

**A Necessary Reminder
Jude 5-8**

There's a joy when there's that theme in our singing; a theme that comes out that's so clear in Scriptures, like the love of God that we see over and over again. And I wish it could be that message that we could focus on over and over again, too, in His Word, which is definitely there. But besides the love of God, we need to make sure we see all of Scripture as well, and realize the other aspects of who God is, like His judgment, and His wrath, and His holiness. These things could come out very clearly, and it's perhaps for this reason that the book of Jude is sometimes neglected. Granted it's very small, and it's right before Revelation, so it's kind of overshadowed, and it doesn't always get the press or the attention that maybe other books of the bible get, but also, potentially, the message of Jude is why it gets neglected. It's not necessarily a message pouring forth and discussing the love of God. It has a different agenda. There's a different agenda in Jude's letter.

So I'll try and review a little bit because we only covered the first four verses last time we were in Jude, and if you remember, we talked that Jude is the author of this letter...who's the half-brother of Jesus. He's the half-brother of Jesus, and in writing this - and he makes it very clear that his goal in writing is for the audience, potentially Jewish Christians, because if you look at the rest of the book, there's a lot of Old Testament references, and that's what we're going to see today, a ton of Old Testament references. So, more than likely, writing to people who are familiar with the Old Testament, these Jewish Christians, writing to them to contend for the faith. And if you remember, that wasn't the original intention of his letter. His original intention, when he was sitting down, is found in verse 3, which said "Beloved, while I was making every effort to write to you about our common salvation..." That was the goal initially. Initially, when he sat down to write this letter, it was to write about the common salvation, the joy that we have together in Christ.

But something more urgent prompted him to change the purpose in why he's writing; the goal for this letter - and that's what we see in the rest of the verse, right, in verse 3. So, he says, "...I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints." Something changed; something became so pressing, so urgent, so important that he shifted his focus from writing about

the common salvation that he and the audience has to instead...to get into the arena as we said, to contend, to battle for the faith. It was under attack. And you ask how? Verse 4 tells us, "...certain persons have crept in unnoticed..." ... "...certain persons have crept in unnoticed..." This was a legitimate issue, and it needed to be addressed. Jude could not pretend like everything was okay. He couldn't just pretend like things were fine, and he could write about our common salvation. He needed to address this very issue; people had in a stealth-like fashion assembled themselves amongst the members of the body of Christ, while not actually being members themselves of Christ. In verse 4, he went on to describe them in perhaps...the most, suitable description is ungodly. They're ungodly persons. This isn't the only time he is going to describe them as that. As he goes through the letter, you see him describe them as ungodly multiple times. It keeps coming up. It's like his favorite term for these people. There are people who are part of what is happening in the church, yet they themselves are not a part of the body of Christ. They're ungodly persons, and it's for this very reason that Jude sought out to warn the church and tell them you need to rise up, you need to contend, you need to battle for the faith because people are among you and they're trying to misdirect you. They're trying to lead you somewhere else, not into Christ.

So that's where we started, and now we get to see Jude ramp it up a notch. He wants his audience to know that this is important. This is a big deal. This is no light matter at all. And that's what he'll do in today's verses; in verses 5-7, using a lot of references to the Old Testament, and then verse 8, applying it to their present time. So let's direct our attention to the text, Jude, verse 5, and I'll read those verses, verses 5-8, as a whole; "Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. 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, 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 the punishment of eternal fire. Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties." So, this is our text, and this is where we will direct our attention for this morning and what we see.

To begin and to start off, in verse 5 is the reminder. Jude seeks to be humble and kind in going about this. As I mentioned already, he's referencing from the Old Testament, in verses 5 through 7; however, he doesn't want to come across like an arrogant, pompous man who knows so much more than his audience. He knows that his audience is aware of the Old Testament. So, in a humble fashion, in kindness, he says I want to remind you of some things. For there's a purpose behind this. In reminding them of these examples from the Old Testament, they will hopefully see the importance of what he is writing about as a whole, that is the apostates, the people who are among the church but are not really members of Christ. So, he sets out to remind them, and reminders are important, very important. There's other places in Scripture as well. Listen to 2 Peter 1:12-13; "Therefore, I will always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder..." That really is the same goal as Jude. He wants to stir up his audience by way of this reminder because there could be a concern that he mentions, hey, I want you guys to contend for the faith. You need to battle for this faith that's been handed down to you. Hopefully that would get their attention. The very fact that Jude shifted his purpose in writing should get their attention, and, then, the very fact that he says in verse 4, "...certain persons have crept in unnoticed..." should hopefully also get their attention.

They should hopefully be hooked at this point to what Jude has to say, but if that's not enough, then Jude goes to the lengths of what we're looking at today. To really attain their attention, he goes to the Old Testament, and he mentions examples from the Old Testament to ramp up the importance of the very issue that's at hand, that's staring the members of the church in the face, the issue that they need to deal with - contending for the faith - these people that are trying to distort it. So he starts off by urging them with this reminder, and then he goes into the context...the content of the Old Testament here, by speaking about three different examples of the rebellious. This is what we see in the second half of verse 5; "...I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe." "...who did not believe." This first reference we see here is to the rebellious Israelites...the rebellious Israelites. So as you look at this, we see he's going to use three examples from the Old Testament; and you might ask the question why? Why these three? He could use any. There's a

lot in the Old Testament. There's tons of stories. We know that. We're aware of this. You can read through it. The Old Testament's hefty. There's a lot there.

So, he picks three, and you might ask why these three? Well, this first one mentioning this event, and he doesn't say the event, but you could call it the Exodus when God brought the Israelites out of Egypt and slavery and brought them into the Promised Land to make them his own people - the Exodus. So why this example? Well, I might ask you a question to that. Is there a more well-known example you could think of in the Old Testament? Probably not. If you're to ask the Jewish person, if you're to ask an Israelite, if you're to ask someone that actually was familiar with the Old Testament, is there a story that's greater than this, than the Exodus? ...probably submit that there isn't. This is their Independence Day. Right? If you think about Passover, one of their main holidays that they're still celebrating to this day, Passover, it is all about this story when God brought them out of Egypt and made them His own people. It's their Independence Day. It's like our Fourth of July. This is a big deal for the people. I experienced this even when I lived over there for a little bit of time. I was there when they were celebrating Passover. There's a lot that goes into this. They remember this. This became, really, the foundation on which the rest of the Old Testament history of Israel is built - this event.

And just to maybe remind you because there's so much there - if you read the book of Exodus, you see it all - but in the events that lead up to Exodus 14, ultimately where God does the work of bringing them out, there's a lot that happens, and it's worth considering; what if you were an eyewitness to those things. You were a slave, an Israelite, that was in Egypt, and you were enslaved during this time. God brings this man Moses to you, and you begin the plagues, and you got ten plagues that are poured out upon the Egyptians. While you yourself as an Israelite are not harmed by a single one of these plagues, you observe, and you watch as the Egyptians suffer, and these plagues are purposeful because it's God's way of showing Himself, after plague after plague, that He's better than every single Egyptian god there is. The whole pantheon of Egyptian gods can't even compare, as God brings their water into blood, as He is able to do all these...brings darkness over the land, and all of these plagues constantly demonstrate God's power and glory culminating in the last plague, the death of the first born, except for those who put blood on the door frame, and the angel of death passed over. So,

you witness all these things, but it doesn't stop there. God finally after these ten amazing plagues, He tells you get your stuff together. It's time to go. You get your things together. You leave, and you watch in miraculous fashion as God splits open the Red Sea, allows you to pass through unharmed...all to then turn around and watch pharaoh's army get engulfed by the waters. This is an amazing, miraculous display of God's power and glory. It is incredible. So for the Jew, for the person with this mindset that knows the Old Testament, it's hard to think of a parallel event to the Exodus, of God taking His people, the Israelites, and bringing them out of the nation of Egypt. So this is the event that Jude chooses to represent here.

I want to do a quick footnote, quick little side-note, here. If you look, some of you are probably aware of different translations. I'm reading from the New American Standard which says the Lord brought them out of the land of Egypt. That's what the New American Standard says, as well as the New King James version, as well as the NIV. But some of you might have the ESV, or the New Living Translation or the Net Bible, and those say Jesus brought them out of Egypt. So you might start to get a little uncomfortable, and go, uh ho, what's wrong with our Bibles? Do we have a debate here? Is the Bible trustworthy? No, it's actually really both...both works because we know that Jesus is our Lord, and that really is what happens, and, specifically, if you want to get detailed about it, if you go to Exodus 14:19, you learn that the pillar of cloud and fire that was leading the people - in that was the angel of God, as it describes, the angel of God, or the angel of the Lord. And the angel of the Lord was the one leading the Israelites and is seen at multiple times in the Old Testament. This surfaces at random moments. The angel of the Lord comes on the scene, and the best explanation for who the angel of the Lord is - that it's Jesus Christ before He came to this earth in the body of man, the pre-incarnate Jesus Christ. So, was Jesus bringing them out of Egypt? Yes, He was. Was it the Lord? Yes, it was. It was the Lord. So the RSV just says He, He brought them out of Egypt. That's a nice way to do it...get to avoid the debate and controversy there, but if Jude actually wrote Lord, then he probably has Jesus in mind. That's why some of these translations just go and they say Jesus brought them out. So, no discrepancy there. You can trust the word of God that we have in our hands.

So with that side-note though, we see that the whole story is not summed up in just the Israelites getting rescued out of Egypt. There's this other part that

Jude mentions, which is the end of the story. If you look down at verse 5 again, he says subsequently, what did God do? What did Jesus do? He "...destroyed those who did not believe." ... "...destroyed those who did not believe." It's a tragedy. It's a tragedy what happens. To be in that situation where you are an eyewitness to the plagues that God pours out upon Egypt, and then you see Him rescue you, and take you in a dramatic fashion through the Red Sea, and watch Pharaoh's army get destroyed, and then there's only one thing in front of you...that's the Promise Land... time for God to take you into the Promised Land as His chosen people, Israel. Well, we're made aware of what happens in the book of Numbers. You might recall that as they're on the border, the southern border, of the Promised land, God says raise up some leaders of each tribe and send them in to spy out the land. So you get the twelve spies...so twelve spies go in and spy out the land for forty days. They come back. Ten of the spies are discouraged. Oh, it's a great land, but we can't take it. Oh, there's people there. They're strong. We're not going to take this land. And as you know, Caleb and Joshua are the only two spies that rely on the power of God, and say yes we can. We will receive this land; God has promised it.

The tragedy is how the congregation, the whole of the people of Israel, responds. After the report of the spies, this is what we find in Numbers 14:1-4; "Then all the congregation lifted up their voices and cried, and the people wept that night. 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! Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?' So they said to one another, 'Let us appoint a leader and return to Egypt.' " What a tragedy. People that had witnessed the amazing manifestation of God's power and glory in their own direct life, rescuing them from the Egyptians, no longer enslaved, watching God bringing them through the Red Sea, now rebelling against that very God and His Word. If you look down in the passage at numbers 14:10, it says they wanted to stone Aaron and Moses. These people were completely rebellious at this moment. So what happens to them? Well, God declares it in the end of the chapter of Numbers 14:28-32; "Say to them, 'As I live,' says the Lord, 'just as you have spoken in my hearing so I will surely do to you; your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. Surely you

shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. Your children, however, whom you said would become prey - I will bring them in, and they will know the land which you have rejected. But as for you, your corpses will fall in this wilderness.” It’s a tragedy. It’s a tragedy. The people of God witnessing the work of God, now rebelling against God, and what’s going to be their end? Death. They don’t get to receive the Promised Land. And that’s the book of Numbers. The book of Numbers is a wandering in the wilderness, a destruction of one generation to raise up the next. Forty years of wandering, letting this generation of unbelievers die as God raises up the children to then receive the Promised Land, finally in the book of Joshua. It’s a tragedy. It’s an absolute tragedy. So, why? Why don’t they receive it? Well, pretty clearly, they did not believe, and Hebrews helps with this. Hebrews 3:18-19 says, “And to whom did He swear that they should not enter His rest, but to those who were disobedient? So we see that they were not able to enter because of unbelief.” ... “...because of unbelief.” So, why is Jude using this example...this example of these rebellious Israelites who choose not to believe in God and His promises? Because just as there were unbelieving, rebellious Israelites so there are unbelieving, rebellious people in the church. They’ve snuck in, in a stealth-like fashion. They’re among us. They’re among the audience Jude is writing to, and what is their outcome? Well, Jude makes it very clear. God didn’t hold anything back. He destroyed that entire generation of Israelites that were rebellious and unbelievers. So, what’s the outcome of those that sneak in among the church, and don’t believe? Destruction, just like these Israelites. So that’s the first example he mentions.

Now we go to the second one, rebellious angels. After a first very well-known example, he now goes to an example that might not be as well-known. Verse 6 says this in Jude, “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 angels “did not keep their own domain, but abandoned their proper abode.” This is like I said, probably not as well-known, but for the Jewish people of that time, and the Jewish interpretation of what is being said here, and what happened with the sin of the angels, it was, actually, pretty much a unified opinion and thought on this. That this more than likely is a reference to Genesis chapter 6. We won’t turn there, but you are probably, potentially, familiar with what happens later on in Genesis 6, but in Genesis 6 we learn that the sons of

God, also interpreted as the angels, descended to the earth. They mingled with mankind and reproduced. This was obviously wrong. This was immorality, and this is, rebelling against God. Rather than fulfilling their role as God's ministers to God's people, they mingled with God's people on the earth, and they reproduced. So that's what we see described in Genesis 6:1-4, and then the result is Genesis 6:5; "Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually." You know what happens next? The flood. God floods the earth. So these rebellious angels coming down, encouraging, and multiplying the wickedness of mankind; so much so that the flood results as a result of this mess.

Well, what happened to those angels? Did they get off scot free? Did they get away with it? Obviously not. Jude says pretty clearly; God "has kept [them] in eternal bonds under darkness for the judgment of the great day..." There's a deliberate word play here. Right? The angels, if you see at the beginning of verse six, "who did not keep their own domain..." They were supposed to keep their position, and stay there, and act, and function as God wanted them to. Well, they didn't. So what's happening to them now? They are being kept in darkness until their judgment. Jude uses this deliberate word play. They didn't keep their spot, so now God's keeping them in a different place until judgment. This is an interesting event, obviously, but when you look at this event and the last one we just looked at, verse five - probably worth noticing and taking a step back for a second and seeing. You have Israelites, the people of God, witnessing amazing things. You have angels getting to be in the presence of God, minister for God, and yet what happens? In both cases, you find people that rebel, don't believe, and are judged. So notice that Jude's point is very clear. He's ramping up the importance of this because it can happen to anyone. That's the point; just because you're an Israelite, and you get to witness God's work and bring you out in miraculous fashion, just because you're an angel dwelling in places that men would long to dwell, doesn't mean you're exempt. In the same way, Jude is making this point here. These apostates, these people, who have come in among you - don't be surprised, you could be one of them. It could happen to you; that's the point. Just like the book of Hebrews talks about, there's people that come in, they taste, they partake in what's happening; and yet they fall away. They choose not to follow through in belief. So, the warning's necessary for us as well, and this is how Paul says it in 1 Corinthians 10:11-12. He states this, "Now these things happened to

them as an example, and they were written for our instruction, upon whom the ends of the ages have come. Therefore let him who thinks he stands take heed that he does not fall.” This is an important warning...an important warning that is not just here in Jude but also in other places in Scripture. Take heed, learn from the examples of the past, lest it happen to you as well. So that is one thing we need to know.

But we still have one more example to look at and we find that in verse 7 with the rebellious nations, specifically Sodom and Gomorrah...specifically Sodom and Gomorrah. Verse 7, after talking about the judgment that the angels are being kept for, verse 7 says, “...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 the punishment of eternal fire.” So, much like the angels in their rebellion and indulging in immorality, so we now learn and are reminded of Sodom and Gomorrah and the gross immorality and homosexuality that takes place. The story there is in Genesis 19. You can read that and learn how they wanted to treat Lot and his visitors, which were angels, ironically, there to visit and bring wrath, God’s judgment, upon Sodom and Gomorrah. Because of Sodom and Gomorrah’s gross immorality and homosexuality and sinfulness, God, as we know, reigned down fire upon them. So what happens is that Sodom and Gomorrah becomes the poster child for judgment in the Old Testament. It’s not like Sodom and Gomorrah is destroyed, and no one ever talks about them again. They’re destroyed, and every prophet that comes up in Israel and a lot of the messages from God and His Word in the rest of the Old Testament, they reference back to Sodom and Gomorrah; don’t sin - don’t fall into this rebellion, or else you could end up like Sodom and Gomorrah. You’re walking the ways of wickedness. Don’t do that anymore. That was what Sodom and Gomorrah did - look what happened to them. It’s the poster child for God’s judgment. And that’s what Jude says, they are exhibited as an example in undergoing the punishment of eternal fire. So this is what you see throughout the prophets. They warn other nations: Babylonians, the Edomites, the Moabites, the Ammonites. And they say, you better repent and turn, or else you’re going to end up like Sodom and Gomorrah. They even warn Israel, God’s own people. They have to continue issuing this warning; if you continue in sin, you’re continuing in the ways of Sodom and Gomorrah. You’ll be destroyed. So they remain the worst example, the most obvious example, of God’s judgment until you, really, get to the time of Jesus, and Jesus does His ministry in Galilee, and

He does His preaching, and His miracles, and His work among the peoples, specifically in the region of Galilee. Many believed while at the same time, many chose not to, and Jesus issued a warning to those people that did not believe in Him in spite of seeing His miracles and being an eye witness to them; and he said to them, it will be worse for you on the day of judgment than Sodom and Gomorrah. It's quite the judgment and condemnation. So, Sodom and Gomorrah - a well-known example for the audience of Jude, for the members of the Old Testament, and then even for you and I, to this day. A great example of God's judgment, and how important this issue is. Once again, worth taking a step back and realizing at this point ... Is this apostasy, or falling away, or being ungodly, is that a small deal to God or to Jude as the author here? Not at all. This is huge. This is so important that he would bring out the big guns, so to speak, like Sodom and Gomorrah, and what God did there. So what's the proper and fitting response? Hebrews 3, verses 12 and 13 helps us; "Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. But encourage one another day after day, as long as it is still called 'Today,' so that none of you will be hardened by the deceitfulness of sin." Jude is acknowledging the deceitfulness of sin is the real deal. It happens. It's happening here in the church he's writing to. It happens still, unfortunately, in the church today; thus we need to talk about it. God's Word has been given to us, and we need to address it, and so this is worth putting out there. How do we respond? We need to encourage one another, day after day, so that we're not hardened by the deceitfulness of sin, lest we become like these apostates, these ungodly people; and their judgment is sealed just like the Israelites, just like the angels and Sodom and Gomorrah.

So, with these examples in place, Jude moves to verse 8 to give the reality. He seeks to bring it to a now present state for his audience to understand the seriousness of what's happening among them; and he draws parallels between what he's just said and those examples, and what's happening right now - and what's happening right now in the church. I'll read verse 8 again and then we'll go through it; "Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties." So, we got four things that surface here, four descriptions of the false teachers that Jude brings up. Four descriptions - the first one we see is they are dreamers...they are dreamers. So what's the significance of this? Just say that they are people that are big on wishful thinking? That what kind of dreamer they are? No, more than likely what he's talking about here is the

fact that they like to set aside the authority of God's Word, and they bring up another authority; that is their own dreams, their own feelings, their own experiences, and they set them on equal footing with the Word of God. And what does that do? That allows them to then get away with and live their ungodly lives.

Really... what this description here is, they are dreamers, that becomes the foundation for the next three things he says. Because of their dreams, they do these things. They "...defile the flesh..." They "...reject authority..." And they "...revile angelic majesties." This is huge. They've taken the word of God and they've said it's not as important as these dreams that I have or my visions. They bring in a new authority; that's the point. Well, this goes against exactly what Jude has said in Jude 3; "...contend earnestly for the faith which was once for all handed down to the saints." Just a reminder; our faith is clear. It's been handed down to us once for all - don't need to worry - don't need to question about dreams, or different things that might come up or surface, or History Channel documentaries, or whatever else might come to light. We have the "...once for all handed down to the saints." You and I, we have that faith in the word of God. So, what is our job? To examine everything that people bring before us, to examine it carefully, like 1 Thessalonians 5:21; "...examine everything carefully; hold fast to that which is good;" ...that which is obviously God's word which is the standard. So, because of these dreams and visions, they then propel these ungodly people to do what they do in the next three things we see.

So the next thing we see is that they "defile the flesh" ...they "defile the flesh." Just like we already saw with angels who mixed with mankind in their immorality; just like we already saw with Sodom and Gomorrah and their gross immorality and homosexuality, and they're giving in to these things; so, also, the current audience of Jude is dealing with people who are set on pleasing the flesh. They actually "defile the flesh" in such a way that its polluting the flesh or staining the flesh, you could say. Well, this is also a reiteration of what Jude has already said in the beginning as he's elaborating on it in the rest of the letter. But in verse 4, you'll remember what he said about these people; "they are ungodly persons who turn the grace of God into licentiousness..." God's grace is now so abundant that I can do whatever I want; that's what these people have said. Their sin only increases the grace of God; so sin it up, and sin as much as you want. Licentiousness,

immorality, pile it on - it doesn't matter. It's ironic, but they don't understand what they're really doing. They're remaining enslaved to their passions. This is what 2 Peter 2:18-19 says, "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." It's an ironic twist. They think they're living in freedom doing whatever they want because God's grace is abundant. But really what they're promoting is slavery to sin. And true followers of Christ have freedom. They're free to no longer sin. So these people - they're ungodly people establishing their authority of dreams, defiling the flesh.

We learn that they also disregard authority. The word for authority, reject authority or disregard authority, it could be lordship. They disregard lordship, and so this seems to be a pretty direct connection, since it's in the singular, to Jesus. They disregard the Lordship of the Lord Jesus Christ. Once again already been said in verse 4, they "...deny our only Master and Lord, Jesus Christ." So the basis for their defiling of the flesh and denial of authority or disregarding authority comes from these other authorities that they bring into power, like their dreams and their visions. Just like Israel disregarded God's promises for them to receive the Promised Land, and just like the angels who disregarded God's authority and left their domain, they left their abode, so these men deny the Master and Lord Jesus Christ. Really, it's a lack of fear of God as Romans 3:18 says, "There is no fear of God before their eyes." None whatsoever. They have found themselves among the church, and they're comfortable with it because they have absolutely no fear of God, and they think what they're doing is totally fine.

The last description we see is that they denounce angels...they denounce angels. This is interesting. A lot of commentaries kind of have headaches over what this exactly means when it says in verse 8 that they "...revile angelic majesties." And there's basically no way we can know certainly, for sure, but potentially the way to understand how they slander angels is if you look at God's use and purpose of angels. In the Scriptures, we learn that one of their purposes is to mediate or be used by God to help implement the Law of Moses to Israel - the law. So they were mediators of the Mosaic law who watched over it in its observance. So, potentially fitting that these people revile or slander those angels who were supposed to put in place the law

because they themselves say there is no law, and they live however they want. They sin and pile immorality on top of immorality, and refuse to accept the fact that God's law even exists; thus reviling the angels who are implementing God's law. This is potentially the best understanding of this passage, but we know one thing for sure, the audience of Jude knew exactly what he was talking about. They knew exactly what was happening. And I think, based on these examples, they understood the importance based on the fact that you have Israelites rebelling, forfeiting their Promised land, their opportunity, angels giving up their position of authority, and then also Sodom and Gomorrah giving in to their immorality, being exhibited as an example of God's judgment.

All these things would have gripped the readers. The readers would have understood completely, and realized that this is happening among us right now. It's no small matter. That's why Jude wrote the letter. That's why he changed his purpose in writing because this was important. It needed to be addressed. So, as Paul said, we in the same understanding of God's Word and living out the Scriptures, hopefully, can take heed so that we also don't fall. The warning from Hebrews 3 is worth reading again. Hebrews 3:12-13; "Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. But encourage one another day after day, as long as it is still called 'Today,' so that none of you will be hardened by the deceitfulness of sin." That's the goal. That's the goal - is encouragement day after day to protect us from being hardened by the deceitfulness of sin and attaining an unbelieving heart.