

Jude 8-10 The Three-fold Pattern of Sin of the False Teachers

^{NKJ} **Jude 8-10** Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. ⁹ Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, **dared not** bring against him a reviling accusation, but said, "The Lord rebuke you!" ¹⁰ But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

- Jude 4 reminds us that the false teachers are godless men who turn the grace of God into a license for immorality and also deny the only sovereign Jesus Christ.
- In verse 8 Jude continues the three-fold examples of sin in mentioning: 1) defiling the flesh; 2) rejecting authority; 3) speaking evil of celestial beings.
- These three things continue the theme of the wilderness generation, angels who sinned, and Sodom.
- Who is Michael? (Daniel 10:13, 21; 12:1; Revelation 12:7). He dared not bring a "judgment of slander" (see also Matthew 22:46; Mark 12:34; Luke 20:40; Mark 15:43-Joseph; Philippians 3:14; Acts 7:32-Moses did not dare to look at God).
- The background of Moses' death and burial occurs biblically in Deuteronomy 34:1-6. It also appears in the OT pseudepigrapha of the Testament of Moses:

The Testament of Moses 1:1 Let us speak the things from Scripture. The prophet Moses is about to depart from life, as it is written in the book of the assumption of Moses: "Summoning Joshua, son of Nun, and talking with him, he said, 'God appointed me before the foundation of the world to be the mediator of his covenant.'" ² In the book of the assumption of Moses, Michael the archangel, while talking with the devil, says, "For from his Holy Spirit we all were created." And again he says, "From the face of God his Spirit came forth, and the world became." This is the equivalent of "all things through him became."

³ The parents gave a certain name to the child. He was called Joachim. "But he also had a third name in heaven, after the assumption," as the mystics say, "Melchi." ⁴ But the mystics say, "With only a word (it was necessary) to kill the Egyptian."

⁵ And in the book of mystical words of Moses, Moses himself spoke beforehand concerning David and Solomon. Concerning Solomon, he spoke beforehand thus: "And God will bestow upon him wisdom and righteousness and full knowledge. He himself will build the house of God," and so forth. ⁶ "Rightly did Joshua, the (son) of Nun, see Moses ascending as two, one (Moses) with the angels, and one on the mountains, honored in burial in the valleys. But Joshua saw this spectacle below, having been lifted up in spirit, along with Caleb. But both did not see alike. One descended with greater speed, as though the weight he bore was great. The other, on descending after him, later recounted the glory that he beheld, being able to perceive more than the other, having also become purer"; the narrative, I suppose, showing that knowledge is not for all. Since some look at the body of the scriptures, the expressions and names, as the body of Moses, while others see through the thoughts and the things signified by the names, inquiring after the Moses with the angels. ⁷ "The angels entombed," as holds the tradition that has come to us, "the body of Moses the holy, and they did not wash themselves, but neither were the angels made common from the holy body."

⁸ "But when the archangel Michael, contending with the devil, disputed about the body of Moses, he dared not pronounce a reviling judgment upon him, but said, 'May the Lord rebuke you.'"

⁹ "When on the mountain Moses died, Michael was sent that he might transport the body. Then while the devil was speaking against the body of Moses, charging (him) with murder, on account of striking Egypt, the angel did not hold the blasphemy against him. 'May God rebuke you,' he said to the devil."

¹⁰ It says: "Michael the archangel had rendered service to the tomb of Moses. For the devil did not take this back, but bore a complaint, on account of the slaughter of Egypt as Moses himself, and for this reason did not assent to meet him in honor of the tomb." (TMO 1:1-10).

- Interestingly, Jude makes reference to this extra-biblical story concerning the dispute about Moses' body. The phraseology also occurs in Zechariah 3:1-6 where Satan is rebuked because of his accusations.
- The main point is that Michael refused to cross into the boundaries of making "judgments" (John 5:22; Rev 20:10-11; 2 Timothy 4:1; Acts 17:31). God is the judge and Michael recognized that if he was to make a judgment on Satan, he would be usurping God's authority and domain.
- These false teachers presumed to speak for God in speaking evil and "judging" anyone, including angels.
- Notice the consistency of this theme in the New Testament:

James 5:9 Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door! (Jam 5:9)

^{NKJ} **James 4:11** Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. ¹² There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

^{NKJ} **Romans 14:7** For none of us lives to himself, and no one dies to himself. ⁸ For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. ⁹ For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. ¹⁰ But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. ¹¹ For it is written: "As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God." ¹² So then each of us shall give account of himself to God. ¹³ Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother's way.

^{NKJ} **1 Corinthians 4:1** Let a man so consider us, as servants of Christ and stewards of the mysteries of God. ² Moreover it is required in stewards that one be found faithful. ³ But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. ⁴ For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord. ⁵ Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.

^{NKJ} **Matthew 7:1** "Judge not, that you be not judged. ² "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. ³ "And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? ⁴ "Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank *is* in your own eye? ⁵ "Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. (Mat 7:1-5)

- However, there does seem to be room for some sort of “judgment” or shall we say “discernment” or “accountability”?

^{NKJ} **1 Corinthians 5:11** But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-- not even to eat with such a person. ¹² For what *have I to do* with judging those also who are outside? Do you not judge those who are inside? ¹³ But those who are outside God judges. Therefore "put away from yourselves the evil person."
6:1 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? ² Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? ³ Do you not know that we shall judge angels? How much more, things that pertain to this life? ⁴ If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge? (1Cor 5:11-6:4)

^{NKJ} **John 7:24** "Do not judge according to appearance, but judge with righteous judgment."