michael.

II. What follows is a summary of the behaviors of false teachers, and it is very descriptive. Here are three criteria from **vs. 10** that define false teachers. Together, they answer the third question, **“Why do these false teachers do what they do?”**

A. The first thing we learn is they ‘speak abusively’ (Unpacking some language lessons): My translation says, “speak abusively;” others say, “speak evil,” or “slander,” “scoff,” or “revile.” The Greek word is **blasphemeo**, from which we get our English word, “blaspheme.”

- 1. This raises an obvious question: “What does it really mean to blaspheme?”** To blaspheme is to speak contempt about God - - OR to choose irreverence. According to its precise definition, blasphemy is *“the written or oral reproach of God, His name, His attributes, or His religion.”*
2. Blasphemy shares some nature with slander or libel in that it ends up harming, diminishing - - or in some way misrepresenting the character and person of God in the eyes and perceptions of others.
3. In **Revelation 13:5-6**, we read the future Antichrist will blaspheme God by speaking arrogant words and railings against God's name. It reads....

“The beast (that’s the antichrist) was given a mouth to utter proud words and blasphemies and to exercise its authority for forty-two months. It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven.”

4. He will intentionally heap verbal abuse against God, and this, denotes the very worst type of slander.
5. I believe the Bible teaches that no figure in history will blaspheme God the way the antichrist will. According to **Daniel 11:36**, his words and posture will be unprecedented. **Daniel** reads:

“The king (again, this is referencing the antichrist) will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods.”

6. Not only did Jesus say in **Matt. 24:21** that the Tribulation will be the worst chaos of all human history - - it will also be worst time of blasphemy.

B. Here’s an OT example of this sort of blasphemy we are talking about – Cf. Isaiah 36 (account of Sennacherib, the King of Assyria, when he attacked Jerusalem during King Hezekiah’s reign)

1. After pointing out Assyria’s many victories, Sennacherib then blasphemes God in **vs. 20**:

“Who of all the gods of these countries have been able to save their lands from me? How then can the LORD deliver Jerusalem from my hand?”

2. Sennacherib was blasphemous by putting Israel’s One True God on a par with the false gods of other nations.
3. Even though Sennacherib was a heathen king, he diminished and misrepresented God’s character.
4. Isaiah, the prophet, points out this blasphemy (**Cf. vs. 5 & 6**), and when King Hezekiah prays to God in **vs. 17**, he asks that God deliver them to defend His own honor.
5. And that’s exactly what God did! God does not take blasphemy lightly.

C. In fact, blasphemy was a terrible offense in the Mosaic Law – this was the law God gave to Moses to define the standards and conduct of the Israelite people

1. **Cf. Leviticus 24:15-16** (The story here is of a man who blasphemed God and was ordered stoned to death as a consequence. God told Moses how this matter was to be viewed and handled).

(God said to Moses): *“Say to the Israelites: ‘Anyone who curses their God will be held responsible; anyone who blasphemes the name of the Lord is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.’”*

This is a matter of significant sobriety and gravity:

2. Blasphemy is a matter of great importance and consequence to God.
 - a. We cannot afford to be casual or irreverent in how we speak of God.
 - b. We cannot permit ourselves to be the reason others regard God as less than they need to be doing.
 - c. We cannot afford to see the issue of blasphemy any differently than God sees it.
3. (NOTE: I think our pulpits today would have far fewer preachers if the Levitical Laws were still in effect in our time.)
4. **But the bottom line here is spiritual leaders must ensure their behaviors don't cause others to blaspheme God.**
 - a. **Even political leaders are accountable to this standard: (Cf. 2 Samuel 12:14)** (Background - David has just committed adultery with Bathsheba, and followed this by having her husband killed):

(Then Nathan says to David): *"However, because by this deed you have given great occasion to the enemies of the LORD to blaspheme, the child also who is born to you shall surely die."*

- b. The prophet, Nathan, confronts David about his sin. He is blunt.
 - c. And he also tells David that it gave God's enemies reason to doubt God's holiness.
 - d. In other words, David's choices, which may have been seen by David as nothing more than a great and grievous personal sin - led others to blaspheme God!
5. **We are all warned against causing others to blaspheme in Romans 2:17-24** Paul, in this passage, scolds those who claim to be righteous, who are proud in their adherence to Levitical Laws, and yet still fall short and sin.
 - a. Paul outlines several ways in **Romans Ch. 2** where his readers say one thing but do another.

- b. Using words very similar to those Nathan spoke to David, Paul tells his readers in **vs. 24 of that passage** that "*...the name of God is blasphemed among the nations because of you.*"
- c. We need to always carefully consider how our words and our conduct impacts others' perceptions of God.
- d. Every time we do or say something that invites a false or inadequate representation of the glory, holiness, authority, and character of God, we run the danger of committing blasphemy.
- e. Every time we misrepresent our responsibilities and our position as children of God, we are impacting the reputation of God.

NOTE: So, returning to **Jude 10**: This is why blasphemy is a matter of such gravity.

- 6. For false teachers who misrepresent Christ, or who mispresent and wrongly teach the truth and doctrines of the Word of God, Jude has very strong language.
- 7. They are causing others to have a wrong or a lesser view of God. They are not properly representing Him as holy nor giving Him the glory that they are responsible to do.
- 8. The result is they are not drawing people TO Jesus Christ as they should be doing, rather they are drawing people AWAY from Jesus Christ.
- 9. So, the first reason false teachers do what they do is they are motivated to speak abusively or blasphemously.

D. The second reason is they do not possess a wisdom from God -

NOTE: (Continuing with some language lessons here, our 'clue' is from the first use of the word 'understand.' Read **vs. 10a**).

- 1. The two references to "understand" in **vs. 10** (or "know") are derived from two different meanings).
 - a. **The first is the Greek term *eido* which means to 'fully know in a comprehension sense.'** This is 'knowledge' that encompasses both

the mind and heart. It is a state of knowing that sculpts a person, that changes them, and that grows them in maturity.

- Generally, **eido** refers to invisible things / intangible things that cannot really be measured. (For example, think here of the knowledge one gains through Godly perseverance within a challenging relationship).
- This sort of knowledge is not that sort which can be poured into a test tube and evaluated.
- This is not 'book smarts' where one is given a grade based upon their ability to repeat information. However, this sort of knowledge is typically what is valued in our world today.
- **Eido** here means wisdom. It is the sort of wisdom that is gained through expending great effort and energy.
- It comes at great cost. It is the sort of wisdom that comes from trials, pain and experience.
- It is this kind of knowledge that changes a person. The Holy Spirit makes this sort of knowledge real and relevant to one's heart.
- Put another way, this is 'school of hard knocks' stuff. It is this kind of wisdom that holds great value

NOTE: Cf. Proverbs 3:13-18 for a discussion of this kind of wisdom. It reads:

“Blessed are those who find wisdom, those who gain understanding, for she (that’s a personification of wisdom here) is more profitable than silver and yields better returns than gold. She is more precious than rubies; nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are pleasant ways, and all her paths are peace. She is a tree of life to those who take hold of her; those who hold her fast will be blessed.”

2. Here, in this passage, we see the benefits of this wisdom, or this **eido**....
 - a. There is 'blessing' that comes from having this wisdom
 - We cannot measure that kind of blessing by earthly standards.
 - It is a blessing that is deeper, richer, and of greater benefit than the world recognizes.

- b. This wisdom is profitable.
 - Again, we cannot determine this by the parameters of this life.
 - This profitability has returns that ‘qualify’ an individual rather than ‘quantifying’ that person.
- c. This wisdom is precious.
 - Therefore, we ought to greatly desire it. We need to make this sort of wisdom a priority in our lives.
- d. And lastly, this wisdom provides personal benefit to those who have it.
 - It yields peace and pleasantry.
 - It is enduring in its benefit – not just in this life, but more importantly in preparing one to have a right perspective of the life to come.

IMPORTANT: It is the Holy Spirit who makes this kind of knowledge, this wisdom, real and relevant to one’s heart.

- Also, it is this sort of knowledge that Jude says false teachers do not possess.
- The evidence for this shows in their priorities, in their speech, in their decisions, and in their reactions. They do not possess wisdom!

E. . The third reason false teachers do what they do is they act on brute instinct –

NOTE: The second use of ‘know’ or ‘understand’ in *vs. 10* is *epistamai* which means “to perceive through basic senses.”

1. This is intuitive, or instinctual knowledge – like putting on a jacket when it is cold outside.

a. *Epistamai* is likened to the sort of knowledge unreasoning animals have. That’s precisely what Jude says here...

- It’s like geese knowing to fly south for the winter. The geese are not smart, they just do what they do without any real comprehension as to why they are doing it.

- It's like rabbits hiding from a nearby predator. This sort of knowledge is nothing more than basic instinct!
 - It's normal reaction stuff. This sort of 'knowledge' or 'understanding' that Jude specifies is nothing to take any personal credit for.
 - In effect, Jude is saying that these false teachers 'do not understand that they do not understand.' It's brute instinct they operate by.
- b. Jude has a larger point to make here. Jude is affirming that false teachers do not have any form of superior wisdom.**
- Their motives and methods are basic, instinctual. They are self-serving. Jude makes the point in context that this sort of knowledge is oriented towards personal interests.
 - And because this sort of knowledge is very limited – it ultimately cannot protect these false teachers, just like it cannot protect others.
 - Instead, it only destroys them! (Just like animals having limited abilities in doing what they do...)

CONCLUSION:

- It goes without saying that the lessons of Jude here apply not only to false teachers, but to each of us as well.
- It is easy to fall into a pattern of 'speaking abusively' and not caring enough that we are doing this.
- It's our spiritual slothfulness which makes choices that amount to an irreverence for God rather than choosing a personal commitment to lift up God's glory at every opportunity.
- It's tempting to lower our standards, to diminish, or in some way misrepresent the character and person of God in the eyes and perceptions of others.
- It's far too easy for us to pursue knowledge over Godly wisdom, and to value the temporary benefits of this life over the eternal benefits of the next life.
- It's easy to operate by the limitations of instinct rather than by an understanding that protects us and others.
- I am reminded again of Jude's exhortation in **vs. 3** to "*contend for the faith.*" As we are seeing, this process of 'contending' is an active, ongoing, and concerted effort.