

The Judgment of False Teachers – Part 11

Introduction

a. objectives

1. subject – Jude applies the apocalyptic judgments of the past to the false teachers of the present
2. aim – to cause us to seek the purity of the gospel of grace and warn those who attempt to pervert it
3. passage – Jude 5-16

b. outline

1. The Judgments Upon Rebels (Jude 5-7)
2. The Judgments Upon Blasphemers (Jude 8-13)
3. The Judgments Upon Malcontents (Jude 14-16)

c. opening

1. continuing **Part 3** of *The Judgment of False Teachers* (vv. 5-16)
 - a. **i.e.** the third part of the thesis of **Jude 4**
 - b. **i.e.** and “deny our only Master and Lord, Jesus Christ”
 1. fleshed out in **vv. 14-16** – Jude brings back the **apocalyptic language** that he used in **vv. 5-7**
 2. specifically, the *judgment motif* over those who deny the very *heart* of the gospel
 3. namely, the centrality and Lordship of Christ Jesus himself
2. **thesis: the false teachers focus the attention of their “gospel” on the personal happiness of their followers (sensuality) even going so far as to deny that Jesus himself is Lord**
 - a. specifically (**in v. 16**) he calls them “malcontents” = those who are not content with what has been given (or expected), and “stir up” discontentment *even against Christ himself*

III. The Judgments Upon Malcontents (Jude 14-16)

Content

b. the announcement of judgment upon the malcontents (vv. 14-15)

1. **the “elephant” in the room:** the quotation of Enoch by Jude
 - a. **question:** is this a *legitimate* quotation of the antediluvian (**i.e.** pre-flood) man named Enoch noted in **Genesis 5**, coming to Jude through the inspiration of the Holy Spirit (regardless of its source), or is this a quotation of an uninspired *pseudepigraphal* work, well-known in the First Century as such, used by Jude only to make a point to his audience?
 - b. the quotation is verbatim from **1 Enoch 1.9** – a *pseudepigraphal* collection of sayings edited together and attributed to Enoch dated to c. 200-100BC
 1. **pseudepigraphal** = a work written by an unknown author but attributed to someone else
 - a. **e.g.** liberal scholars insist that **1 & 2 Timothy** and **Titus** are *pseudepigraphal* works, written by someone using Paul’s style and prose to become “authoritative” in the church
 2. **1 Enoch** was a well-known inter-testamental work, rejected as Scripture by the Jews
 - a. it came during the 400 “silent” years of Jewish history, when no prophet spoke from God
 - b. yet, there was much happening to Jews during this time, and writers often “spoke” for God
 - c. thus, **1 Enoch** was written as a “prophetic” word to Israel during these dark days, but was rejected by the Jews as Scripture (**i.e.** it is not a part of the *Apocrypha* of the LXX)
 - c. **possibility #1:** this is a legitimate quotation of Enoch, understood by Jude to actually have come from the lips of the antediluvian saint under the inspiration of the Holy Spirit
 1. **i.e.** because the quotation is a part of an inspired work accepted by the church, and Jude attributes it to Enoch, it must be a legitimate quotation of the man (regardless of its “coincidental” connection to **1 Enoch**)
 - d. **possibility #2:** this is simply a quotation of **1 Enoch 1.9**, a work *well-known* in Jewish circles, taken by Jude to make the same point the original writer does, but the quotation itself does not need to be traced to Enoch for the truth of the statement to be apparent
 1. **i.e.** even though the quotation is included in an inspired work, the original source is not inspired, and Jude quoting it doesn’t imply it came from the lips of Enoch – instead, Jude simply recognizes the *truth* of the statement, especially as it relates to *known* Scriptural truths (**see below**) and uses it to make similar point to his audience in his day
 2. **e.g.** much as Luke did recording Paul quoting the Athenian philosophers in **Acts 17:28**

2. the announcement of judgment
 - a. **in either case:** the inclusion of the quote (original or not) is designed to make a *single point* ...
 1. **i.e.** Jude uses the quote to return to his **apocalyptic language** of judgment ...
 - b. *“behold, the Lord comes with ten thousand of his holy ones”* ...
 1. the same statement used by Moses in **Deuteronomy 33:2**, as he blesses Israel before dying
 - a. **ITC:** the coming of Yahweh to the people of Israel at Sinai; the coming of God to make himself known to a people that he had *drawn powerfully* to that place; in giving them a *law*
 - b. **i.e.** the power of God coming **to make a people holy** – set aside to him under his law
 2. **here:** the coming of the Lord (Jesus) to *“execute judgment”* (**v. 15**) – the appearance of the Lord to bring judgment *“on all”* (**i.e.** the entire world) and to *“convict”* the ungodly of their denial
 - a. **ITC:** the coming of the Risen Lord to the whole world in judgment; the return of Christ to complete his work of holiness by separating the elect from the reprobate
 - b. *“his holy ones”* (saints KJV; *hagios*) = likely: the angelic host that will accompany Christ in his return (along with the dead in Christ); the angels who “usher” all men before Christ
 1. **e.g.** 79 references to angels involved in the *Apocalypse of John* (**Revelation**)
 2. **i.e.** the power of Christ **judging the world in holiness** – divided to him under his gospel
 - c. to address *“ungodliness”* (*asebeis*) = impious; irreligious; **i.e.** without regard for God
 1. to be *godly* is to consider God and his ways within all matters of life; to be *ungodly* is to be or act without regard for God, without thoughtful and careful consideration of God’s desires
 - a. lit. to be *without God* – to act as though God does not exist and/or to ignore him
 - b. *godliness permeates* the godly – *ungodliness permeates* the ungodly – **it’s what you are!**
 2. Jude applies the quotation (*“it was also about these that ...”*; **v. 14**) to the false teachers:
 - a. they are ungodly = their very nature is to be one that denies the very existence and authority of God over them (**i.e.** the unregenerate man has no “heart” for God; he cares not for him)
 - b. they commit acts that are ungodly = the actions of their life deny the very existence of God and his authority over all actions in the world *by virtue of his law* (**i.e.** acts of evil)
 - c. they commit those acts in ungodly ways = they purposely *deny the law* of God by doing these acts; they *choose* to act in ways that are evil and opposed to the holiness of God
 - d. they speak as ungodly sinners = they *accompany* their evil acts with words of evil; they “cover” their evil with language designed to justify their wrongdoing (**i.e.** before the world)
 3. the false teachers are ungodly men (and women) to commit acts that are (themselves) wicked in ways that are *clearly* against the law of God **and cover their evil with words that are evil**
 - d. *“spoken against him”* = words that (in the final analysis) are really *rejection* of the authority of Christ himself over the church and the gospel – to actually speak *against* Christ while claiming to believe
 1. **note:** it is this last phrase of the quote that gets to Jude’s point: **the false teachers are not only leading people astray to “sensuality,” but they are actually turning people away from Christ Jesus himself – a form of promoting a “gospel” that has no Jesus in it!**
 - c. the application of judgment to the malcontents (**v. 16**)
 1. they are *“grumblers”* = a complainer; murmurer; whiner; they mutter to others
 - a. **e.g.** like the Israelites after being freed by the power of God whining about how they “miss” Egypt
 - b. **i.e.** people *dissatisfied with the status quo*, demanding something “better” or “different”
 - c. **here:** the false teachers grumble about their “reality” – demanding “more” than what is promised
 2. they are *“malcontents”* = fault-finding; complaining about one’s fate; discontented
 - a. **e.g.** like the *“divisions”* (factions) of the church at Corinth viz. the Lord’s Supper (**1 Cor. 11**)
 - b. **i.e.** people who stir up discontentment amongst others, *projecting* their dissatisfaction onto others and produce factions and division in the church
 - c. **here:** the false teachers are discontent with the *demands* of the gospel (or its purpose) while *claiming* to be its “defenders” – they want a “gospel” that is “easier” or “different”
 3. they are *“following their own sinful desires”* = pursuing lusts; passions; desires
 - a. **e.g.** like the people of Sodom and Gomorrah who *“indulged”* in immorality (**see v. 7**)
 - b. **i.e.** people who deny the call to obedience and allegiance to Christ in the gospel and seek (instead) a “gospel” of self-indulgence and self-focus
 - c. **here:** the false teachers suggest that Christ’s “real” purpose for the church is for Christians to be happy and contented, rather than disciplined and disciplined
 4. they are *“load-mouthed boasters”* (**complex**) = to speak pompously; bombastically; haughtily
 - a. **e.g.** the KJV renders this as *“speaketh great swelling words”*
 - b. **i.e.** people who brag about how “smart” they are in comparison to everyone else, who “make a name” for themselves by bringing words that “sound” intelligent, but are actually hollow

- b. **here:** the false teachers win converts to their “gospel” by using pompous speech, projecting themselves to be “experts” in everything, rarely humble before the Word for correction
- 5. they are “*showing favoritism to gain advantage*” (**complex**) = seeking admiration; advantage; position
 - a. **e.g.** the RSV renders this as “*flattering people to gain attention*”
 - b. **i.e.** people who surround themselves with the “power brokers” in order to garner support for their “cause” – they build factions around those with power to exert their message *through them*
 - c. **here:** the false teachers build a consensus to their false “gospel” amongst the “ordinary” using those whom the “ordinary” often idolize or dream of being
- 6. **they are *unsatisfied with what Christ himself has revealed as the core message of the gospel and the mission of the church – they deny Christ as Lord to remake him in their own image***
 “... *having the appearance of godliness, but denying its power.*” – 2 Timothy 3:5
- d. **the summation of the judgment of false teachers**
 - 1. two (2) examples coming to an SBC church near you (as **we finish** *The Judgment of False Teachers*):
 - a. a newfound spirit of “egalitarianism”: the Baptist church needs to throw off the “old, out-of-date” ways of thinking about the role of women in the home and in the church
 - 1. **e.g.** a “woke” church is aware of how it has “oppressed” (or “suppressed”) women in the past by “elevating” women *now* to positions of leadership that have been “denied” to them
 - 2. **i.e.** *grumbling* over what Christ (the Scriptures) teaches about the role of women in marriage and church life, stoking *discontentment* amongst the theologically weak, following their own *sinful desires* rather than what Christ considers best for gender roles
 - b. a newfound spirit of “segregation”: the Baptist church needs to throw off the “old, out-of-date” ways of understanding the relationship of blacks and whites in the church
 - 1. **e.g.** a “woke” church is aware of how it has misunderstood the cultural “differences” that exist between the races, and *now* “segregates” itself so that *racial differences* can be “celebrated”
 - 2. **i.e.** *grumbling* over what Christ accomplishes in the Cross for the elect, regardless of ethnicity or class, stoking *discontentment* amongst minorities to “segregate” themselves, following their own *sinful desires* for “cultural safety” rather than what Christ does to unite us
 - 2. **malcontents = people “stirring up” trouble in the church because they deny their only Master and Lord, Jesus Christ – they think they “know better” about what the church is to be (doing)**
 - a. dismissing the gospel as an instrument of *salvation from sin* to an instrument of *social justice*
 - 1. **note:** this is *precisely* what the liberal mainline denominations did in the early 20th C., and they were destroyed as a result of it – **step 1:** abandon the Bible, **step 2:** introduce “innocent” changes to the body, **step 3:** collapse on all other matters of morality; **step 4:** die
 - b. a turning away from Christ as *Lord* to the “use” of Christ as a way to “*gain advantage*”