

Grace Into Lasciviousness
By Ken Wimer

Bible Text: Jude 4-8
Preached on: Wednesday, March 9, 2011

Shreveport Grace Church
2970 Baird Road
Shreveport, LA 71118

Website: www.shrevegrace.org
Online Sermons: www.sermonaudio.com/shreveportgracech

I would like to invite you to look with me again to the epistle of Jude that we are studying through here. We will begin back in verse four and I want us to read down to verse eight—that is probably as far as we are going to be able to get—and speak with you on what it is to turn the grace of our God into lasciviousness. This is the subject that Jude is dealing with here.

And he says, “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men.”¹

It could be understood in the sense of irreverent men.

...turning the grace of our God into lasciviousness...”²

And the word “and” could also be translated “even”

...denying the only Lord God, and [or even] our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh [literally another kind of flesh], are set forth for an example, suffering the vengeance of eternal fire.

Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.³

Here again we see the warnings that come through this inspired Word. Some might read this and think that Jude is just getting carried away, but the Lord gave him an urgency

¹ Jude 4.

² Ibid.

³ Jude 4-8.

which I believe the Lord gives to each of his own children by his Spirit to consider how easy it is for error to creep in.

Look at your own heart. Look at mine. When you consider here is a heart in which the Spirit of God has illumined and enlightened and yet how needful we are day in and day out of being reminded of whose we are and of our need of wisdom, that wisdom being in Christ.

Certainly as sinners our need of that continual intercession of Christ, his blood shed and his presence there at the Father before the Father being what keeps us.

And so as we open this Word, even as Jude wrote them in verse five, “I will therefore put you in remembrance.”⁴

How many times that is written in the Word to remind us that we are in this flesh nothing but sinners, no better than the next person. And if God should ever take his hand off of us, which he won't if we are his, we would certainly go the way of all flesh. We would be among those who are still blinded and following a false hope, a false gospel and not knowing the true and only God as he describes there in verse four.

Now, you know, a person is what they are going to be, what the Lord has ordained them to be. People get upset with this. They think that God should just have created man and let man decide his destiny. Well, he did, when you stop and think about. He created Adam and put him in that garden as the representative of all his race. And gave him that commandment not to eat of the tree of the knowledge of good and evil. And in an upright state, as upright as it could have been for him because sin had not yet entered his heart, he chose to disobey and to partake of that fruit.

You say, “Well, actually it was Eve that partook of it.”

But the Lord gave the commandment to Adam. And when you go back there in Genesis and read it, he was there, because after she partook, it says he... “She took and gave him of the fruit and he ate.”

So it was with his approval. It was with his supervision. And that is why the Scriptures say, “By one man sin entered into the world, and death by sin.”⁵

And so every son of Adam that is born now is going to be born in that likeness. Our problem is not with the choice of man. Men chose every day. There are people sitting under a false gospel willingly today blinded. That is their choice. But what we have a problem with is where people say, “Well, every person has a free will.” Therein is the problem. They don't. Their will is bound by their nature and they do what they do because they are fallen sinners. They do what they do because they are in Adam. And

⁴ Jude 5.

⁵ Romans 5:12.

unless God by his grace intervenes that will be their end. They will continue to follow a false hope to the grave and in to eternal condemnation and separation.

And these are the ones that are described here by Jude. Some of these rise to some pretty high positions. When you think about popular preachers today and how they got there and the time and effort that they have invested in studying. And, yes, many of them having this same book in their hand as what we have. And yet they willfully choose to follow their own minds even though they are blind and to preach according to their desires. Seeing many of these passages that we would attribute to Christ and his glory and exulting man above Christ.

You say, “How can they do that?”

Well, they are doing what their nature dictates. And these are the ones that Jude describes here as being long ago, as it says here in verse four, “who were before of old ordained to this condemnation.”⁶

They were left, if you will, in this particular state. And this clarifies, then, what the grace of God is. It is not God just offering his love to sinners. It is not God offering his Son to sinners and leaving the choice to them. If he just did that none of us would believe. None of us sitting here would be the Lord’s, because we would follow our own nature. We are rebels by nature.

So for God to ordain these to their condemnation, it is simply God purposing that they serve his purpose in this life and that is to live out their lives in this darkness, in this blindness and die in that darkness and blindness and take people with them.

You say, “I don’t think God would do that.”

Well, if you look over in Deuteronomy chapter 13 look in Deuteronomy chapter 13. This is not some new doctrine. Look at what we read here even among Israel because one of the illustrations of people following their own way and following their own will into perdition, into condemnation is Israel. In verse five of Jude we are going to get to that, but here is an example, Deuteronomy 13.

Moses warned them just like Jude warns.

“If there arise among you...”⁷

Just like Jude said.

“These will creep in unawares.”

⁶ Jude 4.

⁷ Deuteronomy 13:1.

“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder...”⁸

Isn't that what people are impressed with today, signs and wonders, miracles and healings.

“And the sign or the wonder come to pass...”⁹

See, this is what deceives natural minded people. I saw it. I saw that man walk in and he was lame or he was crippled. And by the time the preacher had put his hand on him, he fell backward. He got up, just jumping and, you know, running about, rejoicing.

You are not going to say that that preacher isn't the Lord's?

Well, here it says, “The sign or the wonder come to pass, wherefore he spake unto thee...”¹⁰

But look at here. Here is the difference. Here is where the blindness sets in.

“...saying, Let us go after other gods, which thou hast not known, and let us serve them.”¹¹

See, there is a method to their madness. They are directing these away from the one true Christ, to other gods. When you hear their message, when you hear the God they describe it is not a sovereign God. It is not a holy God. They make salvation to be an offer you accept. So every aspect of what they are preaching contradicts what we know this Bible to be teaching. That is why we don't go after it. You know, we are not caught up with the sign or the wonder. We look beyond it to what are they preaching. That is when people say, “Well, he preaches Christ.”

Well, what does he say about him?

You know is his testimony true to the record that God has given of his Son?

But here is the warning.

“Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams.”¹²

See, that is the same language Jude used when he said, “Likewise... these filthy dreamers.”¹³

⁸ Deuteronomy 13:1.

⁹ Deuteronomy 13:2.

¹⁰ Ibid.

¹¹ Ibid.

¹² Deuteronomy 13:3.

¹³ Jude 8.

“For the LORD your God proveth you.”¹⁴

So to say god doesn't have anything to do with it is going against the testimony of Scripture.

“The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God.”¹⁵

See whether anybody else walks after him or not, you do. You can do no other because he has been pleased to open your eyes and give you his Spirit to know the difference, to discern between truth and error.

And to fear him. See, when he calls these men ungodly men, he is talking about their irreverence toward the God of Scripture. They are really Atheists because they don't believe the God of Scripture. They promote another God.

“And keep his commandments.”¹⁶

What is God's commandment? What is it to do his will? Well, he said, “This is my beloved Son, in whom I am well pleased; hear ye him.”¹⁷

And his Spirit gives us discernment and obey his voice. How has God made his voice to be heard? Well, Hebrews one says, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son.”¹⁸

The one voice.

“And ye shall serve him and cleave unto him.”¹⁹

So there it is to prove. That is why the Lord raises these men up even in the midst of places where the gospel is preached. I am sure these congregations to whom Jude is writing here, they were founded by the apostles. But the warning is: Don't sit on your laurels. Don't just think that because the congregation was founded upon the truth that all is well. The Lord sends such into the midst of the people to prove them, to make a distinction between those that are his and those that aren't.

All of these serve the purpose of God. But coming back here to Jude in verse four he characterizes these as those that turn the grace of—notice—our God.

¹⁴ Deuteronomy 13:3.

¹⁵ Deuteronomy 13:3-4.

¹⁶ Deuteronomy 13:4.

¹⁷ Mathew 17:5.

¹⁸ Hebrews 1:1-2.

¹⁹ Deuteronomy 13:4.

I hope that you don't have a problem with using that even with reference to what is going on in religion today. When you are talking with somebody, don't be ashamed to make a distinction between their god and our God. Especially if after talking with them, you realize that we are really talking about another God. We are talking about another Savior, another Christ, another gospel.

I was speaking with somebody this week that has a colleague that is an avowed Atheist and lets it be known. Whatever he writes when he puts it out there on Facebook or whatever, he is proud to let people know that he is an Atheist.

But as we were talking I said, "You know, really, though, 99.9 percent of the folk professing Christendom today is Atheism when you think about it because the God of Scripture is unknown."

And whenever you begin to talk to people about the God of Scripture, much like Paul did in Mars Hill, the unknown God, they get upset and will tell you plainly, "That is not the God I know."

That is Atheism. To have someone tell you who is the true and living God and the way of salvation thought the Lord Jesus Christ alone and someone tell you, "Well, that is far too narrow or that is not my God," they are A-theist. A means opposed to or against and thea, theos is God. They stand opposed to God.

So that is who Jude is describing here.

"...ungodly men, turning the grace of our God into lasciviousness."²⁰

And if you have any question as to what that means, read the following phrase.

Denying, Atheism. "...denying the only Lord God [even] our Lord Jesus Christ."²¹

That is who he is. He is God in the flesh. And when you study the Scriptures you come to see that the doctrine of Christ has to do with who he is. He is God in the flesh. It all starts from there. And any opposition to him is Atheism.

And so that is what they do. As I mentioned in the last message, you can understand that word "lasciviousness" in a couple of ways and that is really the first point that I wanted to bring out here. What is it? What is it that Jude defines here in such strong language?

Well, it is an abusing of salvation by grace. Whether it is in doctrine or whether it is in lifestyle. You know that the person can profess to believe in the grace of God and many do. Look at how often that word is used. Look how many congregations, organizations have the word "grace" in their title.

²⁰ Jude 4.

²¹ Ibid.

I have had... there is a whole denomination of grace churches. And we have had people look us up and come here thinking that we are part of that denomination. We have had some recently. There was a young lady I don't know if you remember last year that came to our worship services from Barksdale Air Force Base. And if you were here, you remember. She came right in and sat right down in the front there and crossed her legs. She had sweats on and she was sitting there with her feet tucked up under her in the chair fully believing that we were like some grace church that she was supposedly converted in up in Colorado.

And I could tell when I talked to her on the phone that we weren't talking about the same thing. But I encouraged her to come to sit and listen. She came one time. And she gave me a website. She emailed me afterward a website. She said, "Well, when I saw grace church I was thinking it was something like this." And she gave me the link and I clicked on it and went to it. And there is somebody that is started a whole new denomination under the title of grace. But it has nothing to do with the grace of God as we know it.

It has to do with signs and wonders and miracles and manifestations of the Spirit. So I know she was out of her element when she came and sat here and, boy, this is pretty deadpan, you know?

Well, what is truth and what is error cannot be defined by emotion.

Should we be rejoicing in the message of Christ? Absolutely. But experience alone is not salvation. Salvation is not without experience, but experience alone is not salvation when people get all excited and whooped up and in a frenzy. Here it has everything to do with the person and the work of the Lord Jesus Christ.

So to turn the grace of our God into lasciviousness is... it could be subtle. This is how the leaven gets in. And typically it is by preaching grace and then adding something. But... there is a condition. And this is done so often with regard to doctrine. The true gospel is denied. The true grace of the Lord is denied. All of that is tied up in Christ's redemptive work. And how we define it, how we declare it says everything about what we know or what a person knows. And that is why the Scriptures constantly warn us to take heed of the doctrine. Take heed of the teaching.

But also take heed of the lifestyle. We dare not take the grace of God and turn it into lasciviousness as in the sense of making an excuse for sin. There is nothing worse than that. I don't find anywhere in Scripture where any that were taught of the grace of God had a light hearted attitude towards sin. I don't know about you, but I know for myself as the Lord has been pleased to exercise my heart over the years since he began that good work in me, it is his good work in me. It is not anything good in me.

But—and I hope you understand when I say this that I am more of a sinner now than every before, at least in how I see myself.

One preacher said, “The closer you get to the light, the more you see the darkness in your heart.”

And, you know, if you have any question even about David with his sin with Bathsheba, you know, read Psalm 32. Read Psalm 52. Here was a man who because of the grace of God was exercised in his heart and turned... was turned again and again to the Lord Jesus Christ. He wasn't making any excuse for his sin.

I think of Isaiah and that was a passage that the Lord used mightily to cause me to see my need of Christ in Isaiah six. In fact, if you look there you will understand what I am saying.

To turn the grace of God into lasciviousness, it is possible to do it in making light of the work of Christ. And people do. When they say that Christ died for every single person in the world and yet his death did not accomplish their salvation, they are making, they are turning the grace of God into lasciviousness. They are making it something that man has to do to make it effectual.

When they deal lightly with sin... And I will tell you. We are in a period right now where people deal lightly with sin. How on earth are you in a drunken stupor and state of mind up until midnight on the Tuesday before Lent and then you get up and think, “Ok, now I have got to get up and start giving up something.”

You know?

It is such a light heartedness, you know? People can say, “Well, it doesn't have the religious significance.”

Ask a Catholic. Ask some of these people that for them this is life and death.

Religion is tied to it, you know? But such a light heartedness. And it is a joke. You know? You hear coworkers around the office talking about, “Well, I am giving up caffeine. I am giving up chocolate. You know, I am giving up Coke.”

And it is all tied to a calendar. It is so many days from this religious activity to Passover, to, you know, it is all tied. And it is such a light heartedness about it.

To me that is the greatest indication that they are still in blindness, still in darkness. And here Isaiah, you know, at what time did this truth become apparent to Isaiah as to who God is in his holiness, in his justice?

Well, he tells us. He says in Isaiah six, “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.”²²

²² Isaiah 6:1.

Now what happened when Uzziah died? Well, you can go back and read about it in 2 Kings. In fact, let's just pause there. Keep your hand here and come back to it. 2 Kings and chapter 15.

This is a long passage, but if you begin at 2 Kings chapter 15 let's begin... oh, this is not the part that talks about that. It may be over in Chronicles.

2 Chronicles 26. Let's look there, 2 Chronicles 26. Thank you.

Here it is. Thank you.

Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloah, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah...²³

You think about that. A teenager.

... when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. And he did that which was right in the sight of the LORD, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.²⁴

Now we are going to jump over to verse 16 to see the end, because you think, well, ok. He is safe.

But look at it.

“But when he was strong, his heart was lifted up...”²⁵

Notice the language of Scripture.

“...to his destruction: for he transgressed against the LORD his God.”²⁶

He did exactly what these that Jude describes here that turn the grace of God into lasciviousness, denying the only Lord God and our Lord Jesus Christ.

You say, “How so?”

Well, read it.

²³ 2 Chronicles 26:1-3.

²⁴ 2 Chronicles 26:3-5.

²⁵ 2 Chronicles 26:16.

²⁶ Ibid.

It says, “And went into the temple of the LORD to burn incense upon the altar of incense.”²⁷

Was he a priest to do that? No, but it says he was lifted up. His heart was lifted up, hardened every bit as much as a Judas, hardened against Christ to the point of betraying him.

And notice.

“And Azariah the priest went in after him, and with him fourscore priests.”²⁸

You know, that is 80.

“...priests of the LORD, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.”²⁹

Does the Lord give warnings? Absolutely. As soon as he went in it... the Lord didn't strike him. He surrounded him by 80 priests, valiant men that told him, “What you are doing—I don't care if you are the king—is wrong.”

Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house [a separate house], being a leper; for he was cut off from the house of the LORD.³⁰

How serious is that?

The Lord did not even grant him repentance. He was cut off from the house of the Lord.

And “He was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.”³¹

²⁷ Ibid.

²⁸ 2 Chronicles 26:17.

²⁹ 2 Chronicles 26:17-18.

³⁰ 2 Chronicles 26:19-21.

³¹ 2 Chronicles 26:21.

And it says:

Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.³²

Now that is what Isaiah was talking about when he said, “In the year that king Uzziah died I saw also the Lord.”³³ This was a close friend of Isaiah’s, an acquaintance, one that he had the privilege of going in and out over all of his years as king to minister to and yet the Lord took him out. You can imagine what that would have done to Isaiah.

But it wasn’t just a... it wasn’t just a heartache, it was for Isaiah a humbling before the Lord.

When he said, “I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple,”³⁴ do you know who he saw? He saw the Lord Jesus Christ. His eyes were opened.

You say, “Wasn’t he already the Lord?”

Yes, but here was a moment when the Lord himself so revealed himself mightily to him, his heart being exercised that all he could see was himself as a sinner. In fact, verse five states it.

“Then said I, Woe is me! for I am undone.”³⁵

You see, where the grace of God is manifest there is not a likeness. And it is not just about this sin or that, but it is an acknowledging of our own sinnerhood, of being that sinner, like the publican that dared not even look up to heaven, not even worthy to look, but beat on his breast and said, “God, be merciful to me, literally, the sinner.”

If everybody else in the world was righteous but me, I would still need that death of the Lord Jesus Christ to pay my debt.

So we don’t join ourselves with those that boast of their righteousness. They turn the grace of God into lasciviousness. But we take our place with every sinner that the Lord has ever taught.

Woe is me. I am undone. Apart from the sacrifice of the Lord Jesus Christ, I am undone.

But it takes a view of Christ.

³² 2 Chronicles 26:22-23.

³³ Isaiah 6:1.

³⁴ Ibid.

³⁵ Isaiah 6:5.

I don't know if you have the cross reference, but you can look over in John chapter 12 and verse 41 and see that Christ himself spoke of who Isaiah saw. In John chapter 12 and, again, see how this fits with what Jude is saying, because he speaks in Jude of, in verse four, of those that were long ago ordained to this judgment.

God doesn't have to save the sinner. If he ordains them to stay in that state of blindness, that is how they will stay. And, again, in the following verses the illustration of the angels. You talk about holy angels that fell and yet no redemption was ever provided for the fallen angels. When people get upset about, well, God has got to be fair. He has got to do it... what he does for one, he has got to do for all. Well, look at the angels? He clearly made a mark of distinction between the elect angels that he purposed to keep in that holy state and those that he caused to fall.

And here you can see in beginning with verse 37 of John 12, "But though he had done so many miracles before them, yet they believed not on him."³⁶

They liked the miracles. But they couldn't see how those miracles pertained to Christ.

Do you know why he did the miracles? It is because the Old Testament said that when the Christ should come, this is how you will know him. The lame will walk, the blind will see. Even when John the Baptist in prison began to question and sent some of this delegation to ask Christ. That is what he sent the delegation back with. "Tell John the lame walk, the blind see. This is the fulfillment of Scripture.

But they believed not.

But here is what, 38.

"That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe."³⁷

We dare not even turn the grace of God into lasciviousness making believing something that we do. The reason we believe is because God ordained it. It is his gift. It is what Christ bought for his own. Therefore they believe. But apart from that, there is not a person in this world that is going to believe it, not trust Christ as he is revealed here. They will trust some version of Christ, some form of Christ, a Christ, another Jesus, but not as the Lord has taught us here in his Word.

And it says very clearly, doesn't it, in verse 40?

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."³⁸

³⁶ John 12:37.

³⁷ John 12:38-39.

You know, every time we hear these words—grace, faith, Christ—it ought to put us flat on our face before him and cause us to ask: Why me? Why am I sitting here believing this right now when a whole world is passing by on the way to hell and justly so?

But you see what Christ said here in verse 41?

“These things said Esaias, when he saw [notice] his glory, and spake of him.”³⁹

Whose glory? Christ’s glory and spake of him. You won’t find any—apart from the Psalms—you won’t find any other book quoted concerning Christ than the book of Isaiah in the New Testament. And it is all pertaining to him.

Come back here to Jude. Let me see if I can wrap this up in a few moments here.

But you can see why one taught of the Lord cannot turn the grace of God into lasciviousness. As far as who Christ is and what he has accomplished, we are going to give him all the glory. And even with who we are and what we know, we are not making excuses for our sin. On the contrary, the Lord causes us to see that moment by moment we need his grace to keep us so that otherwise we would go the way of all flesh. And all of that brings us to his feet.

But you can see the importance of the Lord keeping his own in verses five through seven and this distinction that he makes in his grace. It is a distinctive grace. Jude says in verse five, three illustrations, three real life examples. First the people of Israel. As a nation they were chosen out, set apart as a nation. They had daily the symbols or symbolism of the gospel preached to them daily. And that is what Jude reminds them of.

“...though ye once knew this, how that the Lord, having saved [or delivered] the people out of the land of Egypt.”⁴⁰

They saw the Passover Lamb. They saw the glory of God in how these things typified Christ. And yet it says, “Afterward [the Lord] destroyed them that believed not.”⁴¹

Liken that to somebody that comes and sits under the gospel week in and week out and hears it. But the become gospel hardened. I have heard it illustrated like a train that goes behind your house. When you first buy the house, maybe you didn’t check too closely and there is a train track there. And all of the sudden at different hours of the night here comes a train and you are thinking, man, I didn’t even think to look at that.

And yet over time you don’t even hear it anymore. It just becomes part of living there.

³⁸ John 12:40.

³⁹ John 12:41.

⁴⁰ Jude 5.

⁴¹ Ibid.

A lot of people are like that with regard to the gospel. There has been no exercise of heart, no work of the Spirit, no true revelation of Christ that causes them to rejoice in him and need him.

You know, when we come to worship, are you that needy sinner? Am I that needy sinner that regardless of what others want to hear, I need to him? I need to feed on him.

Christ said, "My flesh is their meat. My blood is their drink."

Flesh and blood, that is talking about his death. How I need to hear it.

But there were many in Israel that the Lord left to themselves.

No outward profession or even privilege is going to ever screen a rebel from the wrath of God. Ultimately God will deal with him. God will take him out.

So we can't even hide in a place where the gospel is preached. We can fool other people, maybe even fool ourselves, but ultimately as we read here, afterward the Lord destroyed them that believed not. There is no worse place, as one old preacher said, to go to hell than from a pew where the gospel is preached, where week in and week out Christ was set forth. And yet their heart remained hardened.

The second example is that of "angels that kept not their first estate."⁴²

When people argue against election I always bring them back to this. Well, how was it so with the angels? God passed by a whole company of angels that fell who "kept not their first estate, but left their own habitation."⁴³

Is it dangerous to leave the gospel? Every example of somebody that has ever left the gospel, turned from it and gone into a world of religion, Peter describes it as going back to the vomit. They make a profession. It is not that they are the Lord's, but they go back to their former profession.

Well, let them be warned because the angels fell and notice the strong language, "he hath reserved in everlasting chains."⁴⁴

That means there is nothing going to change God's sentence no matter how long.

"...in everlasting chains under darkness."⁴⁵

That really describes what people are left to themselves. They are under darkness

⁴² Jude 6.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

“...unto the judgment of the great day.”⁴⁶

And then you take the third example of Sodom and Gomorrha. How many preach against homosexuality? They preach these as being the worst of sinners. And yet what did our Lord saying concerning those cities where he was preached, where he himself went and preached unto them, Chorazin and Bethsaida? He said that the... in the day of judgment Sodom and Gomorrah would rise up against that religious generation.

There is people that have denounced homosexuality that are actually going to be spending eternity with such men because their religion and their supposed righteousness is no better. They never saw themselves as sinners, needy sinners. And God leaves them to their own reprobate mind, terrible judgment. But that is what...

It speaks here of “giving themselves over to fornication,”⁴⁷ verse seven. That is really what the Scriptures describe as those who turn to another way than Christ and him crucified. It is called spiritual fornication, loathing the bread, the manna.

You know, I don't see any that are taught of the Lord ever being able to think that for a moment they can do without that bread. I would starve to death. You know, I try to picture myself ever sitting somewhere else where there is even a mixture of works and grace and leaven. I... you know, it is... it just puts a terrible taste in your mouth and heart.

But you know what? Unless the Lord keeps us, that is where we would end up. You look at the examples of these that are described here of unbelief.

And so may the Lord keep us. The warning is there in verse eight.

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.”⁴⁸

They are called filthy dreams. That is because they are not taught of the Word. You know, this is not a cunningly devised fables that we are reading here. This pertains to the way of salvation, the way that God justifies sinners through his Son the Lord Jesus Christ. And they defile the flesh.

How do you defile the flesh? You say, “These are religious people.”

Well, they make of the flesh something that it is not. The flesh is evil. There is nothing that you could ever do to change it or reform it. You are going to... it is what it is. It is nothing but sinful.

And yet they defile it by exalting it, by making it something that it isn't. And then, it says there, secondly, “despise dominion.”

⁴⁶ Ibid.

⁴⁷ Jude 7.

⁴⁸ Jude 8.

They will not... it is talking about Christ. They will not have him to reign over them. They will not have a sovereign Christ.

And then it says, "Speak evil of dignities."⁴⁹

In the day they were speaking evil of those apostles who preached Christ and him crucified and him alone where Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified."⁵⁰

But they spoke evil of him. In fact, they rejoiced when he was in bonds and in prison, refusing their leadership and casting aspersions on their character because they separated themselves from the rest of what was being preached. That is to be expected.

But how we need to be on guard.

⁴⁹ Ibid.

⁵⁰ 1 Corinthians 2:2.