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to write to you  
appealing that  
you*



**CONTEND**  
**EARNESTLY** FOR THE  
**FAITH** WHICH WAS ONCE  
HANDLED DOWN FOR ALL  
TO THE  
**SAINTS**



*I felt the necessity  
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That's v. 3—that's the  
verse we're using as  
the key verse for  
Jude's short letter.

**CONTEND**  
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And this? This is what's happening in v. 14. And now we need to go back and see why Jude could say something like this...

Ok—take a look at Psalm 14:1, and tell me what this guy is like. Where does this kind of a statement come from?

And now, notice how this guy thinks: see Ps. 10:4, and then 10:6, 11, 13. Answer this question –

- How in the world can this guy think BOTH v. 4 AND v. 11?
- He's saying this: "There is no God, and God doesn't see my sin."
- Or, how can he think both v. 4 AND v. 13?
- He's saying, "I'm an atheist—God doesn't exist—and I'm not accountable to Him."

Irrational. To say the least.

Alright, back to Ps. 14:1... The one who says “There is no God” is called what?

- It is the fool who says that in his heart.

Notice how 14:1 describes him. What are some other characteristics of a fool?

- Well... here are a few. There are more. Prov. 1:7, 10:8, 10:14, 10:23, 12:15, 13:20, 14:16, 15:5, 18:2, 18:7, 18:13, 26:12, 29:11.

Ok—now let’s read Jude’s letter...

- Focus in on v. 14-16. See any resemblance between the fine gentlemen described in these verses and the fool of Ps. 14:1 and the book of Proverbs?

But before we go any further... let's do this:

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.

Notice this too, before we go on:

Look at Jude v. 4, 6, 7, 11, and 13. What do you see?

Five times already in Jude's letter he has referred to the judgment (either explicitly or implicitly) that is facing those who would distort the gospel.

- And now he does the same thing again in v. 14-16.

What does that suggest to you?

That repentance might be in order for "these people" that Jude is describing. And they might want to be quick about it.

- In v. 8-10 he has talked about the error of the false teachers, in v. 11-13 their danger, and here their judgment.

## The judgment of the false teachers – Jude 14-16

In v. 14 Jude quotes from Enoch. What verse of Scripture do we find that original quote in?

- Answer: We don't. It's not from the Bible, but don't worry about that for now. We'll get back to that. For now, another question:

What's the point of this prophecy from Enoch?

- It's very simple: God is going to judge the ungodly. All of them.

So—what's the simple point of v. 16?

- “These people” are ungodly, their actions, attitudes, and words prove that. So they can expect a certain and complete judgment.



# The judgment of the false teachers – Jude 14-16

Okay—here’s an outline for us as we take a look at v. 14-16...

- The prophecy of judgment on those who distort the gospel – v. 14
- The execution of judgment on those who distort the gospel – v. 15a
- The justification of judgment on those who distort the gospel – v. 15b-16

And then under v. 15b-16, we’ll see:

- the reason for the judgment of the false teachers
- and we’ll see the character of the false teachers

The prophecy of judgment on those who distort the gospel – v. 14

For the 2<sup>nd</sup> time in his letter Jude quotes from what is called an *extra-biblical* source. Question: Why?

It's from a 2<sup>nd</sup> or 1<sup>st</sup> century BC writing called *The Book of Enoch* (and in case you're wondering, no—it was not written by the guy back in Gen. 5; whoever wrote it borrowed his name, a very common practice).

So—if Jude quotes from it, does that mean we have to assume that the whole *Book of Enoch* is inerrant, like Scripture is? Does his use of it legitimize it as a trustworthy source for sound doctrine?

# The prophecy of judgment on those who distort the gospel – v. 14

The easy answer to those questions is no.

- The *Book of Enoch* was well-known in 1<sup>st</sup> century Judaism, and Jesus and the NT writers would have been very familiar with it.
- Jude simply used a quote from a respected, well-known source to underscore his point: if these false teachers persist in distorting the gospel, they can expect a certain and severe judgment.
- This thought was intended by Jude to help his readers contend for the faith—we know that because of v. 3, his reason for writing.

# The prophecy of judgment on those who distort the gospel – v. 14

What do you notice about this judgment in v. 14?

- It is a certain judgment—“the Lord comes...”
- It is the Lord Himself who judges
- It is a physical, personal judgment
- It is in the presence of multitudes of angels
- And it is inescapable

Question: When Enoch (or more likely the unnamed author) wrote this prophecy in BC times, he was thinking of God as He is revealed in the OT. But when Jude saw the truth of this prophecy and used it to help reinforce his point... who was *he* thinking of?

The prophecy of judgment on those who distort the gospel – v. 14

Answer: Jesus.

So Jude knew this:

- The Lord—the Son of Man—will come in judgment – Ps. 75:2; Dan. 7:13-14; Luke 12:39-40; Acts 1:9-11, 17:30-31; 1 Thess. 5:1-3
- When the Lord comes to judge, He will not come alone – Deut. 33:2; Ps. 68:17; Dan. 7:10; Matt. 25:31; Mark 8:38; 1 Thess. 3:13; 2 Thess. 1:7-8

So why do the angels show up? What's their role?

- This: Matt. 13:39-42, 49-50; 24:29-31.

The execution of judgment on those who distort the gospel – v. 15a

Here is why the Lord returns a second time: “to execute judgment on all...” The Gk word translated *all* in English means—wait for it—all.

- As in: no exceptions, no escape.

But Jude is more specific here—the “all” he is referring to is all of the ungodly. Which raises this question: What does *ungodly* mean?

It’s the word *asebes*—combining *a* (non-, un-, without) and *sebo* (to worship, be devout). So it means *without devotion* to God. Not just irreligious, but an active non-devotion: fighting against Him.

The execution of judgment on those who distort the gospel – v. 15a

Their attitude toward God: active opposition, a refusal to have a proper reverence for God.

- MacArthur: “All such reprobates, like the immoral, irreverent, and blasphemous false teachers, are storing up divine wrath and punishment for themselves in the day of judgment.” A context question: How does this help Jude’s readers *contend for the faith*?
- John Calvin: “But the vengeance suspended over the wicked ought to keep the elect in fear and watchfulness.”

# The justification of judgment on those who distort the gospel – v. 15b-16

Well—when the writer of 1 Enoch wrote that the Lord would certainly come in judgment upon the ungodly, He would come to judge... what?

- He notes two things: “their deeds of ungodliness,” and “all the harsh things that ungodly sinners have spoken against Him.”
- Deeds of ungodliness, words of ungodliness.

Why does he point to those two things?

- Because they are the evidence of the true state of the heart—Prov. 15:7; Matt. 15:15-18; Luke 6:43-45. And this: Gal. 5:19-21.



The justification of judgment on those who distort the gospel – v. 15b-16

So Jude pulls some true words out of an old book to reinforce his point that God will judge the ungodly, and that judgment is justified because the state of their hearts is demonstrated in their words and actions.

And then he gets personal—in v. 16, the implication is clear: “These...”, in other words those false teachers who were encouraging the saints to indulge in immorality (because God is good and loving and kind, so why not?)—“These are grumblers, malcontents...”; *they* are the ungodly.

The justification of judgment on those who distort the gospel – v. 15b-16

Jude is so subtle... you never really know how he feels. He paints us a little picture of these fine gentlemen who “have crept in unnoticed who long ago were designated for this condemnation” (v. 4).

The character of the false teachers...

- Grumblers
- Malcontents
- Following their own selfish desires
- Loud-mouthed boasters
- Showing favoritism to gain advantage

But Jude... how do you really feel?

The justification of judgment on those who distort the gospel – v. 15b-16

“These are grumblers...”

I think Jude chooses this word for a reason—same Gk word in 1 Cor. 10:6-10. Who is Paul referring to?

- It all started in Num. 11:1, and went on from there.

What is the implication?

- They are discontent—Barclay describes this Gk word as “the low mutter of resentful discontent which rose from the sullenly rebellious people.”
- Something to grumble about in any situation.  
Barclay again: “There are few people more unpopular than chronic grumblers.”

The justification of judgment on those who distort the gospel – v. 15b-16

“These are... malcontents...”

The word literally means to find fault, or to complain—staying dissatisfied, even though God has given astonishing gifts.

How do you get there? How do you get to the point where you are not just a grumbler, but malcontent: chronic dissatisfaction, never anything good enough? What is that?

Michael Green: “It is to insult the God who gives us all things; it is to forget that whatever befalls us, nothing can separate us from His love...”

The justification of judgment on those who distort the gospel – v. 15b-16

“These are... following their own sinful desires...”

Ugh. It’s getting worse.

Have you ever been around anyone whose highest priority is self? Self is all that matters.

God’s will, the authority of God, the good of others, those things mean little or nothing to this person.

This is the greatest sin in the book of Proverbs.

Know what it is?

- This: “The way of a fool is right in his own eyes.”  
But there must be degrees of being a fool—take a look now at Prov. 26:12.

The justification of judgment on those who distort the gospel – v. 15b-16

“These...are loud-mouthed boasters...”

They are proclaiming the glory of...themselves. Which only makes sense—we saw back in v. 4 that “these people” had denied “our only Master and Lord, Jesus Christ.”

Green: “As the fear of God drives out the fear of man, so defiance of God tends to put man in *His* place, as the chief source of good or evil to his fellows.”

The justification of judgment on those who distort the gospel – v. 15b-16

“These... show favoritism to gain advantage.”

They brag about themselves... until they see that flattery might work better.

- They told people what they thought they wanted to hear... anything to gain some advantage.
- They put on a brazen face—“as loud-mouthed boasters,” but there was no substance behind it.

I love how William Barclay said it in 1958—“It is perfectly possible for a man at one and the same time to be a bombastic creature towards the people he wishes to impress, and a flattering lick-spittle to the people whom he thinks important.”

The justification of judgment on those who distort the gospel – v. 15b-16

“These... show favoritism to gain advantage.”

So there’s your application for today: don’t be a flattering lick-spittle.

Michael Green is even more clear: “At the end of all the thunderbolts which Jude has unleashed upon these folk from the armoury of God, we find them at the mercy of their own fears of what men will do to them. They are indeed cut down to size. Hitler, the bully, was a coward at the last.”

Indeed he was.



The best application from all this...

It's Matthew 5:3, the first recorded teaching of Christ to His brand-new disciples: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Stay deeply, genuinely, humble before "our only Master and Lord, Jesus Christ."