

- 1) Before we move on, I would like to make a point of clarification.
- 2) I have been and will continue to call these folks “false teachers” for in truth that is what they are.
- 3) As I pointed out in the introduction a few weeks ago, in the comparative verses in second Peter he definitely calls these folks “false teachers”.
- 4) However, looking at Jude’s letter he really does **not** call them teachers.
 - a) The closest he gets maybe he calls them “*like shepherds* caring *only* for themselves”.
- 5) Now, here is the point to all this – regardless of your “title” if you espouse things wanting folks to follow you and do as you do, you are a teacher.
- 6) In this case, Jude even talks about them being hidden reefs at their fellowship meals and communion celebrations.
 - a) In other words, they are espousing the false ideas about what they believe is the way to interpret what the apostles have taught.
- 7) As I thought about that a little more, I’m not sure these folks are not equally as dangerous as a teacher in front of a crowd would be.
- 8) In thinking about this even further, we can have “false teachers” who by their very actions and the influence they have cause others to go astray.
- 9) Bonnie and I had a conversation about this very thing last week.
 - a) Even though I don’t believe this is where Jude is, Bonnie’s point is absolutely correct – actions can be false teaching as well.
- 10) So, the real crux of this is in our situation and theirs, there is a real need for vigilance on our parts.
- 11) Jude has to this point been describing these false teachers from the perspective of what they are doing.
- 12) The results were that they:
 - a) **Defile their own flesh** – in other words, they commit sins like the people of Sodom and Gomorrah.
 - i) Anything they desire physically, they think they can do and there are no consequences.
 - (1) Its like they have a get out of jail free card.
 - ii) One assumes from the comparison to Sodom and Gomorrah that promiscuity, licentiousness, and even homosexuality are o.k.– nothing is off limits for these folks.
 - b) **Reject authority.**
 - i) This could refer to any church leaders and perhaps the Lord Himself.
 - c) **Speak Abusively of angelic majesties.**
 - i) Angels are not to be worshiped but, they are due a respect as beings that God has created for His benefit.
 - ii) Many times, they are contact persons between Himself and certain people and in certain circumstances.

- iii) These false teachers not only disrespect these beings, but they also slander or lie about them.
 - iv) By the way, if you consider the level of inferred detail in these accusations, you can see that Jude must have received quite a bit of disturbing information about these folks.
- 13) All of this leads to their destruction.
- 14) Jude now proceeds to examine how this destruction takes place by using examples of how God has dealt with similar sin in the past.

Jude 11 (NASB 2020)

¹¹ Woe to them! For they have gone the way of Cain, and for pay they have given themselves up to the error of Balaam, and perished in the rebellion of Korah.

- 15) Jude mentions three things here so let's take a look at each one and what it means.
- 16) There are two ways in which Jude could have meant "gone the way of Cain."
- a) **First** Jude may have been indicating that like Cain, these false teachers were devising another way of worship other than what God intended.
 - i) Of course, that led to Cain's jealousy and murder of his brother.
 - b) The **second** way is that Jude is simply saying that these false teachers are murdering the souls of the brothers and sisters who were accepting their false ideas and interpretations they were putting forth.
- 17) Balaam prophesied out of greed, not out of obedience to God's commands – these false teachers are doing the same thing.
- a) These folks appeared to care nothing about God for whom they proposed to speak.
- 18) Finally, as to their likeness to Korah, he rebelled against God's chosen leaders and he and his followers wanted the glory for themselves instead.
- 19) We need to note two further things about this "Woe" sentence.
- a) **First** Jude is showing an increase in intensity through the three.
 - i) From way to error to rebellion and then from go to rush to perish.
 - b) **Second**, he indicates that they were all punished:
 - i) Cain is banished
 - ii) Balaam is killed by Israel
 - iii) Korah falls to divine judgement.
 - c) All this leads to the for drawn conclusion of their own destruction.

20) Jude now explains in a most uncomplimentary way what he thinks these false teachers are and for that matter, how his readers should be viewing these folks:

Jude 12–13 (NASB 2020)

¹² These are the ones who are hidden reefs in your love feasts when they feast with you without fear, *like shepherds* caring *only* for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; ¹³ wild

waves of the sea, churning up their own shameful deeds like *dirty* foam; wandering stars, for whom the gloom of darkness has been reserved forever.

21) Hidden reefs in your love feasts.

- a) In the first century church, it is possible that communion was preceded by a full meal.

Acts 2:46–47 (NASB 2020)

⁴⁶ Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷ praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

- b) This may be the meal that Jude calls a “love feast.”
- c) The point Jude is making here regardless is that these false teachers were as some translations put it “blemishes” on these communion festivities.
- d) The implication is that these men and their teachings are dangerous in these circumstances.
 - i) In a fellowship meal setting these folks may have been promoting their views and probably in many cases without anyone there able refute what they were saying.
 - ii) This is perhaps the reason for the use of the reefs – i.e. hidden dangers just under the surface because of the situation.
- e) They were participating in these communion activities while at the same time living and speaking in opposition to Christ and His teachings through the apostles.
- f) In this and all these situations they had no qualms about what they were doing – it was like they were immune from punishment.

22) Next Jude says they are “Like shepherds caring only for themselves”.

- a) This is really a metaphorical expression based on an Old Testament passage in Ezekiel.

Ezekiel 34:8 (NASB 2020)

⁸ “As I live,” declares the Lord God, “certainly, because My flock has become plunder, and My flock has become food for all the animals of the field for lack of a shepherd, and My shepherds did not search for My flock, but *rather* the shepherds fed themselves and did not feed My flock,

- b) The point being that they were teaching incorrectly and as such were as the Ezekiel passage indicates feeding themselves and leaving the flock to become food for animals.
- c) Obviously, this is a major accusation of the depravity of these individuals.
- d) The sad part may have been that these individuals thought they were teaching rightly.
- e) Jude is trying to make that clear to the readers of the letter with all these descriptions.

Can you think of a way that this idea may apply to us and our interactions with our brothers and sisters?

- f) If we have ideas that we feel are right but are really against scripture.
 - i) First, we must seek to understand more correctly and get right with God’s word.

- ii) However, in the meantime we must be careful not to espouse these ideas to others who might be influenced by them.
- iii) We have a pressing responsibility to those who are new in Christ to not inadvertently lead them astray by speculations and suppositions about what scripture says.
- iv) Bonnie and I discussed this with regard to our young folks. That is an area in which we must be super careful about planting wrong ideas and understandings.

Agree / Disagree?

23) Continuing, Jude uses four different word pictures to describe these folks.

24) **Clouds without water**, carried along by winds.

- a) In this word picture, the rain that would come from clouds would be the right and proper teachings.
 - i) Rain of course would represent the good teachings that these folks were expecting and not being supplied.
 - ii) Ideas and doctrines which would nourish and help them grow as a crop would.
- b) Again, the ideas these folks were putting out would be anything but “good rain”.

25) **Autumn trees without fruit, doubly dead, uprooted.**

- a) The fruitless tree would be one that was barren of the right and proper fruit it should bear.
 - i) Twice dead and uprooted again describes the eventual end of these false teachers.

26) Next, **wild waves of the sea, churning up their own shameful deeds like dirty foam.**

- a) This one is fairly obvious – what these individuals are teaching is totally wrong ideas.
- b) They are perverting the gospel in many ways and leading people astray.

27) Finally, Jude compares them to **wandering stars or perhaps shooting stars.**

- a) Neither of which are valuable for use in navigation as are fixed stars.

28) We spoke last time of how it would not be as easy for false teachers of this nature to infiltrate Altamesa as perhaps it was in the church or churches to which Jude is writing.

However, do you think we may be more susceptible to external corrupting influences? If so, why?