

With all the buildup and the hype this week around the releasing of the previously confidential files around President Kennedy's assassination it got me to thinking about President Kennedy, not so much related to the tragedy of the assassination but more along the lines of some of his speeches.

Now for those of you that were around when President Kennedy was president, I wasn't, but some of you were. For those of you that were you may remember that ... I read about it in history, but you may remember that he was a "machine". Not only was he personally quoted a lot but he did a lot of quoting of others as well. Now one of the things that was unique about President Kennedy is he did a lot of that by memory. He was known in those political circles as someone who had a reasonably sharp memory and he grasped for a number of things, but he would innocently, from time to time, miss a tribute, certain quotes that he had, and sometimes he would push them together. There was one specifically when he was quoting a Robert Frost poem that two of the lines were Robert Frost and the other line was actually Emerson and he just from memory had jammed them all together like they were one poem. It was kind of known that he did these things in political circles.

Maybe one of the more famous lines, not the most famous lines he ever had because you know what that is, "Ask not," that was his most famous line. In terms of some of the quotes that he was using when he was giving his campaign speeches and stump speeches, even when he was president, he would go to a quote all the time and used it over and over and over again and it was this, you probably heard it before, "The only thing necessary for the triumph of evil is for good men to do nothing." You may have heard that before. How many of you have heard that before just show of hands. Yeah there's a lot of you.

How many of you were around when President Kennedy was around, show of hands. Okay, wow, that's awesome. The rest of you are going, "I'm not telling. I'm not saying." Well that's great. That was one of the lines that he used. That's not from President Kennedy, he was actually quoting somebody and he would attribute that quote to Edmond Burke, and Edmond Burke was an Irish kind of politician in the 1770's who would be the father, so to speak, of philosophical conservatism at one point. None the less, he attributed that quote to Edmond Burke, whether he said that or not we can't be sure because we can't quite see that citation. It's possible that he did say that but we don't know for sure. Burke was actually quoted by a lot of people, not only that quote, but he was also quoted, there was another quote that was attributed to Burke that may or not have been from it. It said this, you may have heard this one as well, "Those who ignore history are doomed to repeat it."

Burke is kind of a quote machine. Whether or not that was attributable to him or not, he said something close to that, whether he said it for sure we don't know. The first time we see that in print is actually in the early 1900's in a book called "The Life of Reason" by a Spanish-American philosopher named George Santayana, and he's the first one who put it in print but Burke may have been the one that said it, regardless.

Even though these two phrases are citations that we can't maybe nail down we know these quotations and respond to the inherent truthfulness of both of them. The only thing evil can prevail if good people do nothing and then those who don't know history are doomed to repeat it, we kind of go, yeah that makes really good sense. Whether or not they came from Burke or not I don't know but I would say to you this, that in our study today in the Book of Jude, I think you'll see the seed bed of both of those statements actually in the Book of Jude. For instance, last week when we began with verses one through four in this one chapter letter we could easily see that we were told even though he was going to write about this salvation that we all share he felt like an imperative to urge us or urge them to contend for the faith that was once entrusted to them, once for all entrusted to them. That was the idea of there are people sneaking in by the side door into your congregations, they are feeding false teaching, heresy, false profits, all of those kinds of people. You've got to look out for them and you need to contend for the faith. These people are deceptive, and they're immoral, and they're ungodly. All of these kinds of things that he describes these folks.

So what he was saying functionally is good people, godly people need to do something, you can't do nothing or else evil's just going to prevail. You need to contend for the faith that was once for all entrusted to god's holy people. I think when we get to our text today we will see that second phrase that those who fail to remember history are doomed to repeat it. I think we'll see that come to light pretty quickly from what we see in Jude verses 5 through 10. Notice what it says, "But you already know this, all this. I want to remind you that the lord..." isn't it interesting that the lord he says I'm going to remind you of something that you already know.

That's the essence of preaching and teaching, by the way. We're reminding people sometimes of things that they already know. Sometimes you're learning new things but in a lot of ways we're being reminded of things that we already know. He says, "I want to remind you that the lord at one time delivered his people out of Egypt but later destroyed those who did not believe. The angels who did not keep their positions of authority, but abandoned their proper dwelling, these he has kept in darkness bound with everlasting chains for judgment on the great day." In a similar way, Sodom and Gomorrah in the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire in the very same way on the strength of their dreams these ungodly people pollute their own bodies, reject authority, and heap abuse on celestial beings. But even the archangel Michael when he was disputing with he devil about the body of Moses did not himself dare to condemn him for slander but said, "The lord rebuke you." Yet these people slander whatever they don't understand and the very things they do understand by instinct, as irrational animals do, will destroy them.

Now this is a heavy passage of scripture and I need to pause right here and just say sometimes the role of a pastor you have to do a number of things for the

gardens of people's soul. Sometimes you're planting, sometimes you'll pulling weeds but you need all of those things to have a healthy garden. Today I promise you this, what I hope is I hope you're reasonably caffeinated here, that's what I'm hoping, for those of you who do caffeine, I don't, but if you do I hope you're reasonably caffeinated because this is a very dense passage of scripture and there's a lot to it.

I have labored in the text on your behalf, and I know that some of you might be going, "I might feel a little lost in the weeds," like when we're getting into this a little bit you may be going, "Whoa, there's a lot here." There is a lot there but stay with me if you will, lock and load if you will. By the time that we get to the end I promise you I'm going somewhere where I'm going to make application of the text. We're actually going to end by making application of the text, but we need to do right by the text so that we understand the truth that God is communicating through Jude to the church. When we read that passage of scripture that we just read maybe I could just simply restate it this way, remember history to see the present clearly. That may be how I could say it, remember history to see the present clearly. Because what Jude is going to do for us as we read that passage you know that Jude likes to work in threes, I told you that last week. He likes to work in threes and he's going to do the same thing here, he's actually going to give us a history lesson of three historical examples from the scripture, from redemptive history and he's saying to the church at that time you need to pay attention.

Remember, Jude is preaching to the body of Christ at large and he's warning them about the deceptive philosophies and teachers that are coming into their midst through the side doors and he's saying, "You need to understand these things so that you can contend for the faith and you won't be led down strange paths," and all of those kinds of things. He uses three historical examples and here's the first example that he uses, he says, "Remember the history of Israel." Now specifically he's not just talking about everything that happened with Israel, there's a lot of history for us to remember about Israel but he's actually making a specific point. In fact, in verse number five it says this, "Though you already know all this I want to remind you that the lord at one time delivered his people out of Egypt, but later destroyed those who did not believe."

So, he's giving us a little bit of a snapshot in time of the history of Israel. You remember the story, and if you don't here's the Cliff Note's version. Israel was in captivity for 100's of years in Egypt. God said he was going to deliver them from that captivity and he did, he raised up Moses among them, Moses appealed to Pharaoh, Pharaoh didn't want to move but God moved instead, Moses led his people out after the Passover and God's judgment had occurred but was preserving of Israel. They are led out by the way of the Red Sea. God opens the sea, allows Israel to escape Egypt on dry ground and when Pharaoh's soldiers come after them the waters come back on them and drown them just like, by the way, they drowned the little children in the Nile River who were Israelites, and God deals with them in judgment.

The Israelites come out on the other side, they are now being led in a unique way by God during the day and the night as a pillar of cloud by day, as a pillar of fire by night. He's given them a human leader in Moses to be a voice piece, a priest, so to speak, for the people where Moses is leading them toward the promised land. God is providing everything that they need. He's sending manna from Heaven even when they're hungry so that they have all that they need and before they get to the land of promise God he's giving to them commandments and those kinds of things so they know how to live as a new nation.

Then before getting to the land of promise Moses commissions 12 of these particular people from the various tribes of Israel. He commissions them and says I want you to go into the promised land and I want you to bring back a report. Go in there for 40 days and then I want you to bring back a report to us of what's going on. They all came back, two of them named Joshua and Caleb brought back this report, "There's a lot of people there. They're pretty big people. But God said 'Go' let's do this thing." That's what they said, that's paraphrase, that's not in the original language, it was a paraphrase.

Then the other 10, the majority came back and gave this majority report. "Oh man, we went in there, we saw them, they are humongous people. We look like grasshoppers to these people. They are enormous and they're everywhere. They're huge, strong, and everywhere. We are going to get smoked if we go in there." That's what the 10 were saying.

You know what happened? Israel bought in to the majority report and they believed the 10, and they stopped believing God, and they stopped trusting God. Do you think God was happy with this? No it's quite serious actually.

Numbers Chapter 14 says, "The Lord said to Moses and Aaron, 'How long will this wicked community grumble against me? I've heard the complaints of these grumbling Israelites. So tell them as surely as I live,' declares the Lord, 'I will do you the very thing I heard you say. In this wilderness your bodies will fall, every one of you 20 years old or more who was counted in the census who has grumbled against me. Not one of you will enter the land I swore with uplifted hand to make your home except Caleb, son of Jephunneh, and Joshua, son of Nun. As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But as for you, your bodies will fall in this wilderness, your children will be shepherds here for 40 years suffering here for your unfaithfulness until the last of your bodies lies in the wilderness. For 40 years, 1 year for each of the 40 days you explored the land you will suffer for your sins and know what it is like to have me against you.'

'I the Lord have spoken and I will surely do these things to this whole wicked community which has banded together against me. They will meet their end in this wilderness and here they will die.'" God was not pleased. At the end of the day God was saying, "Israel, I'm going to deal with you for your unbelief and you're going to die in the wilderness because you didn't trust me and you didn't believe," and here's what Jude says, "Remember history." Remember that.

He gives us a second example. He also says, "Not only remember Israel but remember the rebellious angels." So Jude's trying to give us some insight, and he's going to tell us why in just a minute but he says, "Remember Israel." Then he says, "Remember the rebellious angels." Look what he goes on to say in Verse number six, "And the angels who did not keep their positions of authority but abandoned their proper dwelling, these he has kept in darkness bound with everlasting chains for judgment on the great day."

Now I need to pause here for just a second. I told you we were going to be rolling in deep waters today so you'll need to stay with me. What exactly is that referring to? Well here's the good news, Jude knew what his audience understood and they probably understood very easily what Jude was saying. Jude speaks a bit generally here and he doesn't tell us exactly what he's referencing when he says this idea of these angels who abandoned their realms and then were punished. But it could be one of three things and it's certainly one of these things I just don't know for sure which one it may be. Really good godly scholarship kind of says it's one of these things. The good news is even though it's one of three things the same truth that's trying to be communicated by Jude is the same in every instance. The big idea of the truth doesn't change it just could be one of maybe potentially three things.

Here's the first. The first thing he could be referring to, potentially, is the fall of Satan and his legion of angels that were rebelling against God and being dealt with. That's certainly a possibility. I don't know if that's what he has in mind or not, I have a tendency to think it's the second thing I'm talking about but none the less, it could be that. The struggle with that is that when it talks about these angels have been put in chains and they have been bound up waiting for their punishment until the last day, what we realize by the remind of the New Testament and what we realize about real life experience is that there are demonic activities that go on in the world now, so they're not all being bound up, and they're not all in chains. That's obvious to all of us reading the New Testament and see what is at work in the world. It's possible that because he was just speaking generally he may have been referring to just a portion of those who've been set aside waiting for judgment and that's what he's referring to. That's a possibility.

The second possibility is that Jude is actually referencing Genesis Chapter Six. In Genesis Chapter Six it's a very unique passage of scripture that uses the phrase "son's of God" and it may in that particular framework be referring to angelic beings, it's not 100% sure that's what it's referring to but it could be referring to angelic beings. In Genesis Six let me point you to what it was saying in verses one through four, it says "When human beings began to increase in number on the earth, and daughters were born to them, the son's of God," there's that phrase, "Saw that the daughter's of humans were beautiful and they married any of them they chose. Then the Lord said, 'My spirit will not contend with humans forever for they are mortal and their days will be 120 years.' And the Nephilim were on the earth in those days and also afterward when the son's of

God went to the daughter's of humans and had children by them. They were the heroes of old, men of renowned."

Now that's a loaded passage and you have to understand Genesis within its ancient framework to understand some of what's going on there. But what I'll pause to say is this, is that some scholars have argued that what Jude is referring to is he's referring back to the Book of Genesis very specifically about a particular event. Part of the reason that we think that might be the case is because when you read First Peter and Second Peter you will see virtually similar language, almost exact same language at times as you see in Jude. Many people feel like that they were either in communication along these lines or that one was borrowing language from the other in describing these events. In fact, just to remind you of what was said there ... Yeah let me do it, let me do it.

I've got so much to say I'm trying to figure out do I just drop that thought and move on? Do you want to hear all of this?

Congregation: Yes.

Jerry Gillis: Okay that was enough, that was enough. Those of you who said, "No," I didn't even hear you so sorry. Second Peter, here's what Second Peter says, "For a God to not spare angels when they sinned but sent them to Hell putting them in chains of darkness to be held for judgment." Then he goes on to talk about other things, but he's referencing that. Do you know what he said in First Peter? He's actually picking up a theme in Second Peter that he said in First Peter. Here's what he said, "For Christ also suffered once for sins the righteous for the unrighteous to bring you to God. He was put to death in the body, but made alive in the spirit. After being made alive he went and made proclamation to the imprisoned spirits. To those who were disobedient long ago when God waited patiently in the days of Noah while the Ark was being built."

When you see Peter referring to this imprisonment of angels he's actually taking us back to the time of Genesis. The ancient world of Genesis where Noah and all of these people were operating. So it's possible what Jude is referring to is he's referring to a time like in Genesis Chapter Six where some angelic beings left their positions of authority and their domain and engaged with humanity in a way that the Bible calls unnatural and wicked, and engaged with them how? Angels are spirits. I would assume of this particular reading the only thing I could assume is that they inhabited male personhoods and were then involved with other women who were human beings. That's the only thing that I can assume in that regard. I don't know. But what I do know is that that may well have been the understanding of the ancient world, whether or not that was actually the case or not I'm not 100% sure but they very well could have understood it that way.

The third way that maybe Jude was referring was that he was referring to a book that was written in the intertestamental period called The Book of Enoch. Now the interestimental period is just a big word which means it's at the end of

the Old Testament writings but before the New Testament is compiled. It's between the testaments. There was a reasonably good period of years, roughly 400 or so years that were between the time of the testaments and there were some historical books that were written during that time.

Now listen carefully, just because Jude may or may not in this instance be referring to one of those books which he will actually refer to some of those books later on in Jude, by the way, does not mean that he's saying that those books should be in the canon as inspired by God. He may just be pulling one instance out of one of those pieces of books to say, "This is true," but he's not affirming the whole.

By the way, that's not uncommon in the New Testament, it happens all the time. Paul at Mars Hill was quoting some of the poets of the day at that time. This happens all the time so this isn't like throwing what about the canon of scripture? It's not doing anything to that. This happens all the time. But it could be that he was referring to the Book of Enoch which was giving some description about, by the way, Genesis Six and the angelic meeting, it could be that. Here's the thing, you're going, "Whoa, that was a deep dive Jerry." Yeah, because I want to treat the scripture properly and help you understand what it could be that Jude is talking about. Here's the bottom line, the angels rebelled, God judged. There you go. In any of those instances it's all the same, the angels rebelled and God judged. Israel didn't believe and God dealt with it. The angels rebelled and God judged.

Then he gives a third example in his historical examples and he refers to Sodom and Gomorrah. So he referred to Israel. He said, "Remember the history of Israel. Remember the history of the rebellious angels and remember Sodom and Gomorrah." Look again in verse number seven, the beginning part, it says, "In a similar way," similar to what? Similar to the rebellious angels. "In a similar way Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion."

Now ladies and gentlemen there was a lot going on in Sodom and Gomorrah if you read the ancient testimony in the Hebrew scriptures that we have, if you read what was happening in Sodom and Gomorrah I can promise you this they were not limited to one set of sins. It was a rough place. But, Jude pulls out something very specific and he says, "I want to highlight something very specific. There's sexual immorality and their perversion." Now that word perversion that Jude uses here in this context literally translates "different flesh" or "strange flesh". In other words, when he says, "In a similar way Sodom and Gomorrah was doing this," he's referring back to the example he just used about the angels who were involved with humans who were different flesh or outside of the natural domain that God had intended.

When Jude uses the term "strange flesh" or "different flesh" perversion related to Sodom he's referring to homosexual sexual activity, that's what he's referring to instead of the natural male/female sexual intimacy he's referring to

something other than that. He actually talks about all of it because he says sexual immorality and perversion, or going after strange flesh. He's actually referring to what was happening in Sodom. Do you think God was happy with what was happening in Sodom? He was not and it was clear because he reigned fire and brimstone down on a town, ladies and gentleman, that do this day, listen to me, I've been there, to this day doesn't exist, doesn't exist.

Do you know what it is? Salt under the Dead Sea, the Dead Sea is receding so it's just salt at this point but none the less, it doesn't even exist and it hasn't since that time because God dealt strongly with it. In fact, about that very thing, at the end of verse seven listen to this sobering reminder, I think it's Jude seven, yeah the last part of verse seven. He says, "They serve as an example of those who suffer the punishment of eternal fire." In other words, just as God reigned down judgment and fire on Sodom so too those who live this way perpetually rebelling against God and living in constant immorality and those kinds of things, they'll also be dealt with.

Here's what he's says, here are the historical examples, there's three of them. Israel, you see their unbelief? It was dealt with. You see the rebellious angels? They were judged. Do you see Sodom and Gomorrah? They were judged, that's the historical examples that Jude is sharing with us. Why? Here's why, because we need to remember history. Why? Because when we remember history we can see the present more clearly. What Jude was then going to do was take these three historical examples and he was then going to make application to the false teachers that were among them in their midst because he was going to say basically this, "Like that historical example? This is what they're doing. Like that historical example? This is what they're doing. Like that historical example? This is what they're doing." Let me show it to you first because he describes these ungodly people this way.

First of all, he describes them as depraved. Look with me in verse number eight, the beginning part. He says, "In the very same way, on the strength of their dreams these ungodly people," listen to this, "Pollute their own bodies." Here's what Jude is saying. He's saying, "Do you remember the history?" Because what he does is he now takes those historical examples, Israel, the angels, and Sodom and Gomorrah and he inverts them where's he's going to apply them. This is a common practice, you do it in threes and then you apply them upside down.

He says, "Just like in Sodom they were sexually immoral and using God's gift of sex in perverted means, so too are these false teachers. They're doing the same thing and you see the direction and you see how God responded to that then, you need to pay attention if you're following after that and allowing that to influence you now." That's what Jude is saying. He's just saying it straight ahead. But he doesn't only say that they're depraved, he also says that they're rebellious. Here's where he's making application.

Look again in verse number eight, the second part, "In the very same way on the strength of their dreams these ungodly people pollute their own bodies, they



reject authority." In other words, what Jude is saying is just like the rebellious angels rejected the authority of God so too these false teachers are rejecting the authority of God in their lives. They are stepping into arenas that they ought not, they're crossing over from the domain of God and they are not self-authorizing themselves and that should not be. So he not only says that they are depraved, he says they're rebellious, but then he says that they're arrogant.

Look with me in the whole of verse number eight. "In the very same way on the strength of their dreams these ungodly people pollute their own bodies," depravity, "reject authority," rebellion, "and heap abuse on celestial beings." Now there's a reason that I use the term arrogant there, it doesn't appear in Jude but it does appear in Peter when he talks about this exact same kind of thing. That's why I chose this very phrase.

Listen to what Peter says in Second Peter Two, "Bold and arrogant, they are not afraid to heap abuse on celestial beings yet even angels although they are strong and more powerful do not heap abuse on such beings when bringing judgment on them from the lord. But these people blaspheme in matters they do not understand, they're like unreasoning animals, creature of instinct born only to be caught and destroyed, and like animals they too will perish." Peter is talking about these false prophets and false teachers much like Jude is talking about this. Maybe what Jude is doing is he's saying just like these false teachers arrogantly heap abuse on celestial beings, as they did in the past, he's probably at that point making reference to Israel, remember, being we were going backwards. He's probably referencing Israel and here's why, because do you know that the law of God was given through the mediation of what? Angels. That's what the scripture tells us.

The law of God was given through the mediation of angels. They're arrogantly speaking against celestial beings maybe throwing off the boundaries of the law of God on their own lives, that's potentially what's being referenced. But I also think that something even more deep is happening here. When he talks about arrogance here in this passage of scripture he's clearly talking about the idea of not showing disrespect and disparagement to the supernatural realm that you don't even really know your way around. You're trying to do things in your own self-appointment without the authority of Jesus and you don't know what you're about to get yourself into these false teachers. You don't know.

In fact, I think we see something that captures the spirit of what these false teachers may have been doing. I don't know that they were trying to cast out demons of people of their own volition, maybe. But I think the spirit of what they were trying to do is seen in the Book of Acts. In fact, I want to show it to you because I think it's important that we see it. In Acts Chapter 19 it says, "Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon possessed. They would say, "listen to this, "In the name of the Jesus whom Paul preaches I command you to come out." And seven sons of Sceva, a Jewish chief priest were doing this.

One day the evil spirit answered them, that would be a challenging day, would it not? Here's what the evil spirit said, "Jesus I know, and Paul I know about. But who are you?" Then the man who had the evil spirit jumped on them, and overpowered them all, and he gave them such a beating that they ran out of the house naked and bleeding. This was a bad day because what these guys were doing is they were messing in a realm that they did not even understand and they were doing so without the authority of Jesus. We're warned about these things because what Jude is saying is look at these historical examples and I can tell you that you're familiar with these things and you saw the outcome of these things, and now these are the things that are happening in your midst. In fact, when he's illustrating that arrogance he actually illustrates it in the next two verses.

Listen to the illustration he gives about their arrogance. He says, "Even the archangel Michael when he was disputing with the devil about the body of Moses did not himself dare to condemn him for slander, but said, 'The Lord rebuke you,' yet these people slander whatever they do not understand and the very things they do understand by extinct as irrational animals do will destroy them." Here's the example, the example probably comes from another what we would call intertestamental book or non-canonical book called the Assumption of Moses.

The Assumption of Moses is a book that we don't have access to anymore, but thankfully, the early church fathers did have access to some of that book and they actually in their writing were quoting so that we now in scholarship can put together pieces of that book even though we don't have it anymore because they were quoting from it. In the Assumption of Moses Jude pulls out one piece that actually talks about the body of Moses. Now we don't have much biblical information about what happened to the body of Moses. In fact, you want to see the whole of the biblical information about that? Here it is, Deuteronomy Chapter 34, "And Moses, the servant of the Lord died there in Moab as the Lord had said, and he buried him in Moab in the valley opposite Bethpeor." But to this day no one knows where his grave is.

That's what we have on the body of Moses. What we have is Jude taking a piece of another book saying, "I want you to pay attention to this." He's not saying that the whole book from which it came is inspired by God or canonical or should be included in the Bible, he's saying I'm taking a piece and I want you to listen to this.

Even the archangel Michael when he was fighting with Satan about Moses' body ... By the way, why would he be fighting with Satan about Moses' body? Why would Satan want Moses' body? I'll tell you what I think. I don't know this for sure. I think because the people of Israel were so easily enticed to idolatry that Satan knew if he could find a way to have Moses' body he could get the people of Israel to venerate Moses' body and be involved in idolatry and take their eyes off of God. That's what I think. I don't know for sure.

But none the less, even in, listen to this, even in the midst of that struggle the archangel who, by the way, is a stud among the angels, when you're the archangel you're like the boss man. You are in charge of stuff in the angelic realm. This is an extraordinarily glorious and strong celestial being Michael. Very few angels are named, by the way, in the scripture. Michael we see in a variety of different places. Michael wrestling with Satan, another created angelic being over the body of Moses, Michael powerful as he is does not even invoke his own authority in dealing with Satan. He says, "The Lord rebuke you." What a demonstration that Jude is helping us to see not of arrogance but of humility in the authority of God. Now that we've covered that territory the reason that we covered that territory is because Jude covered that territory and here's what he was saying to the churches and to the believers that were listening, he was saying, "You remember your history because it will enable you to see the present clearly because there false teachers that are among you they're doing exactly what God dealt with in condemnation in the past. You remember Israel? You remember the rebellious angels? You remember Sodom and Gomorrah? Now watch them."

That's what's happening, don't get caught up. So he's saying remember why so that when we remember history we can see the present more clearly, and that's what they were able to do. But boy,, we got to build a bridge to today. We have to be able to remember history so that we can see clearly the events of our day.

There's a number of different ways I could apply this, I don't have time to do all of them but I'll give you a few. First, it is shameful in the world that we live in that we have read and seen story upon story in your lifetimes about leaders, spiritual leaders, whether in what we would call normal teachers or whether we were in cult-like settings or whatever, who are involved in both ridiculous sexual immorality and perversion. Some of them have been involved in getting drunk on their own power and as a result manipulating if they're men, manipulating women in the congregation to be involved with them sexually.

I've read numbers of stories in my lifetime about these very things that there are living outside the bounds of their marriage, that they are treating these things as if they're nothing and maybe even using spiritual terminology to justify it. That is not where you want to surrender and submit your life, not for that kind of leadership and to that kind of teaching. We've seen unfortunate stories of pedophilia in the name of God and religion. These are things that we've seen in our real world and it's frightening, and it's what Jude is helping us to get at. Now so that you understand, the Bible has a world view related to the idea of sexuality from beginning to end. I have taught on that a number of times here at The Chapel and if you weren't here and you want to go back and look at that, and hear that, and be instructed along that line it was in a series that I did called "World View" and the title of the message was "Sexuality".

You can go back and we walked from Genesis to Revelation in looking at a biblical narrative arc for how God views sexuality. Incumbent in that, I'm not going to give you all of those details, but let me give you a synopsis. It's not just

this one kind of out of nowhere verse in the Old Testament that people go, "Oh that was then." No, when you read Leviticus 18, among other places, by the way, but when you read the sexual ethics of Leviticus 18 what you find is you find all of those sexual ethics being reaffirmed by Jesus and by the apostles in the New Testament. They're referring to Leviticus Chapter 18 and say, "Hey, I know that was written but it was written because God is holy and this is how he's designed us, and this is how we're supposed to live. This is also how we're supposed to live now. That wasn't just then. This is also now."

In fact, he covers a variety of things both in Old Testament and New Testament related to sexual ethics. In other words, fornication, don't have sex outside of marriage. Adultery, don't get involved sexually with somebody not your spouse. Bestiality, don't get involved with animals sexually, that's in the Bible. Same sex sexual activity, don't do it. Incest, don't do it. All of those things are listed. But now we read story after story in our day in age of people who are in spiritual leadership who are giving themselves over to all kinds of sexual immorality sometimes in the name and justifying it by either their power, their position, or something that they're saying in spiritual terms. Or we have eight denominations, no less than eight denominations, Christian denominations, in the United States alone that willingly ordain people involved in homosexual sexual activity for the ministry to be spiritual leaders over other.

Now I need you to understand something before you start calling me a hater because this is what happens to people in this day and age when they start speaking about some of these things. I need you to understand and hear me on this. First of all, go back and listen to that message on sexuality, and number one, I'm not a hater, the Lord knows that and anybody who knows me also knows that. I'm not a hater.

Listen. Secondly, I've never been called a hater when I share the truth of God's word that God does not want people who are not married, he doesn't want them being involved sexually with all kinds of other people. Nobody calls me a hater for that. Nobody calls me a hater when I say to husbands, "You stay faithful to your wife. You are not involved with a woman outside of your wife. Or wives, you're not involved with another man outside of your husband." This is faithfulness. No one calls me a hater for saying that. No one's ever accused me of being a hater for saying, "Don't have sex with animals." No one's ever done that. No one's ever called me a hater for saying, "Do not be involved sexually with your sibling." No one's ever called me that. But you bring up same sex relationships and you get called names.

Listen, I'm not a hater, I'm a preacher of the gospel. The responsibility I have is to unpack the truth in the whole council of God. Today's one of those whole council of God messages that we can't run from, we can't hide from, but we're not speaking in terms of hate. In fact, we're speaking in terms of love. Why would I, someone who's been rescued from my stuff, point my finger at you?

We're all sinners in need of a savior regardless of where we come from, regardless of what our stuff is. In fact, quite the opposite, if you're struggling in a same sex, if that's your attraction, if you came to faith in Jesus Christ I'm not saying that you're same sex attraction will leave you. It may, it may not. I've seen that in both instances but we have to ask the question what does it look like to live as a follower of Jesus who obeys the sovereign Lord of all even if we wrestle with that area of our lives. What does that look like?

I'm not here to tell you that we hate you, in fact, quite the opposite. I'm here to tell you that we love you and because we love you we want to preach the gospel of grace to you, the gospel of grace that I had the opportunity to hear because at the heart of it really it's just one beggar telling another beggar where to find bread. That's what we're trying to do, right? We want to hear the gospel of the mercy of God in our lives and that's what we hold out in that hope. But, I can't back away when the application of this scripture is so clear to us. It's so clear to us.

Let me give you a second application if I could, I'll give you maybe two more and then I'll have to quite. Unfortunately in our day and age, both fortunately and unfortunately, in our day and age we have access to all the teaching that we want from anywhere at anytime. You can get access to music that you want anywhere anytime, you can get access to teaching at anywhere anytime. What that means is some of that's good and some of that's bad and if the people of God aren't very discerning they don't know to chew the fish and spit out the bones. They don't understand to do that. We can get that from everywhere.

There have been times where I have either seen something maybe it's on the internet or maybe it's on television, or whatever, and I've watched where someone who is saying that they're doing what I'm doing but they're doing something different than what I'm doing, and it's like a show that begins with I'm throwing demons around, and I'm laughing about it, and I'm doing all of these kinds of things and it becomes fundamentally much more about them than it does about the authority of Jesus. This demons gone, and this demons gone, you get out of here, you get out of here.

I'm thinking to myself, I think you may be barking up a tree you don't know what you're getting yourself into because if you start doing that business without the authority of Jesus you're in huge trouble. You have no idea what you're doing. You are then stroking a self-appointment ego that get you into a place of arrogance that is not a place where you want to be. I'm not saying, by the way ladies and gentlemen, I am not saying that we cannot be involved in those thing with the authority of Jesus. What I am saying is when it becomes about us instead of about Jesus we are losing the sense of what Jude was trying to teach us that even Michael the archangel did not revile Satan on his own authority. He said, "The Lord rebuke you." So it wasn't I rebuke you, I rebuke you, I do this, I do that. It's not about you. It's about Jesus. Ladies and gentlemen, here's a great reminder. If someone is ministering in arrogance they are not ministering in the spirit of Jesus, we have to be able to see that.

Let me give you on last application. Did you catch what Jude said in verse number eight and the very end when he was summing us up? He said, "In the very same way on the strength of their dreams." That word is kind of the idea for dream or vision. Here's what he's say, he said, "On the strength of their dreams," here's what they did, they polluted their bodies, they rejected authority. This is what they did. In other words, they are using a vision to justify their ungodly behavior. They're using a vision to justify their ungodly behavior.

Now let me pause. Quick time out. I've told you very clearly here when we talked in that spirit series that I did on the holy spirit that there are a number of ways that God speaks, one of those is through dreams and visions, by the way. If you read the Book of Acts you can't ignore that, that's clearly there. In fact, with some of my friends that are in the Middle East and Asia I'm hearing report after report after report of how Jesus is revealing himself to our Muslim friends, and to our Buddhist friends, and to our Hindu friends through dreams. They're like, "Whoa, whoa, where did the..." and then they're going to the word of God to figure out who is this Jesus, what does this mean. I'm not negating that in any way, so listen carefully, what I'm negating is what Jude was negating, that when people arrogantly want to take advantage or manipulate people based upon what God said in a dream and they want to use that for manipulation and/or power be careful.

I've actually seen this in play. I know this in some circumstances in play in some churches that have fractured churches and sent them in all kind of different directions because people were bringing strange truths and leading them down strange paths because they were the one who heard from God and it goes this way. Here's what God said in the dream, I'm telling all of you, now you better do it or God's going to get you.

Here's the problem, Paul actually talked about this in First Corinthians Chapter 14 that when there were people who had a word from the Lord that he said that, "The spirit of the profits is subject to the profits." In other words, that must be brought for evaluation by the other leadership who are following after God. It can't just be one person. There isn't any Moses on the mountain anymore ladies and gentlemen. Leadership and the body of Christ is not singular in human form, it is only singular in Jesus form. He is the head of the church. It is not now singular, it is actually interdependent, it is multiple in the New Testament, never singular so there is no more Moses on the mountain from a leadership perspective now. It doesn't mean that people can't hear from God in very specific ways. I sure do, and I sure hope that I can continue to communicate that. But it must be subject to the ability for other people to be able to weigh in on that as opposed to a manipulative way where I'm the only one who can hear from God and I'm telling you what this is going to be. See, on the strength of their dreams they justified all of their bad behavior and their inconsistent lives and that's something that we have to be discerning of because it is not what God's intent for his body to be.

I've said a mouthful, I realize that. Here's the bottom line, Jude wants us to remember. Why? Because when we remember history, the history of God, redemptive history we see the present more clearly. What am I saying to you? Listen, remember the word of God, remember the word of God.

David said it this way he said, "Your word have I hidden in my heart that I might not sin against you." Remember the word of God. If we want to know what it looks like to walk with God and to please God that's what we have to remember and it also keeps us discerning of those things that are going on around us or trying to sneak into our world that are inconsistent with the reality of God's revelation of himself through his word. I would also say to maybe those of you who are here, and you may be wrestling with where you are and where you stand with God. You say, "I don't know if I've ever come to a place of being transformed by Jesus. I don't know, I'm just kind of checking all this out but I sometimes feel overwhelmed." Nobody's got to convince you that you've made a mistake and that you've sinned, and all that kind of stuff. We've all done that. But the Bible says that, "The wages of our sin is death."

Here's what I want you to remember, I want you to remember the glorious news of the gospel that says that while we were yet sinners Christ died for us, that he came born of a virgin, living a sinless life, went to a cross to die a death that you and I deserved, bore our sin upon himself, rose from the dead overcoming sin, and hell, and the grave, and that by faith in him we can be reconciled to a holy God not because of anything we have done but only because of the grace that has been demonstrated and initiated by God through his son Jesus and the power of the spirit. We hold out hope for you his day that even if you come in here loaded down with sin, loaded down and you don't know what to do I'm hear to say to you turn to Jesus because he can forgive you, and save you, and make you new, and make you whole. That is the gospel of grace issued to you. Remember your history so you can see your present clearly