

Title: **Dead Men Hanging (Part 5)**

Passage: **Jude 11**

Theme: **The Dreadful Estate of False Teachers as a Warning to the Church**

Number: **1213Ju11(8)**

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{Read Passage}

[i] As we've been making our way through vv. 5-16 we've noted that this passage is one of warning

Theme: Dreadful Estate of False Teachers as a Warning to the Church

Title: Dead Men Hanging (Part 5)

DMH is a phrase I've chosen as a metaphor for this passage.

With that phrase I allude to t/ancient practice of “gibbeting” which was t/public display of a condemned criminal whose body was left hanging after death as a graphic example to t/living.

In sim. fashion, these 1st c. false prophets stand as an example to us that God's wrath will be poured out against those who have forsaken t/truth & seek to lead others in their error.

Remember how we've outlined this passage. It all starts with v. 4 ==>
For certain men have slipped in, those whose judgment was written about long ago, ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

- 1) certain men have slipped in [in t/CH],
- 2) [their] judgment was written about long ago,
- 3) ungodly [men] who turn the grace of our God into licentiousness
- 4) and deny our only Master and Lord, Jesus Christ

Verse 4 is a preview of what follows in verses 5-16 ==>

I. Certain Men who Face a Certain Judgment (vv. 5-10)

II. Certain Men who are Rebels Against Grace (v. 11)

III. Certain Men who Have Infiltrated the Church (vv. 12-13)

IV. Certain Men who Deny the Lord with their Lives (vv. 14-16)

In that first point ==>

I. Certain Men who Face a Certain Judgment (vv. 5-10)

Jude gives ==>

A. Three Reminders from History (vv. 5-7)

In vv. 8-10 he connects past to present ==>

B. Application: History Repeats Itself (vv. 8-10)

As we come to v. 11 we see a connection to that 3rd element of v. 4 ==>
ungodly [men] who turn the grace of our God into licentiousness
==>

II. Certain Men who are Rebels Against Grace (v. 11)

Ask t/?

A'. What does that mean?

Pervert t/doctrine of grace. WIDOG? Justification by grace alone. God pardons sin solely on account of t/Person & Work of JC. That is a gift of grace received by faith apart from works. Essence of t/Gospel. Freedom. True freedom.

1'. Freedom to be a slave of JC

a'. Turn to 1 Peter 2:16

Submit (or act) as free men . . .

P. not talking about political freedom (free from t/state) // cultural F. (master / slave relationships).

(1)' This is spiritual freedom -

Spiritual freedom is the best freedom / true freedom. John 8:36 {cite}

Emancipation from sin, from death, from self – to serve & worship JC. That sort of freedom can't be constrained. That sort of freedom liberates regardless of circumstances. A man can be a slave & yet be free in X // in prison // bondage to a tyrannical government.

(2)' Born again believers in JC are free because they have been redeemed

To be redeemed is to be purchased. God purchased you.

(a)' Why would G. have to purchase anything?

It's not that he purchased you because he had no rights over you to begin w. No, he purchased you to be free. Wonderful paradox. You were a slave to sin. God purchased your freedom. You are free, but not in some bare libertarian sense of t/word. You are free from sin and are now a serv. of righteousness. You are free from death and a slave of X.

(b)' Remember 1:18-19? {cite}

He paid for you in full. You cost t/very life of His Son who died for you, who took your place.

Chapter 1 - Outworking of that from eternity 1 - How t/Father Selected you; T/Spirit Sanctified You; Son Saved you. T/Predestinating Work is of t/Father; Convicting = H.S.; Saving = JC. You are freed from the condemnation of sin (Rom. 6-8); // t/penalty of t/law - death (Gal. 3:13); // the bondage of Satan (Heb. 2:14); // the allure of t/world (1 Jn. 5:4); // the power of death (1 Cor. 15:54-56).

(c) You see, we were all captive to the slave market of sin

You know that in antiquity, not even that long ago in our country, there were slave markets. You could go to t/slave market & find myriads of slaves that could be bought with a price.

(d) That's a picture of the believer in Jesus Christ

You stood naked in t/slave market of sinful men. No one was admiring you. It wasn't like God looked you over ahead of time & said, "*Oh, there's a good specimen. More worthy than t/others.*" No, you were dead. No one wants a dead slave! God came along & out of t/freeness of His grace He chose you. He made you alive by His Spirit & He paid for you w/the precious blood of X.

(e) There's a wonderful passage in Zechariah chapter 11

Zechariah is asked by God to to symbolically act as Shepherd over His people. That passage also foreshadows t/destruction of Jerus. in AD 70 when Titus Vespasian conquered t/city & destroyed t/Temple. Over 1 million Jews were killed.

You have in this passage Zechariah prophetically acting out Israel's rejection of X, something that would not occur for another 500 years.

Toward t/end of t/passage, Zechariah says to t/people, "I'm not going to be your Shepherd. You're unfaithful; you have rejected Me so I am going to reject you. And if you think it is good, give me my wages as a prophet. If not, never mind.

What he's really asking is, "What am I worth to you?"

12 . . . So they weighed out thirty shekels of silver as my wages. 13 Then the Lord said to me, "Throw it to the potter, that magnificent price at which I was valued by them." So I took the thirty shekels of silver and threw them to the potter in the house of the Lord.

How much did Zech. receive? 30 Shekels of silver, which, according to t/Law was t/price of a slave.

What did he do w/the money? He threw it into the Temple.

Move forward in history about 500 years. Matt. chapt. 26. Jesus & His disciples are only hours away from t/events that would lead to his crucifixion. Key in that regard would be his betrayal by Judas Iscariot.

Matthew 26:14-15 **14 Then one of the twelve, named Judas Iscariot, went to the chief priests,15 and said, "What are you willing to give me to deliver Him up to you?" And they weighed out to him [how much?] thirty pieces of silver.**

And if you remember, Judas felt remorse, & later in chapt. 27 he throws t/money where? Into t/Temple. What do the Chief Priests do w/the money? Buy a potter's field, a place where potters dig for clay (a piece of relatively worthless land full of holes) to bury strangers in.

Zechariah played this entire scenario out 500 years B4 it occurred.

But, note this (here's my belabored point): JC, t/God of t/Univ. was worth what to sinful men? 30 shekels, t/price of a slave.

He was betrayed for t/price of a common slave! Yet, His blood was of infinite value in redeeming those who really are slaves, slaves to sin, us! We're t/slaves, not Him. That God would humble himself to be bought for t/price of a common slave when in reality it was through that act that He would purchase out a people for Himself, people who were t/real slaves.

(3) You're Free!

[Act] as free men . . .

Note the rest of the verse

. . . . **but not as those using their freedom as a cover for evil, but as servants of God.**

We are free yet in bondage. We are liberated, yet enslaved // freed, yet held captive. We are L. from sin, yet enslaved to X // Freed from R old self, held captive to do His will.

There's no such thing as absolute freedom. Myth. People think that they want to be "free." Everyone is enslaved to someone or something. No such thing as freedom from all constraint.

2 Peter 2:19 speaks of those who **promise freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved.**

Question isn't whether you're in bondage; ? is what are you in bondage to? True freedom comes through t/bonds of X.

Ro. 6:22 puts it this way: **"You have been freed from sin & enslaved to God..."**

That's 1 Cor. 7:22: **For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave.** (freedman could become t/slave of the one freeing him)

(4) Genuine freedom liberates the one who is freed to do good

[Act] as free men, **but not as those using their freedom as a cover for evil, but as servants of God.**

IOW - Don't claim your freedom in X as a way to put a veil (meaning of t/word ἐπικάλυμμα - cover, veil) over your sin.

Point of Romans 5:20-6:23. Should we sin that grace abound? No! Why? You've died to sin. You're dead to sin & alive to God.

(5)' This is what genuine Christianity is all about

This is t/holy biblic. std. against which all other claimants are measured. This is t/golden thread that reaches throughout ch history – from t/1st c. thru t/dark ages of papal bondage into t/Reform. to today.

(6)' Like Christ at his crucifixion – the truth of the Gospel stands between 2 thieves: legalism on one side & antinomianism on the other

(a)' Legalism is an attempt to have peace w/God by means of works
Good / meritorious deeds. From supposed sacramental grace & works of t/law to acts of human goodness & religiosity.

(b)' Antinomianism stands on the other side of the cross – to the opposite of legalism

To be antinomian is to be lawless. It's to say that a biblical conformity of life & attitude isn't required for salvation. One can simply believe & sin is of no consequence.

That is what it means to be a rebel against grace. Like those of whom Peter and Jude wrote, to today – there are men & w. who profess to be among t/company of t/elect whose lives would leave a stain on a lump of coal.

Truth matters. If you doubt that then you have no further to look that t/words of Jude (turn back there).

II. Certain Men who are Rebels Against Grace (v. 11)

8 . . . defile the flesh . . .

16 [follow] after their own lusts . . .

Woe to them! For they have gone the way of Cain and for wages they have abandoned themselves to the error of Balaam and have perished in the rebellion of Korah.

Jude likes sets of three. (cf. vv. 5-7; v. 8).

A. Another Threefold Example: Cain; Balaam; Korah

Action in this v. is described by way of 3 aorist verbs (Aorist is a simple past-tense). These are timeless truths which imply that Cain, Balaam, Korah are more than examples,, they're even a type as far as these F.Ters were concerned.

3 aorist verbs: Gone; Abandoned; Perished. Each verb is connected to a personal noun: Cain; Balaam; Korah.

1. Pursued the Path of Cain

Woe to them! For they have gone the way of Cain . . .

Cain is an early example. To find Cain you have to go all the way back to Gen. 4. There we read that ==>

1 NOW the man [Adam] had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of the LORD."² And again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.³ So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.⁴ And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;⁵

but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. 6 Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen? 7 “If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.” 8 And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.9 Then the LORD said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?” 10 And He said, “What have you done? The voice of your brother’s blood is crying to Me from the ground. 11 “And now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.

Cain was a murderer and his name has stood t/o hist. as an example of selfishness, envy, and murder.

Some commentators have taken from Jude's example that t/false teachers of whom he writes were guilty of literal murder. Some have said they murdered directly, others that they had a hand in t/later persecution of these 1st c. Xns which later resulted in their deaths.

Taking t/text too far, IMO.

Cain is an example of all who are driven by envy, bitterness, hatred.

Matthew 5:21–22 21 “You have heard that the ancients were told, ‘YOU SHALL NOT COMMIT MURDER’ and ‘Whoever commits murder shall be liable to the court.’ 22 “But I say to you that everyone who is angry with his brother shall be guilty . . .

Note how John makes this connection with Cain ==>

1 John 3 11 For this is the message which you have heard from the beginning, that we should love one another; 12 not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. 15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

1. Pursued the Path of Cain

... they have gone the way of Cain ...

Selfish/Self-serving/Self-promoting/Self-Centered/Filled w/Self-Love.

2. Participated in Balaam's Idolatry

... they have abandoned themselves to the error of Balaam ...

a. Who was Balaam?

B. was an hist. indiv. who stands as an OT type for all false prophets.

(1) Background: Turn to the book of Numbers (22)

Numbers / Pentateuch. Chronicles 40 years of wandering in the wilderness o/s of the Promised land following t/Exodus from Egypt.

Israel, this new nation, comes out of Egypt. They cross t/Red Sea north of the Gulf of Suez, heading down the Sinai peninsula. Moses receives the 10 Commandments at Mt. Sinai. They travel up the peninsula eventually making their way thru Edom to Moab, which was on the southeastern side of the Dead Sea.

22:1 **THEN the sons of Israel journeyed, and camped in the plains of Moab beyond the Jordan opposite Jericho.**

We are intro. to Moab/Moabites (u might rem. frm our study of Ruth).

Moabites find their origin in Gen. 19 where t/2 daughters of Lot conspire together to get him drunk so that they could engage in an incestuous relationship w/him driven by t/fear that they would die childless. The firstborn daughter had a son and named him Moab, from which came the Moabites.

2 Now Balak [King of Moab, v. 4] the son of Zippor saw all that Israel had done to the Amorites.

Amorites were an ancient people who were neighbors to the N. of Moab (their most influential king being Hammurabi, 1792–1750).

What had Israel done to them? That is recorded in 21:21-32. {cite}

(a) Balak sees th the Jews are on the move and he's very concerned

3 So Moab was in great fear because of the people, for they were numerous; and Moab was in dread of the sons of Israel. 4 And Moab said to the elders of Midian, "Now this horde will lick up all that is around us, as the ox licks up the grass of the field." And Balak the son of Zippor was king of Moab at that time.

Note v. 5 ==>

5 So he sent messengers to Balaam the son of Beor . . .

(b) Here we are intro for 1st time to Balaam

No doubt he was infamous, not as a prophet much less a p. of YHWH, but as a magician of sorts (not t/kind that pulls rabbits from hats).

Balaam is never called a prophet in the OT, but rather "a diviner" or "a soothsayer." Sorcerer. He practices that which was forbidden by God in Deut. 18:10-11.

(c) Verses 5-11

5 So he sent messengers to Balaam . . . to call him, saying, “Behold, a people came out of Egypt; behold, they cover the surface of the land, and they are living opposite me. 6 “Now, therefore, please come, curse this people for me since they are too mighty for me; perhaps I may be able to defeat them and drive them out of the land. For I know that he whom you bless is blessed, and he whom you curse is cursed.” 7 So the elders of Moab and the elders of Midian departed with the fees for divination in their hand; and they came to Balaam and repeated Balak’s words to him.

Note, "the fees for divination in their hand . . ." \$\$ / Greed

8 And he said to them, “Spend the night here, and I will bring word back to you as the LORD may speak to me.” And the leaders of Moab stayed with Balaam. 9 Then God came to Balaam and said, “Who are these men with you?” 10 And Balaam said to God, “Balak the son of Zippor, king of Moab, has sent word to me, 11 ‘Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them, and drive them out.’”

Of course, God knew who they were, but he wanted to hear it from Balaam, perhaps hoping that he would see how silly this all was. *"Let me summon the national God of the Jews to see if He will let me curse His covt. people."* Balaam was a well-known seer, but one gets the impression that he wasn't all that bright.

(d) Verses 12-18

12 And God said to Balaam, “Do not go with them; you shall not curse the people; for they are blessed.” 13 So Balaam arose in the morning

and said to Balak's leaders, "Go back to your land, for the LORD has refused to let me go with you." 14 And the leaders of Moab arose and went to Balak, and said, "Balaam refused to come with us."

15 Then Balak again sent leaders, more numerous and more distinguished than the former. 16 And they came to Balaam and said to him, "Thus says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me; 17 for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.'" 18 And Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God.

(e) He calls YHWH "his God"

Some have read into this that B. was a true prophet. What someone professes isn't necessarily indicative of what that person possesses.

This isn't Balaam making some sort of profession of faith. No repentance, no desire to follow YHWH. He's claiming the Israelites God as "another deity to add to his repertoire."

i. NT counterpart is Simon t/magician in Acts 8

Simon believed; he was baptized. He loved to see the miracles and signs that were being performed by Philip & t/Apostles. He wanted to buy into that, offering them money "give this authority to me as well."

(f) Verses 19-21

19 "And now please, you also stay here tonight, and I will find out what else the LORD will speak to me." 20 And God came to Balaam at night and said to him, "If the men have come to call you, rise up and go with them; but only the word which I speak to you shall you do."

21 So Balaam arose in the morning, and saddled his donkey, and went with the leaders of Moab.

(g) Verse 22 - The Angel of the Lord

22 But God was angry because he was going, and the angel of the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him.

(h) Verses 23-30 (humor)

23 When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, [s. symbolic of judgment] the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way.

24 Then the angel of the LORD stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. 25 When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. 26 And the angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left. 27 When the donkey saw the angel of the LORD, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick.

28 And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." 30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No."

(i) I don't know how God did this or exactly what He did

Did He give the donkey a brief moment of sentience & miraculously transformed the dumb vocal cords, tongue and mouth of the animal to speak as a man would speak?

Was it something that was inaudible to any others around? Or not understandable? Like those who were with Jesus in John 12 (v. 29)?

Don't know & we shouldn't get caught up in t/minor details to t/negl. of t/main point: (relates to false teachers/Jude) that this unreasoning animal had more spiritual discernment than a famous seer.

(j) Verses 31-39

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed all the way to the ground.

32 And the angel of the LORD said to him, “Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. 33 “But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live.”

34 And Balaam said to the angel of the LORD, “I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back.” 35 But the angel of the LORD said to Balaam, “Go with the men, but you shall speak only the word which I shall tell you.” So Balaam went along with the leaders of Balak.

36 When Balak heard that Balaam was coming, he went out to meet him at the city of Moab, which is on the Arnon border, at the extreme end of the border. 37 Then Balak said to Balaam, “Did I not urgently send to you to call you? Why did you not come to me? Am I really

unable to honor you?" 38 So Balaam said to Balak, "Behold, I have come now to you! Am I able to speak anything at all? The word that God puts in my mouth, that I shall speak."

39 And Balaam went with Balak, and they came to Kiriath-huzoth. 40 And Balak sacrificed oxen and sheep, and sent some to Balaam and the leaders who were with him.

Note, it's Balak, the King of Moab, that makes animal sacrifices. Probably not to his pagan deities, those of Moab, but to YHHW, the God of the Israelites (cf. v. 38) in an attempt to "win Him over."

(k) Last verse of chapter 22

41 Then it came about in the morning that Balak took Balaam, and brought him up to the high places of Baal; and he saw from there a portion of the people.

(l) Chapter 23 - Balaam has Balak built 7 altars for a burnt offering

He then tells Balak in verse 3:

. . . "Stand beside your burnt offering, and I will go; perhaps the LORD will come to meet me, and whatever He shows me I will tell you."

Verses 4-6 - God meets w/him, tells him "here's what you will say."

Balaam returns finding Balak standing beside the burnt offering along with all the leaders of the nation (picture of expectation).

Verse 7 - Balaam proceeds to bless Israel

7 And he took up his discourse and said, "From Aram Balak has brought me, Moab's king from the mountains of the East, 'Come curse Jacob for me, And come, denounce Israel!'

8 “How shall I curse, whom God has not cursed? And how can I denounce, whom the LORD has not denounced?”

11 Then Balak said to Balaam, “What have you done to me? I took you to curse my enemies, but behold, you have actually blessed them!” 12 And he answered and said, “Must I not be careful to speak what the LORD puts in my mouth?”

Two more times Balak tries to get Balaam to curse Israel (1x from t/slopes of Mt. Pisgah, 1x from t/top of Peor) all to no avail.

(m) What are we to make of Balaam? Prophet or Pretender?

Both ancient Jewish historians Philo and Josephus refuse to acknowledge Balaam as a true prophet of God. Far from it.

As far as Jewish tradition is concerned, one scholar writes "In the basic sources of rabbinic tradition, Balaam is mainly depicted as rogue." [cited in BibSac 166:664, 398]

The Mishnah claims that Balaam will have no place in the world to come. It's even been suggested that he committed bestiality with his donkey!

No reason to believe that, but it does indicate what the Jews later thought of him. Why?

(n) 2 passages that shed further light on him - both in chapter 31

Numbers 31:8 - **And they killed the kings of Midian along with the rest of their slain: Evi and Rekem and Zur and Hur and Reba, the five kings of Midian; they also killed Balaam the son of Beor with the sword.** Sword indicates a judicial judgment? Why?

Numbers 31:16 “Behold, these caused the sons of Israel, through the counsel of Balaam, to trespass against the LORD in the matter of Peor, so the plague was among the congregation of the LORD.

This is the explanation for the "white space" between Num 24 and 25.

{{Read Numbers 25:1-9}}

1 Corinthians 10:5–8 5 Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. 6 Now these things happened as examples for us, that we should not crave evil things, as they also craved. 7 And do not be idolaters, as some of them were . . . 8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day.

"What was really in Balaam's heart?"

Deuteronomy 23:5 . . . the LORD your God was not willing to listen to Balaam, but the LORD your God turned the curse into a blessing ...

Intent of Balaam's heart was evil. When he couldn't curse Israel, he counseled with Balak to destroy them by means of forbidden inter-marriage with pagan women.

For the sake of money, he led the Israelites into cultic prostitution with the Midianites.

(o) Balaam joined the 2 foremost attributes of false teachers together: Greed // Immorality

No wonder John picks up on this theme in Rev. 2 (Pergamum) ==> 14 ‘But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a

stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality.

2 Peter 2:5 forsaking the right way they have gone astray, having followed the way of Balaam . . . who loved the wages of unrighteousness,

Back to Jude . . .

2. Participated in Balaam's Idolatry

. . . they have abandoned themselves to the error of Balaam . . .

Reason?

. . . for wages . . .

False prophets for hire.

Donald Trump = 1.5 mil. for a single speech.

Bill Clinton rings t/bell at 1/3 of that, or 450k (Forbes)

While these men don't necessarily specialize in truth, they're not false prophets, per se.

We do have – today – FPs who make that and more.

Xn Post reported a few years ago in a piece entitled “Are Televangelists Fleecing the Flock” ==>

Creflo Dollar, pastor of World Changers Church International . . . has several Rolls Royces, private jets, a million-dollar home in Atlanta and a \$2.5 million Manhattan apartment.

They reference “author and televangelist Joyce Meyer” whose “office headquarters, with its 158,000-square-foot, three-story building and furniture estimated at \$5.7 million, was built for \$20 million in 2001.”

Since 1999, Meyer's ministry has reported spending at least \$4 million on five homes for Meyer and her four children, the largest of which is Meyer's 10,000-square-foot Cape Cod style estate that spreads over three acres and includes a private putting green, a gazebo, a pool and a pool house. . . . a \$23,000 "commode with marble top," a \$30,000 conference table and an \$11,219 French clock, all purchased for Meyer's ministry headquarters. Meyer seems unapologetic for her accumulated wealth. As she blatantly acknowledged: "If you stay in your faith, you are going to get paid. I am living now in my reward."

Although Paul and Jan Crouch, founders of TBN (Trinity Broadcasting Network), are not under investigation by the Senate Finance Committee, they epitomize what it means to wallow in materialism. With a combined annual salary of more than \$700,000, the Crouches are some of the highest paid in any of the major religious nonprofit organizations. Since launching TBN in 1973, this husband and wife team has raised millions through buoyant telethon fundraising and appearances of popular personalities such as Creflo Dollar. TBN raises more than \$120 million a year from its viewers and continues to tell these viewers that they are "robbing God" if they are not giving to the network. Unfortunately, because many of TBN's financial statements have not been made public, it is difficult to ascertain exactly how its viewers' donations are being spent.

However, the Crouches live lavishly and reap the benefits of donations to TBN. The Los Angeles Times reported that TBN owns 30 homes across the country, including a couple of mansions in Newport Beach and a Texas ranch home, which they make available to the Crouches. As Crouch sums up his philosophy: "If my heart really, honestly desires a nice Cadillac... would there be something terribly wrong with me saying, 'Lord, it is the desire of my heart to have a nice car... and

I'll use it for Your glory?' I think I could do that and in time, as I walked in obedience with God, I believe I'd have it."

<http://www.christianpost.com/news/are-televangelists-fleeing-the-flock-30067/>

More reports surfaced recently with Paul Crouch's death on Nov 30 with claims of million dollar luxury jets, his and hers mansions and a \$100,000-mobile home for their dogs.

This is all part of an American phenomenon know as t/"prosperity gospel" - an abhorrent counterfeit that is no gospel at all – that has perhaps done more to undermine t/faith "once for all" than any movement of recent history.

Nothing new. The 2d century Xn document known as the Didache warns about receiving traveling preachers who ask for money and make traffic of Christ. Such are to be rejected as false prophets.

2 Cor. 2:17 TAP spoke of false teachers who peddled the WOG.

These have Balaam as their spiritual father.

1. Pursued the Path of Cain

Woe to them! For they have gone the way of Cain . . .

2. Participated in Balaam's Idolatry

. . . they have abandoned themselves to the error of Balaam . . .

Thirdly ==>

3. Perished Kora's Disobedience

and have perished in the rebellion of Kora.

a. That goes back to Numbers 16

Korah, the son of Levi, conspires against Moses, w/250 leaders of t/congregation who are subsequently consumed by God in judgment.

This was all about pride as demonstrated by a rejection of Moses' authority. Seem to ind. that t/FTers of whom Jude writes likewise rejected authority. They didn't just spurn grace, they spurned t/author of Grace (v. 4d).

b. Prophetic Aorist (past-tense – guarantees future result)

Result ==>

and have perished in the rebellion of Kora.

No wonder Jude prefaces the v. with a “Woe Oracle” ==>

Woe to them!

At its most basic level, this word “woe” is like t/cry of an animal in t/face of terror or peril. Common in t/OT.

Echo of t/7 “woes” of Matthew 23 where Jesus applies t/term to a group that also

1. Pursued the Path of Cain

2. Participated in Balaam's Idolatry

3. Perished Kora's Disobedience

13 “But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men

15 “Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves.

“You fools and blind men . . . hypocrites . . . like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. 28 “Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

1 Corinthians 9:16 (woe is me if I do not preach the gospel)