



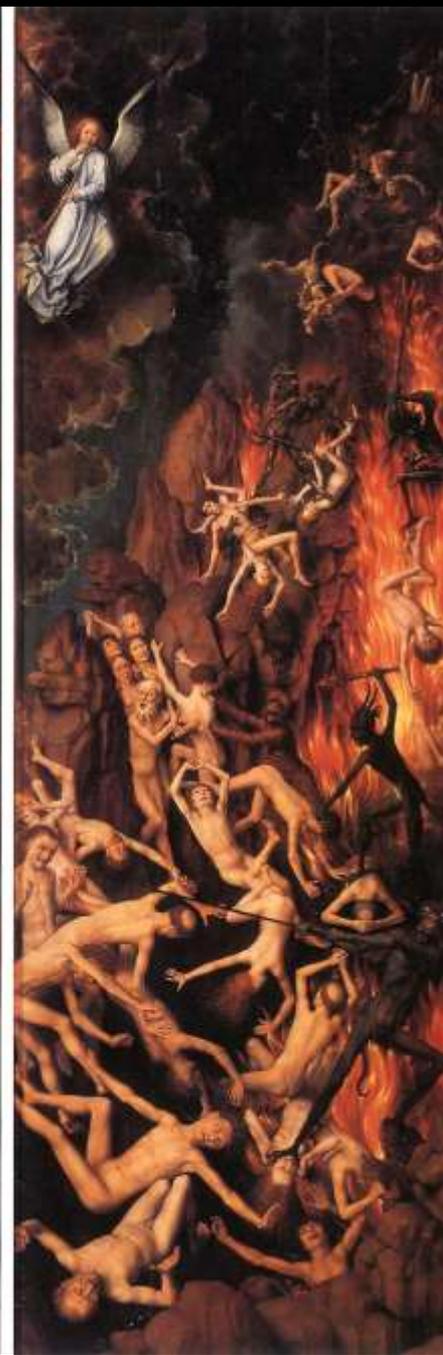






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RESPONDEANT

J. ANTWERPIENSIS IN V. E.



Take a look at Psalm 1 ...

What stands out to you about this Psalm?

- Notice the strong contrast between the “way of the righteous” and “the way of the wicked.”

When the author writes about these two ways, they are contrasted in three respects—

- What they value most highly ~ v. 1-2
- The results of their lives (i.e., fruitfulness) ~ v. 3-4
- The end of each way ~ v. 5-6

The author, in v. 5, introduces a jarring note: “the wicked will not stand in the judgment...” ~ what are the characteristics of that judgment according to v. 5-6?

Take a look at Psalm 1 ...

Implications and characteristics of final judgment that we can see in Psalm 1:5-6 ~

- It is proclaimed, or announced. It is real.
- There will be a separation in that judgment: wicked and righteous; that contrast will not end.
- It is the LORD, Israel's covenant God, who carries out the judgment.
- There is a "way" that God approves ("knows," v. 6), and a "way" that will end in destruction.
- And—mercifully—that judgment is delayed for now. It is a future judgment (when, we do not know), but the door of grace is still open.

Ok—that's a little introduction; now on to Jude ~

Here's the outline of Jude's short letter we're using:

v. 1-4—Jude's introduction and purpose: Contend for the faith

v. 5-16—Jude's sober warning and encouragement:
The ungodly will be judged

v. 17-25—Jude's exhortation and exaltation: Keep yourselves in the love of God—He will keep you

This is how I put the main theme of Jude's letter:

- Contend for the faith with confidence—God will judge those who are distorting it.
- And v. 3 is our key verse.

So—Jude v. 5-16 is about judgment ~

- We're not going to get all the way through this today, there's too much in here. But we'll start.
- And let's be careful that we don't get all academic and forget the real-life implications of this.

Remember this too: Why did Jude write this letter?

- To encourage his readers to “contend for the faith” while it was distorted by false teaching.
- So—Jude presents the reality of the judgment as one means of helping his readers to contend for the faith and deal with the false teachers.
- How in the world can that be a practical tool for them?

The judgment of those who distort the gospel – v. 5-7

Or, like Ps. 1, “the way of the wicked will perish.”

Here’s the point of the passage: Jude helps his readers contend for the faith by reminding them that those who are distorting the truth will undergo a terrible and complete judgment...similar to Psalm 1.

So, he gives them three reminders of judgment:

- Reminder #1 – The wilderness judgment of the unbelieving generation, v. 5.
- Reminder #2 – The eternal chains of the rebellious angels, v. 6
- Reminder #3 – The eternal fire of Sodom & Gomorrah, v. 7

The judgment of those who distort the gospel – v. 5-7

So Jude gives his readers three reminders, or examples, of severe judgment. Notice something about each of the three judgments he presents here—what do they have in common?

In each case, the judgment follows a deliberate choice, a deliberate denial of God's will (notice how Jude words it at the end of v. 4)—

- “destroyed those who did not believe” – v. 5
- “but left their proper dwelling” – v. 6
- “which likewise indulged in sexual immorality and pursued unnatural desire” – v. 7

Like it always is with sin, it's a heart issue.

The judgment of those who distort the gospel – v. 5-7

So Jude gives his readers three reminders, or examples, of severe judgment. Notice something about each of the three judgments he presents here—what do they have in common?

Interestingly, though Jude is talking about the judgment “these people” (v. 4, 8, 10, 12, 14, 16, 19) will face, the three examples he gives are not concerning false teachers. What is his warning?

- This: “defectors from the truth will always meet divine judgment” – MacArthur.
- Apostasy is a heart issue—those who “deny our only Master and Lord, Jesus Christ.” – v. 4

Reminder #1 – The wilderness judgment of the unbelieving generation, v. 5

Ok—what do you notice first about v. 5? (if you have ESV)

- “Jesus, who saved a people out of... Egypt”

Why does he say that?

- Technically, here is what he said: “ho (the) Kyrios (Lord),” as NASB and NIV render the text.
- Looking at the immediate context of v. 4, it is likely that Jude was thinking of Jesus here as the Sovereign LORD, the Most High God, of the OT who brought the plagues on Egypt and led His people out toward the Promised Land.
- Either way, Jude shows a very high Christology in his book.

Reminder #1 – The wilderness judgment of the unbelieving generation, v. 5

What's going on in v. 5?

- Jude is reminding his readers of something.
- They “once fully knew it”—that is, these were things that his readers were already familiar with, so he doesn't go into great detail.

Ok—think about this for a minute. Let this sink in: “Jesus, who saved...afterward destroyed...”

- Numbers 14:20-38 is a summary of this tragic point in Israel's history.
- Also notice Luke 12:4-5, and Rom. 11:17-22 (along with Jude 24-25).

Reminder #1 – The wilderness judgment of the unbelieving generation, v. 5

Jude refers first to the exodus—what was it?

- A beautiful example of the redeeming love of God and the saving power of God.
- A stern reminder of divine judgment—God will allow no rivals, no other gods.

Next, he refers to the wilderness judgment of the unbelieving generation (see 1 Cor. 10:1-13).

- A reminder that judgment could fall on the people of God themselves, were they to faithlessly turn away from Him.

Reminder #1 ~ The wilderness judgment of the unbelieving generation, v. 5

A sobering warning...

“Jude chooses his examples to make clear that...even those who have received the greatest gifts and privileges from God cannot consider themselves safe, but must still be on constant watch against the mistaken things.” ~ William Barclay

A great man refused to have his life story written before his death: “I have seen too many men fall out on the last lap.” John Wesley: “Let, therefore, none presume on past mercies, as if they were out of danger.” John Bunyan saw in his dream that, even from the very gates of heaven, there was a way to hell.

Reminder #2 ~ The eternal chains of the rebellious angels, v. 6

Jude's next reminder to his readers that is intended to help them to remain steadfast in the face of distortion of "the grace of our God into sensuality" is that of angels "who *did not stay* within their own position of authority, *but left* their proper dwelling."

Let's remember something here:

- Jude's point is not to develop a complex theology of angels, but to remind his readers of something—these angels, who deliberately disobeyed the God in whose presence they lived and served, are the example of the severe judgment the false teachers will face.

Reminder #2 ~ The eternal chains of the rebellious angels, v. 6

One more time, this is something Jude is reminding his readers of that “they once fully knew.”

- This is not some obscure fictional story, but something from the OT they had heard of.

But what?

- The fall of Satan (i.e., Is. 14:12-15; Ezek. 28:12-17)?
- Maybe Gen. 6:1-2, which may describe a time when some angels committed an extraordinarily perverse sin and were locked away to keep it from ever happening again?

Or...what if it is a combination of both?

Reminder #2 ~ The eternal chains of the rebellious angels, v. 6

- The fall of the angels was apparently due to pride (see Is. 14:12-15).
- In the case of Gen. 6:1-2, it appears that, whether angels or men, the offenders were driven by lust for what was forbidden to them.

What was the ruin of these angels? Pride and lust.

There is more on this subject in the extra-biblical book of 1 Enoch, which is likely a source Jude referred to. When he wrote, he wrote using terms and examples his audience could relate to.

Reminder #2 ~ The eternal chains of the rebellious angels, v. 6

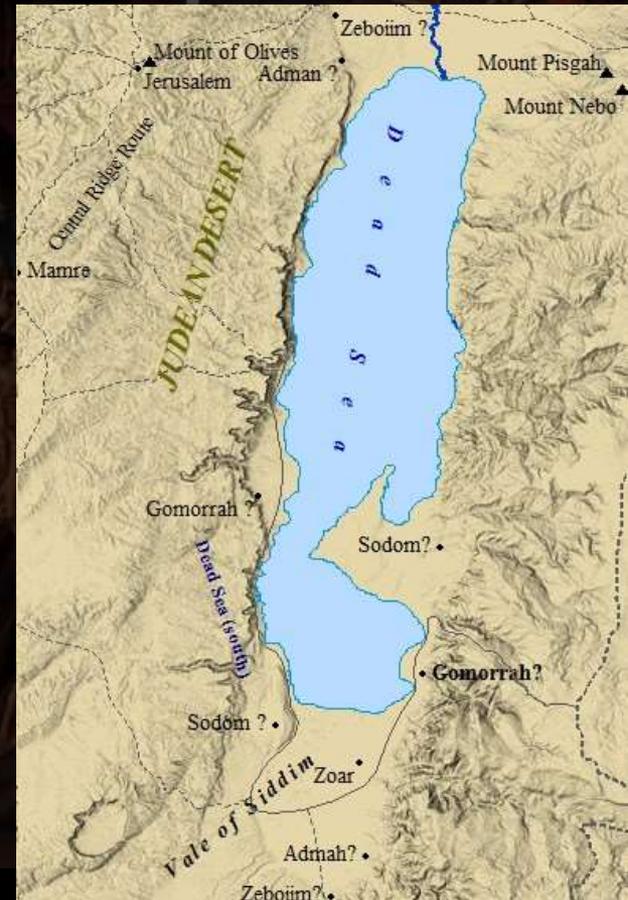
Barclay: "If pride and lust ruined the angels in spite of all their privileges, pride and lust could ruin *them*. The evil men within the Church were proud enough to rebel against the Church's teaching, and to think that they knew better.. Whatever be the ancient background of Jude's words, Jude's warning is still true. The pride which knows better than God, and the desire for the forbidden thing are the way to ruin in time and eternity."

Michael Green: "Privileged position and full knowledge had not saved the angels whose faith had grown dim, and whose selfishness had waxed hot; let the readers, therefore, not presume!"

Reminder #3 ~ The eternal fire of Sodom & Gomorrah, v. 7

This is the most graphic example of judgment in the entire OT, and it resonates throughout the whole Bible. The larger story is in Gen. 18-19; the judgment itself is in Gen. 19:23-28.

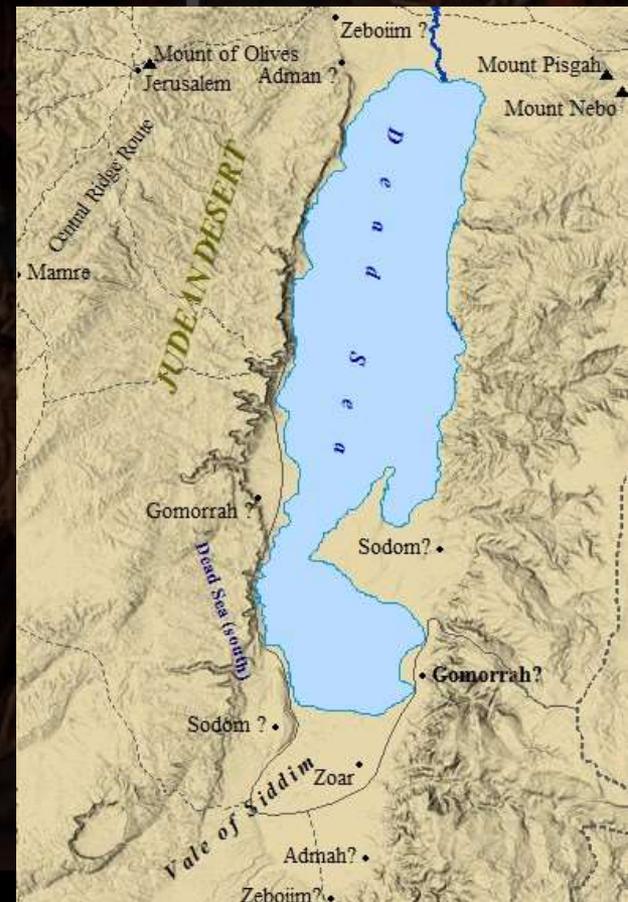
Again, we see in the biblical account horrible, unspeakable sin, for which God decrees a severe judgment. "No incident in history ever made such an impression on the Jewish people." ~ George Adam Smith



Reminder #3 - The eternal fire of Sodom & Gomorrah, v. 7

Smith calls the region of Sodom and Gomorrah, SE of the Dead Sea, “this awful hollow, this bit of the infernal regions come to the surface, this hell with the sun shining into it.”

- Abraham was near Mamre the next morning (some 30-40 miles away) and saw the smoke rising (Gen. 19:27-28).
- Philo notes that smoke was still rising from the site of these cities in the 1st century AD.



Reminder #3 ~ The eternal fire of Sodom & Gomorrah, v. 7

And that is the third illustration that comes to Jude's mind as he writes, encouraging the saints to remain steadfast and contend for the faith.

- If God punished the cities of Sodom and Gomorrah with a fiery judgment that burned for centuries, how much more severely will He judge those who distort the grace of God, deny Jesus Christ, and spread their lies to entrap others?
- Heresy is not someone who disagrees with me—heresy is a distortion of the gospel, a denial of Christ, and a desire to spread that to others.

An interesting perspective from John Calvin...

“And Jude also mentions in what follows, that the fire through which the five cities perished was a type of the eternal fire. Then God at that time exhibited a remarkable example, in order to keep men in fear till the end of the world. Hence it is that it is so often mentioned in Scripture; nay, whenever the prophets wished to designate some memorable and dreadful judgment of God, they painted it under the figure of sulphurous fire, and alluded to the destruction of Sodom and Gomorra. It is not, therefore, without reason that Jude strikes all ages with terror, by exhibiting the same view...

An interesting perspective from John Calvin...

“...For his design was to terrify the godly to whom he was writing, lest they should entangle themselves in their (i.e., the false teachers’) society.”

John MacArthur, referring to Heb. 10:29-31, says this: “Thus the severest eternal suffering will belong to those who know and reject the truth. Even more terrible will judgment be to those who, having done that, go on to teach demonic lies as if they are true.”

Heb. 6:18—“so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.”