

**Blasphemous Beasts
Jude 9-10**

Well, I don't know about you, but I'm not sure what comes to mind when you hear the word traitor. I don't mean like a stock trader, anything like that, or Trader Joes. I mean traitor, betrayed, someone who betrays another, a traitor. My mind immediately goes to sports. I start to think of people and athletes that have betrayed their franchises, their cities that they were kind of committed to, so to speak, or so it seems, until you find out it was all about the money; and they went somewhere else where they were offered a bigger contract with more money, and then the people of that city feel betrayed as their athlete leaves them. And so, you know, you can look at different articles and people trying to rate who some of the worst were and pretty typical is Labron James. He will come up as a traitor in some senses and in the way that he leaves and then he comes back and does things like this.

A lot of baseball players that have left the Red Socks of Boston to go to New York Yankees - kind of a big no no. But that has happened, but there's also another kind of more interesting one that's a little further back in 1919. What went down as the Black Sox Scandal, and, these eight guys that really betrayed the whole game of baseball is what they did. And, essentially, in 1919, they were part of the Chicago White Sox. They intentionally lost the series, the World Series, to the Cincinnati Reds, and these eight players were later accused of this intentional losing in exchange for money. It's all about the money. Some people were aware of this, and so some people started to actually change their betting and their odds. But for the most part, it kind of struck everyone by surprise.

In fact, ironically, the first day of the first game of the series that was played, a poem was put out and printed in the Philadelphia Bulletin. I'll read that for you real quick.

“Still, it really doesn't matter,
After all, who wins the flag.
Good clean sport is what we're after,
And we aim to make our brag,
To each near or distant nation
Whereon shines the sporting sun

That of all our games gymnastic
Base ball is the cleanest one!”

Ironically, that poem goes out talking about how clean the sport is and the integrity that it has; and the whole series was fixed as these guys betrayed their teams. They betrayed the fans, and they betrayed just the sport itself, all for the sake of money... for the sake of money.

And this isn't just in sports. I think you can kind of guess that this pervades everything, and especially what we're looking at today with the letter that Jude wrote. It happens in the church. People are among us. They're among the body of Christ, and they really end up betraying... and they are traitors to the mission of the gospel. They're traitors to the Word of God, to God Himself, and the authority of Jesus Christ, and to each of us that are claiming to follow Christ wholeheartedly. They exist. They're among us. While it was a surprise to the people of the 1919 World Series, it can still be a surprise to the church today; that there are traitors, people that betray the gospel and Christianity - the faith. And so that's the warning.

If you have your Bible open to Jude, just remember our thesis statement that came in verse 3. He said, “Beloved, while I was making every effort to write to you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith...” All right. This is a strong word - to make war, so to speak, to engage in this battle, this contest for the faith. That is necessary. Why? Why is this necessary? Why was it so necessary that Jude had to write about this? Because of verse 4. In verse 4, “...certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.” Contend for the faith because there's traitors. There are those that are among us that are unnoticed. They've crept in, and they've betrayed the entire gospel message and the Word of God.

So that's the letter of Jude, and that's what we're now examining. We're learning more about these traitors, these apostates. And that's what an apostate is, someone that has kind of made their way into a group of people, or into a club, a society, a team, whatever it might be, and they turn their back on it. That's what these people are. That's who Jude is warning the church about. Jude is warning about these apostates that have come in and

have now turned their back, yet they're still in a stealth-like fashion among the church. So that's the whole thrust of this letter, and that's what we're examining. By the help of Jude, learning more about these apostates. And so if you recall last time, we left off in Jude verse 8.

And our first point is really going to pick up in Jude verse 8, and we're going to see this, the defiance, the defiance of the apostates. I'll read verse 8 once again to jog your memory. Jude 8 states this, "Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties." So we talked about how they essentially have taken the Word of God and set it to the side. It is no longer their authority; the new authority is their dreams. That's what he states in the beginning of the verse. Right? "...in the same way these men, also by dreaming..." So, through their dreaming, their own visionary experiences, or what they want to put as more authoritative than God's Word, whatever that was, through these things, they have now a new foundation. And how do they live as a result of it, as a result of these visions, as these dreams instead of God's Word? They now defile their own flesh. They live in lustful passion. They reject authority, specifically the authority of Jesus Christ. The authority of Jesus Christ is no longer important to them. It is not even worth considering, and it means nothing.

And then lastly, this phrase at the very end of the verse is interesting. They "...revile angelic majesties." ... "...revile angelic majesties." And so, this is an interesting point that commentators go back and forth on. We want to try and understand this as we move on because it'll play into verses 9 and 10. And so, you see the word "revile." In the NASB it says "...revile angelic majesties." That word "revile" is really the Greek base and form of it - is the word for blaspheme. We get the word blaspheme for it, and it comes up three times today - comes up one time in verse 8, another time in verse 9, and then another time in verse 10. I'll show you real quick. So, we just saw in verse 8, "revile." Really, you could say they blaspheme the angels.

Verse nine - we see that Michael when he disputed with the devil and argued about the body of Moses, "...did not dare pronounce against him a railing judgment..." That word "railing" could be blasphemous; it's the same Greek word, "...a [blasphemous] judgment..." Then we drop down to verse 10; "But these men revile..." Once again, that's the same word; "...these men [blaspheme] the things which they do not understand." So it's about

blaspheming. This is essentially what Jude is saying, that these men are blasphemers. They're blasphemers and in an interesting way because in verse 8, when we jump back up, we see they are blasphemers of the angels. How are they blaspheming the angels? What does that even mean? And so, this is something that we kind of need to step back for a second and try and get all of scripture, and kind of put it together and see how this exactly works.

Well, just to kind of go over blasphemy in general, maybe a couple things pop into your mind, but there's two main ways blasphemy can look; one is in what you say and the other is in what you do. So, blasphemy could be speaking irreverently or slanderously about God, or something sacred. So it could be God or something related to God, His people, His word; if you speak irreverently or slanderously against that, that's blasphemy. And the very clear way we can see this is in a few instances when Christ went to the cross. In the last moments of Christ's life, we learn about some blasphemous people and blasphemous things that took place. I'll read a few of them to you. First with the Romans, the Romans when they had possession of Christ and He was tried before He went to the cross, in Luke 22:64-65; "...and they [the Romans] blindfolded Him and were asking Him, saying, 'Prophecy, who is the one who hit You?' And they were saying many other things against Him, blaspheming [Him]." So they're blaspheming Christ because they did not know and realize that Christ was God. He was deity in bodily form. Mark 15:29-30 talks about when Christ is actually on the cross and what happens. It states this, "...those passing by were hurling abuse at Him..." That word "hurling abuse" is our same word, blaspheming. They were blaspheming Him, Jesus, "...wagging their heads. And saying, 'Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!'" Not just the Romans, not just those observing Jesus on the cross, but even one of the criminals being crucified with Jesus. In Luke 23:39, "...one of the criminals who were hanged there was hurling abuse at Him [same word - was blaspheming Him] saying, 'Are you not the Christ? Save Yourself and us!'" ...so these three moments where it's just very clear that blaspheming was being committed in what was being said. These people were all speaking, probably unknowingly, to the Messiah, to God in human form, and they were speaking slanderously. They were blaspheming Him in their words.

And this isn't just directly at God, it could be surrounding sacred things, or people related to God. For example, in Acts chapter 6, when Steven was basically refuting some of the Jewish high priests and the Sanhedrin, the high council there, they accused him of blasphemy, when they say in Acts 6:11, "We have heard him speak blasphemous words against Moses and against God." So blasphemy isn't just limited to God, it can be committed against Moses, the people of God, and even the word of God. So, blasphemy can be seen in what is said, and what is spoken. It also could be in what is done, the actions. So blasphemy, you could also say, is acting irreverently or defiantly, acting irreverently or defiantly in relationship to God, or His word, or His people, or something sacred. We can see this clearly in a couple instances; one coming from the Old Testament, Numbers chapter 15. Listen to this description that we find in the law for the people of Israel; "But the person who does anything defiantly, whether he is native or an alien, that one is blaspheming the Lord; and that person shall be cut off from among his people. Because he has despised the word of the Lord and has broken His commandment, that person shall be completely cut off; his guilt will be on him." So, the one that knew God's Word, that knew what was right and yet chose to willfully, defiantly turn their back on God and act in sin, that person was accused of blasphemy. So, that was action; they're acting in such a way that was blaspheming God and His Word, and that person was to be cut off from the nation of Israel. Paul, he describes his old ways before he was saved and became the apostle Paul. Prior to that when he was the Pharisee, the one persecuting the church, Saul. He describes his old ways as blasphemous. Listen to 1 Timothy 1:12-13; "I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service; even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy, because I acted ignorantly in unbelief." So Paul recognized that his old ways, his old habits, when he was arresting Christians, taking them to jail, approving of their murder - he recognized all that as blasphemy, as blasphemy against God. ...his actions.

So, we set these two things out because we're asking the question, in what way is Jude saying that these apostates are guilty of blaspheming the angels? How have these apostates... how have they blasphemed angels? Are they speaking slanderously against the angels, or are they acting in such a way that's slanderous or irreverent to the angels? Well, I think, as we look throughout the rest of Scripture, we learn more about the angels, and what they do, and what they were like. We learn that it seems that these apostates

were guilty of acting in such a way that was blasphemy against the angels. Listen to a few different verses that tell us what one of the responsibilities of angels was, and it's in relationship to the Law. In Acts chapter 7, we see Steven giving his speech before he is stoned to death, and what he says is in regards to the angels. He says, "Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; you who have received the law as ordained by angels..." Steven said you received the Law, you Jewish people. Me myself as a part of you and our heritage - we received the Law through the angels. Interesting. We see this again by Paul in Galatians 3:19; "Why the Law then? It was added because of transgressions, having been ordained through angels..." Same thing - Paul affirming what Steven is saying, that while obviously God is the source of the Law because the Law reflects God's character, and His holiness, and His righteousness, it was instituted and initiated through the angels. God used the angels in the giving of the Law. And then Hebrews 2:1-3 affirms this once again. He says, "...if the word spoken through angels proved unalterable..." ... "...the word spoken through the angels..." So the law that God had given - He used angels to deliver it to His people.

So we come back to Jude, and we ask ourselves how is it that, in Jude verse 8, these apostates are blaspheming the angels? And it seems that the apparent answer is, obviously, they have rejected Christ and His authority, but Jude wants to make an even other step in showing how bad this was. Their actions were so bad that, not only was it an affront to Christ Himself as the Master and Lord, but the apostates in their sinful actions, their defiant actions - it was blasphemy against the angels, even the angels that God used to bring the law about. Very, very powerful and very, very detailed. Jude wants his readers to get this; that they have defiled the flesh. They have rejected Jesus Himself, and they're even blaspheming angels by the way that they're acting, and they don't even realize it... they don't even realize it.

And you might be starting to think, okay, this is a little heavy. This is a little weird. I'm not exposed to this a whole lot. Blaspheming angels, now, where does this even relate? How does this start to intersect my life, and at what point, and why is this important? Well, this word blasphemy, while it is a weighty word, it's interesting how it can obviously come up in other ways and fashions, even in our own lives. There are people among us that choose to not walk according to the truth, and to do what causes a great deal of

harm, not only to the body of Christ, but also to the watching world. There are instances where we are told throughout Scripture that the watching world will blaspheme God, His Word, His Son Jesus Christ, His people; all because of our witness and because of our sinfulness. We can give a cause to the world to blaspheme, and, obviously, we don't want to do this. This is the warning we see in the New Testament. 2 Peter 2:2 - Peter states, "Many will follow their sensuality, and because of them the way of the truth will be maligned [or blasphemed - same word]." People in following after their sin, that are among the church, will cause the way, the truth of what we follow, to be blasphemed by the world. Paul mentions two more examples, and he talks about slaves in working for their masters as well as woman. Listen to the first one. 1 Timothy 6:1; "All who are under the yoke as slaves are to regard their own masters as worth of all honor so that the name of God and our doctrine will not be spoken against [or blasphemed - same word]." So how do we prevent blasphemy against God and His Word, the teaching? We need to have lives and conduct that actually matches up with it. Paul is warning that if slaves don't give the honor to their masters that they should, the world's going to watch, and they will blaspheme Christ, and His Word. Another warning also given to women in Titus 2:3-5; he encourages older woman to be teaching the younger woman. He goes on to say that they are to "...encourage the young woman to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored [or blasphemed, it's the same word]."

So, before you start to think, oh, I'm not blaspheming the angels. Whoa, oh, this isn't me. It's interesting to realize how our conduct is being watched. Whether you like it, or realize it, or not, the world is definitely watching and seeing what you're doing, and in that process, they can respond a couple different ways. They might bow down and fear the God that you fear, or they will simply slander, make fun of, revile, and blaspheme the God and the Bible, obviously the Word of God that we follow. So this is a big deal. This is no small matter, and this isn't a little exception to the rule that we don't have to worry about. This impacts our lives. And how we live is imperative for upholding the doctrine and the truth of who God is and His Son, and the good news, the gospel message. There's a lot at stake in this, so Jude warns the congregation. Jude warns the church, and he says watch out for these guys. They're all about their flesh. They defile the flesh. They're into their lustful passions. On top of that, they reject Jesus as authority - and they, in

doing so, blaspheme the angels by their living - the angels who gave us the Law. So, this is the warning that Jude gives, and the warning that really should stick for us as well. Hopefully, we're not causing the world around us to blaspheme the very God we serve.

And then that leads us into verse 9 as we speak more about a positive example. In verse 9, we see a positive example with Michael - deference of the angel Michael the archangel. I'll read verse 9 again. "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!'"

So first of all, we get introduced to the character, Michael the archangel, and you probably heard of him. He doesn't come up often in Scripture, but we see him also surface in the book of Daniel, and we learn in the book of Daniel that he is the chief prince. He is described as that way. He's also described as Michael, your prince, to Daniel and the people of Israel. So some speculate that he was a chief angel specifically for the nation of Israel. We don't know if he was the only archangel. He's the only archangel listed by name. There could be more archangels. We're not certain. It's kind of speculation at a certain point, but the fact that he's given the title of archangel here makes it pretty clear he's not just a run of the mill angel. He's an archangel. He's obviously a powerful, important, significant figure. So then we learn about the situation. He's disputing with the devil about the body of Moses. Now, I don't know where your brain's going right now, but the first time I read this, I kind of start scrolling through the Old Testament in my mind. I'm going wait a minute. When did this story happen? I'm trying to go back to all my Sunday school classes that I was taught so well here at Valley, and I'm thinking when did this story happen? I'm not remembering this one. No, it's not in Genesis. No, it's not in Exodus. No, I keep going even to Deuteronomy. When did this happen? When was Michael the archangel arguing with Satan? This seems so bizarre and obviously significant, that I think I would remember this one. I don't know if we had pictures, or we slapped it on the flannel graph. I would remember this story. What's going on? And so, it's really odd. We encounter this and we start to wonder where is Jude getting this from? Well, I'll tell you what we do know about the death of Moses and his body - comes from Deuteronomy 34:5-6. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. 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.” That’s it. That’s all we have. All we have is God Himself burying Moses somewhere that no one knows, but no mention of Michael in that text. No mention of Satan in that text.

And we start to wonder, did Jude make this up? Where is this coming from? Well, some people speculate that there’s also another source outside of the Bible, another Jewish source that is called the Assumption or the Testament of Moses, and its perhaps in that that Jude is kind of referencing this event, and pulling it in, and using it here. Other people say we have no idea, because even fragments of that text have been lost, and we don’t even have that anymore, so we just have people that are old and dead talking about that text. So it’s kind of hard. Well, I’ll tell you what we do know. We do know that Jude was inspired by the Holy Spirit when he was writing this because that’s what Paul promises, and that’s what Peter says. They both talk about how Scripture is breathed out by God, and God cannot lie. We also know that the words that we have here, they didn’t come about by Jude’s own interpretation of things, or any prophet’s own interpretation. It came as the Holy Spirit carried them along to write this. So, we know for a fact that, potentially, could have been as simple as God revealing this special detail to Jude. And maybe not a whole lot of other people knew it, but Jude got to know this, and he got to write down about this story, apparently, of Michael and Satan the devil arguing over the body of Moses. So we can trust the Holy Spirit because we can obviously trust God in giving to us His Word.

But then the next question comes up. Why? All right. This is a bizarre story, but let’s accept it as true. Why were Michael and the devil arguing over the body of Moses? Well, what is the point of this? How did this occasion come about? And once again, all we can do here is, really, speculate. Some people say that it’s potentially because of the chance that the Israelites might have gone and found the body of Moses, and kept it, and maybe even worshipped it, or used it as an idol in some sense. That God decided that Michael go get Moses’ body. Go get his body, so that the people of Israel don’t come back and look for it. And maybe in the process, when Michael was going to retrieve Moses’s body, he encountered the devil, and the devil was trying to bring accusation after accusation against Moses, saying I should have his body because Moses was a murderer. Remember that one time when he murdered that Egyptian in the book of Exodus? Right. So, potentially that’s the scene, and that’s what happens here. Do we know that for sure? We do

not. It's speculation, and so we can't know certainly, but what we do know and what's important is how Michael interacts with the devil. How does he go about this? What is the process? What does he do? How does he respond?

Well, let's look at what he obviously does not do when he's disputing with the devil and arguing about the body of Moses. He "...did not dare pronounce against him a railing judgment." Once again, that word "railing" - same word as blasphemy; he "...did not...pronounce against [the devil] a [blasphemous] judgment." He chose not to do that, and this translation might be a little harder, but in other translations like the NIV, it comes out maybe a little clearer. The NIV says he "...did not himself dare to condemn him for slander..." The New Revised Standard Version says he "...did not dare to bring a condemnation of slander against him..." So, we see that Michael, in this process, decided not to act in a certain way as to bring a judgment of slander upon Satan, and this is the point. It's the contrast. It's the contrast from the people, the apostates, that we see in verse 8. They're blaspheming even the angels who brought in the law because the apostates, they think of themselves above the law. They live however they want. They have no regard for God or His law.

But what does Michael do? Michael willfully submits, surrenders, to God's law, and decides - God, You are the authority. You are the judge. And you might think, well, you know, that's probably because Satan's, you know, a pretty good match for Michael, and so he's probably thinking, I don't know if I got this one; I'll just hand it over to God. No, that's not the case because you could jump ahead to Revelation 12. Look at Revelation 12, if you want to, and you would see that Michael and Satan are doing war in heaven. And who gets cast out of heaven? Satan. Michael kind of wins that battle. So Michael is a strong angel. It's not for lack of strength that he decides to say, you know what, I'm not going to bring the judgment of slander on you. It's because he's following the Law. It's because he's abiding by the way God has designed it, and the very fact that God is the judge. Michael knows the Law, and he chooses to submit to the Law, and let God take care of Satan and let God be God the judge. So, 2 Peter 2:10-11 kind of references this as well but it does not say Michael. Peter describes it this way; these apostates "...do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord." This is the key. These apostates are so arrogant as to think that they're strong enough... they're bold enough... they don't need the law.

They can do whatever they want and live however they want. Whereas in Michael who is far greater, far stronger, than these apostates, still chooses to submit and let God's Law reign and let God be the judge.

Just notice, Michael doesn't act like a ruthless vigilante. He's not one of those typically kind of weird superheroes that says, I know what the governor thinks, I know what the mayor thinks, and I know what the law says, but I'm going to take matters into my own hands. Michael doesn't do that. He could have, right? He's a strong person, a strong being, and he could've gone about this in any way he wanted, but he chose not to. He's not a ruthless vigilante going about trying to accomplish things and get things going a little quicker, thinking that God's timing is slow enough. He decides to step back and let God take care of this. He doesn't pronounce the judgment of slander. He lets God do that; that's the point here. He's humble in this. He does not take matters into his own hands. So what does he do instead? Look at the end of the verse. Instead of bringing against him a railing judgment, but said, "The Lord rebuke you!" This is the point. Michael recognized the law and he choose to submit to it; for in the law, God said very clearly, "Vengeance is Mine, I will repay." And again, Hebrews 10:30 quotes the Law when Moses says, "The Lord will judge His people." God is judge. He is in control. Let Him be that judge. That's what Michael decides to do when he says, "The Lord rebuke you!" Not me; let "The Lord rebuke you!"

He kind of brings up the question, you know, how quick are we to try and take matters into our own hands? How often might that happen with us where we start to think, I can see what's going on here, and I need to step in and make the judgment call? I need to step in because, Lord, I see what's right. I see what's wrong, and let me just intervene here and fix it for You. Or when it comes down to injustice and those who are evil doers succeeding in this life, we need to take a step back and realize God's in control, and He has a plan, and that plan is obviously to reward those who seek him and to punish those who choose to rebel. That's what Michael decided to do - even one who had far greater power than us - and yet, here we are every now and then trying to take matters into our own hands rather than submitting and letting God be God, letting Him be the judge. The reminder of Romans 12:19 is helpful; "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'Vengeance is Mine, I will repay,' says the Lord." I think for Michael, he probably was able to keep in consideration

Revelation 20, the Great White Throne judgment. I think that's something we need to realize as well. God is the judge, and He will deal with wickedness, and evil, and all that in His perfect fashion. He's holy. He's righteous. We can trust Him. We need to remember that He has that plan. The apostates here chose not to live in such a way. They chose not to submit to the judge and lawgiver. Instead, they set themselves above the law. But in verse 9, we have a different setting, a weird story, but the obvious truth here is Michael's submission to God as the judge.

And then we get to see the ultimate outcome in verse 10, the destruction of the apostates... the destruction of the apostates. Verse 10 states this, "But these men 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." So the first thing we see is they revile; "...these men revile [or blaspheme, same word]." "...these men [blaspheme] the things which they do not understand..." I mean, this is kind of obvious because they've set aside the Word of God. They're relying upon their dreams like verse 8 states. They're clearly all about their own authority. Verse 4 in Jude reminds us that they've denied their "...only Master and Lord, Jesus..." They've set him aside. And Jude verse 19, if you were to glance at that for one moment, Jude verse 19, we see an important description; "These are the ones who cause divisions, worldly-minded, devoid of the Spirit." ... "...devoid of the Spirit." They don't have the Spirit. Is that important if you don't have the Spirit of God? Does that impact things? It impacts things in a great manner. Because they don't have the Spirit of God, they are unable to understand the things of God. 1 Corinthians 2:14 - that's what Paul reminds us of. He says, "But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised." So here they are, these apostates, reviling, blaspheming, the things they don't understand because they don't have the Spirit, and you can't expect anything different. Without the Spirit, they will never understand the Word of God. They'll never understand God, and they'll continue just to make a mockery of it all. They'll blaspheme those "...things which they do not understand..." since they don't have the Spirit.

So what do they do instead...by instinct, right, the things which they know by instinct like unreasoning animals? Well, what are those things that they know by instinct? Jude basically tells us all throughout his letter. It's really the lust of their flesh. It's whatever their desires might be at that moment.

Jude 4 reminds us, these are "...ungodly persons who turn the grace of God into licentiousness..." So they take God's grace, they tweak it, and they use it, so that they can sin, abound, in whatever evil doing they want to do. Jude 8 reminds us that they defile the flesh. Jude 16 tells us that they follow after their own lusts. And then, Jude 18 reminds us that the apostles themselves prophesied that they would follow after their own ungodly lusts. So what do they know? All they know is what they want, and what they desire, and what their flesh desires; and that's what they do by instinct because that's what everybody that doesn't have the Holy Spirit does by instinct. If you don't have the Holy Spirit, you're not saved. If you're not saved, you're living for yourself still, and you are a slave to your sin, and that's exactly what these apostates are.

He describes them like unreasoning animals. That's a negative comparison. To be described as an unreasoning animal is not a good thing, right? Kind of confusing because in our day and age, we got lots of videos that pop up of animals doing a lot of cute things, and so we think, ah, animals are the best. They're so cute. Look at all the tricks they do, and how fun it is. You might like your dog for a lot of reasons, but I'll tell one reason you don't like your dog is because they're unreasonable. You're not thinking, aw, my dog's so cute because of how unreasonable he is. No, you wish you could reason with your dog. That's the one gap that you have. You're human. They're dog. You can't reason with them. And so Jude sticks it to the apostates, and he says that's what the situation is here; these apostates are like animals in that sense. They're not even reasonable. You can't reason with them. By instinct they will continue to follow after their flesh, and that's what you can expect from them. Just like an animal, right, when they wake up, they don't have to reason with themselves, and go, should I hunt and kill today, and eat and survive? Umm, I'll think about it. No, an animal gets up, they hunt, they kill, they eat, and they move on. They survive. There's no rationalizing there. Right. They, by instinct, they just do that, and that's what these apostates are like. They're like these animals that are unreasonable, and they live their lives for themselves. They don't even understand how bad they are blaspheming the name of God, rather than fearing the true God and judge.

So, what is the outcome? The end of verse 10 seals it for us when Jude says, "...by these things they are destroyed." ... "...by these things they are destroyed." Here's the ironic twist at the end, really kind of the sad note that caps it off. They continue, and they just run in their instinctual fashion after

their lust, after whatever their flesh desires, and the irony is, in the end, that's what destroys them. That's what the New Testament constantly teaches us. Ephesians 4:22 says, "...that, in reference to your former manner of life, you lay aside the old self, which is being corrupted..." That's what the old self is. It's a corruption, and it continues to corrupt; and that's what these apostates do. Paul in Philippians 3:18-19 says, "For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things." In 2 Peter 2:12 it parallels our passage saying, "But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed..." This is the outcome. So Jude sets it up for us, and tells us about these apostates that have defied God. They have turned their back on God, and they are choosing to live for themselves, and in the process, they don't even realize it, but they're blaspheming even the angels. But we have a good example in Michael. Michael who, being stronger and mightier than you and I are, still submits to God who is the judge. And Jude reminds us - what is the end of these apostates? What is the end for those people that turn their back on God? The end is destruction. God is the judge. He is righteous. He is holy, and He will deliver justice. We just need to trust Him enough, and seek Him, and continue to be on guard lest we ourselves fall into the enticing nature of the flesh and the worldly lusts that are out there.