

Three Cautionary Tales

Jude 5-8

Introduction:

- Three literal stories that prove God’s judgment against apostasy
- Jude 5- Remembrance- I’m going to keep on reminding you. Though ye once knew this- “You know it in the past, I’m going to remind you”
- II Peter 1:12, “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.”
- The work of ministers is not to contrive doctrines, but to recall them. (W. Jenkyn, M. A.)
- Repetition is the mother of learning (Deuteronomy- 2nd Law, copy of the Law)
- To prove to you the doom of “certain” men, I will call certain facts to your recollection that you are familiar with, to remind you how God deals with wickedness.

I. UNBELIEVING ISRAELITES

- a. Jude reminds us of what happened in Numbers 14. God miraculously delivered the people of Israel out of slavery in Egypt. They went out of Egypt and came to a place called Kadesh Barnea, on the threshold of the Promised Land. But at Kadesh Barnea, the people refused to trust God and enter into Canaan. 12 spies were sent out, but only Caleb and Joshua believed God could give them the victory. Therefore, sadly almost none of the adult generation who left Egypt entered into the Promised Land!
 - i. Those who doubted and rejected God at Kadesh Barnea paid a bigger price than just not entering the Promised Land. They also received the judgment of God.
 - ii. “Destroyed them that believed not” - They were not permitted to enter the promised land, and wandered and died in the wilderness.
 - iii. Psalm 95:10-11, “Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my

ways: Unto whom I swear in my wrath that they should not enter into my rest.”

- b. The warning through Jude is clear. The people of Israel started out from Egypt well, but they did not endure to the end. I Corinthians 10:5-6, 10-12
 - i. This example warns us that we also must follow Jesus to the end, and not be among those who did not believe. One of the tests of true Christianity is endurance. Some start the race but never finish it.
 - ii. No one is “untouchable”- Just because God had rescued them out of Egypt, did not stop Him from dealing with their wickedness
 - iii. They did not “Trust and Obey” as we often sing
 - iv. In my opinion, Israel’s sin was most likely the sin unto death- dying prematurely as result of God’s chastening.
- II. **UNSATISFIED ANGELS-** v. 6, II Peter 2:4
- a. The phrase translated “first estate”- “principality.” It means, “beginning, commencement;” and that which surpasses others, which is “first,” etc., in point of rank and honor; or pre-eminence, priority, precedence, principedom. Here it refers to the rank and dignity which the angels had in heaven. That rank or pre-eminence they did not keep, but fell from it. “habitation”- they left heaven
 - b. Angels who did not keep their proper domain: There is some measure of controversy about the identity of these particular angels. We know that many fallen angels, including Satan, are not bound but are roaming our world, so who are these angels? We only have two possible places in the Bible where it speaks of angels sinning. First, there was the original rebellion of some angels against God (Isaiah 14:12-14, Revelation 12:4). Secondly, some believe there was the sin of the sons of God described in Genesis 6:1-2.
 - i. There is a significant debate as to if the sons of God are angelic beings, or just another way of saying “followers of God” among humans. Those who

hold to the “sons of God are angels” view see Jude 6 as an answer to this question.

- ii. In any case, God judged these particular wicked angels, setting them in everlasting chains awaiting their final judgment (Matthew 25:41). Apparently, some fallen angels are in bondage while others are unbound and active among mankind as demons.
- c. Angels have a high office and a high service of God; yet it was still possible for them to fall. God’s judgment is certain even for angels. We should take warning from this.
- d. “bound with everlasting chains”- True freedom comes from obedience.
- e. “The soul’s first duty is not to find its freedom, but to find its Master.”

III. UNGODLY CITIES OF SODOM AND GOMORRAH

- a. Jude refers to the account in Genesis 19, where the homosexual conduct of the men of Sodom is described. Genesis 19:1-7
- b. Ezekiel 16:49 tells us of other sins of Sodom
- c. Sodomy was not their only sin, but it was certainly among their sins, and Jude makes this clear. History Channel’s “Bible Series” got it wrong!
- d. The sins described in Ezekiel 16:49 shows that Sodom and Gomorrah were indeed prosperous, blessed areas, but eventually suffered the vengeance of eternal fire, so will it be with these certain men.
 - i. Give themselves over- unbridled lust; implies excessive indulgence
 - ii. The phrase “going after” suggests that they were greatly addicted to this vice. The word “strange, or other,” refers to that which is contrary to nature. (Romans 1:24-27)
 - iii. Fornication- unlawful sexual behavior- premarital, extramarital, homosexuality, pornography and lust-It is all a perversion of God’s original plan and design.

- iv. There are staggering statistics regarding men who are in bondage to pornography!
 - v. Hebrews 13:4, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."
 - vi. As Christians in our day, we must take a strong, compassionate stand for what God says about these sins
- e. God's vengeance- He rained fire and brimstone- a demonstration that punishment shall come upon those who disobey his plans- II Peter 2:6
- i. The word "vengeance" means punishment; that is, such vengeance as the Lord takes on the guilty; not vengeance for the gratification of private and personal feeling, but like that which a magistrate appoints for the maintenance of the laws; such as justice demands; execution of a sentence.
 - ii. Eternal- in the sense that it was a complete and thorough judgment. It also alludes to the eternal judgment to follow in Hell. The wicked Sodomites were not only burnt up by that temporal judgment, but cast into hell, which is here called "eternal fire

Conclusion: We see through these examples in history God's hatred for sin, and his certain judgment against those who engage in it. We also see the thread of disobedience woven through each story. It has been said, "It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibilities of not doing it."