

## The Book of Jude

### **250615-1 Jude 8-13, Jude Defines These Ungodly Ones–CThurman**

By inspiration of the Holy Spirit of God, Jude wrote the reason why it is necessary for the saints to contend for the faith, the of the churches, but also the only true faith there is in realm of the kingdom, or within Christendom. The saints should contend for the faith because there ARE entered in among them, and rethinking this, it is that these ungodly, heretical teachers, if not accessing the true churches of Jesus Christ they have certainly accessed the visible aspect of the kingdom on earth through false pretenses. Rather than being of the sheep, these are ravening wolves. (I'll revisit and explain more concerning their creeping into the kingdom, but review the notes at verse 4.) There are CERTAIN UNGODLY ONES, which were *before of old ordained* to this condemnation, that change the grace of God into a means that justifies outrageous, unbridled, shameful behavior, and which deny that God is Master of heaven and earth, and deny our Lord Jesus Christ.

Then Jude continues with a three-fold example of past judgments to remind the saints, at the moment by implication, that the ungodly have an end, a doomsday that God has marked on His calendar. In each example Jude shows judgment falling *after* a separation from a prior place of habitation. Note this. After Israel is separated from Egypt, after the fallen angels are separated from their previous principality, and after Lot is separated from Sodom and Gomorrah, then judgment fell.

Jude now gives a three-fold description (v.8) and a three-fold woe of the ungodly (v.11).

As the LORD destroyed or reserved to destruction the ungodly in the past, so He shall do for the same in the future.

#### The Three-fold Description of the Ungodly

##### **8 ¶ *Likewise also***

***Likewise also*** – In similar rebellious fashion, whether Egypt under Pharaoh, or the angels which forsook their original principality, or the people in and around Sodom and Gomorrah ...

***these [filthy] dreamers defile the flesh,***

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*dreamers*, ἐνυπνιαζόμενοι, nom. pl. masc. part. pres. mid. of the verb ἐνυπνιάζομαι, en-oop-nee-ad'-zom-ahee, ἐν by, with, at + ὕπνος sleep; ἐνυπνιάζομαι, tss. to dream; filthy is a supplied sense and it is a proper sense.

*defile*, μαίνουσιν, 3pl. pres. of the verb μαίνω, *me-ah'-ee-no*, tss. to defile 5. Also, see the nouns μίασμα, *pollutions* [of the world, **2Pe.2.20**], and μιασμός, [lust of] *uncleanness*, **2Pe.2.10**]. See also the negated form of this in the adj. ἀμίαντος, tss. *undefiled* 4.

**[filthy] dreamers** – The practice of such people is without any foundation in the word of God. What they do comes from their own wicked imaginations. They function from the base senses of the flesh like an animal that is limited to do after its own nature.

**defile the flesh** – Defiling the flesh is to contaminate the body through filthy, unclean, impure practices. Defiling the flesh refers to the shameful and dishonorable use of one's body. Listen, this applies to everyone whether or not they are Christians. There is one holy standard to which God holds all men accountable. There isn't a Christian standard and then another standard for non-Christians.

*2Pe.2.10 ¶ But chiefly (especially, mainly) them that walk after the flesh in the lust of uncleanness (μιασμός, noun) ...*

This particular phrase, *defile the flesh*, particularly addresses the sexually perverse proclivities of the most of them which are false teachers, if not in every one of them.

In the OT, all illicit sexual activity defiled the flesh. (cf. Le.18.24, incest, fornication, adultery, homosexuality, and bestiality). The New Testament reinforces this same truth with the words, *Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.*

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*Ro 1:24 Wherefore God also gave them up to uncleanness (filthiness, foulness) through the lusts of their own hearts, to dishonour (of the verb ἀτιμάζω, to shamefully treat, devalue, despise, to 'cheapen') their own bodies between themselves ... (This level of defilement begins at fornication and leads to sodomy, homosexuality.)*

So, the religion of the ungodly is only a facade for them to work out the desires of their depraved hearts. False teachers are usually involved in some kind of illicit sexual sins.

**despise**      **dominion,**  
reject    government, lordship

*dignities*, of the noun δόξα, *dox'-ah* tss. glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168.

*despise*, of the verb ἀθετέω, *ath-et-eh'-o*, ἄ negative particle + τίθημι *to put, appoint, lay down*; ἀθετέω, tss. to despise 8, reject 4, bring to nothing 1, frustrate 1, disannul 1, cast off 1; 16.

*dominion*, κυριότης, *koo-ree-ot'-ace*, noun tss. dominion 3, government 1; 4. lordship/Lordship. See. Eph.1.21, perhaps referring to the governing officials; Col.1.16, judicial realms; 2Pe.2.10.

**despise dominion** – These reject God's ordained means for governing mankind.

*2Pe.2.10 ... despise government (same Gr., Jude, dominion).*

'That is, they regard all government in the state, the church, and the family, as an evil. Advocates for unbridled freedom of all sorts; declaimers (strongly advocating and defending the idea ... [added]) on liberty and on the evils of oppression; defenders of what they regard as the rights of injured man, and yet secretly themselves lusting for the exercise of the very power which they would deny to others — they make no just distinctions about what constitutes true

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freedom, and in their zeal array themselves against government in all forms.

...

It is a common result of such views, that men of this description become impatient of the government of God himself, and seek to throw off all authority, and to live in the unrestrained indulgence of their vicious propensities.' *Barnes Notes, Hebrews to Jude*, Albert Barnes, p.243, Baker Book House Company [Reprint 2005]

**and speak evil of dignities.**

blaspheme

*2Pe.2.10 ... Presumptuous (bold, daring) are they, selfwilled (arrogant), they are not afraid (tremble not) to speak evil (blaspheme) of dignities.*

**speak evil of dignities** – These dare to blaspheme any that are honorable.

'It (dignities, added) is applied here to men of exalted rank; and the meaning is, that they did not regard rank, or station, or office — thus violating the plainest rules of propriety and of religion.

...

It is one of the effects of religion to produce respect for superiors; but when men are self-willed, and when they purpose to give indulgence to corrupt propensities, it is natural for them to dislike all government. Accordingly, it is by no means an unfrequent effect of certain forms of error to lead men to speak disrespectfully of those in authority, and to attempt to throw off all the restraints of law. IT IS A VERY CERTAIN INDICATION THAT MEN HOLD WRONG OPINIONS WHEN THEY SHOW DISRESPECT TO THOSE IN AUTHORITY, AND DESPISE THE RESTRAINTS OF LAW.' *Barnes Notes, Hebrews to Jude*, Albert Barnes, p.243, 244, Baker Book House Company [Reprint 2005], (caps added)

ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιάνουσιν κυριότητα  
δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν

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### **9 Yet Michael the archangel,**

*archangel, ἀρχάγγελος ar-khang'-el-os, ἄρχω to rule or reign over + ἄγγελος angel, messenger. See 1Th.4.16; Jude 9.*

*Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a RAILING ACCUSATION, but said, The Lord rebuke thee.*

Michael is first mentioned in the Book of Daniel, and then in the Book of Revelation.

Dan.10.13 *Michael, **one of the chief princes**,: chief, ראשון, foremost; princes, שר, captain, chief, leader,*

Dan.10.21, *Michael **your prince**, שר.*

Dan.12.1, *And at that time shall Michael stand up, **the great prince which standeth for the children of thy people** [Israel]);*

*great, גדול, high, mighty, great; prince, שר.*

*Re.12.7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven.*

Re.12.7, 8 suggests that Michael and the dragon, which is Satan, hold parallel offices, being archangels.

Also, if there are three chief or archangels, there is only one other angel named in Scripture and that is Gabriel. His office appears to be to specially reveal or announce some very significant fulfilment of the word of God.

*Da 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.*

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*Lu 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*

And the text of Re.12.4, suggests that each archangel governs over a third of the angels.

*Re 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

Jude, here writes of Michael, but Peter writes more generally of all of the elect angels.

*2Pe.2.10 ¶ But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.*

*11 Whereas angels, which are greater in power and might, bring not railing accusation against them (the dignities) before the Lord.*

If *dignities* refer to men in places of authorities, then certainly the angels would see their imperfections and abuses as they function in their offices, yet do not speak evil of them, though there is sufficient ground for them to do that.

*Yet Michael the archangel,  
when contending with the devil he **disputed**    **about**    **the body of Moses**,  
reasoned concerning  
argued*

*when contending, διακρινόμενος, nom. sing. masc. part. pres. mid. of the verb διακρίνω, dee-ah-ri'-no, διά through, by + κρίνω to question, judge, call in question; διακρίνω, to doubt 5, judge 3, discern 2, contend 2, waver 2, to make a difference, to be partial in, etc..*

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*disputed*, διελέγετο, 3s. imperf. of the verb διαλέγομαι, *dee-ah-le'-go-mai*, διά through, by + λέγω *to speak, to tell, to call*; διαλέγομαι, tss. dispute 6, reason with 2, reason 2, preach unto 1, preach 1, speak 1; 13.

**contending** – Ac.11.2 *And when Peter was come up to Jerusalem, they that were of the circumcision CONTENDED with him ... a strife.*

**durst not**      **bring against him a railing accusation,**      **but said, The Lord**  
dared      (to)      blasphemy  
did not dare

**rebuke thee.**  
charge

*rebuke*, ἐπιτιμήσαι, 3s. aor. opt. of the verb ἐπιτιμάω, *ep-ee-ti-mah'-o*, ἐπί on, upon, at, among, against + τιμάω *to honor, value*; ἐπιτιμάω, tss. to rebuke 24, charge 4, straightly charge 1; 29,

*Zec.3.1 ¶ And he (an angel that was communicating to Zechariah) shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.*

*2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*

Michael was not so bold that he should blaspheme Satan, 'You liar, you murderer, you deceiver,' you will not have the body of Moses. Though the accusations are true, but they are unnecessary. Michael left the rebuke of the devil to the Lord Himself. He doesn't need to add anything more.

Of this dispute between Michael and Satan is nothing revealed other than the fact that Michael contended with Satan, and that contention involved Moses' body. Speculate all we will we know nothing more than this. What is important for us to know is that since Michael did this, so should the godly; but THE UNGODLY DO NOT. This marks a distinction between the two, the godly and ungodly.

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‘The nature of this controversy is wholly unknown, and conjecture is useless. It is not said, however, that there was a strife which should get the body, or a contention about burying it, or any physical contention about it whatever. That there may have been, no one indeed can disprove; but all that the apostle says would be met by a supposition that there was any debate of any kind respecting that body, in which Michael, though provoked by the opposition of the worst being in the universe, still restrained himself from any outbreaking of passion, and used only the language of mild but firm rebuke.

‘Durst not. (Greek) "Did not dare." It is not said that he did not dare to do it because he feared Satan; but all that the word implies is met by supposing that he did not dare to do it because he feared the Lord, or because in any circumstances it would be wrong.’ *Barnes Notes, Hebrews to Jude*, Albert Barnes, p.295, 396, Baker Book House Company [Reprint 2005]

9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλ’ εἶπεν Ἐπιτιμήσαι σοι κύριος

**10 But these** *speaking evil of those things which they know not:*  
ungodly ones, blaspheme  
false teachers

*ἀλογα ζῶα*  
**but what they know naturally, as** *brute beasts, in those things*  
unreasoning animals

*naturally*, φυσικῶς, an adv. only this once in the NT; see also the adj. φυσικός, *natural* (3, Ro.1.26, *natural* use of the man; 1.27, *natural* use of the woman; 2Pe.2.12, as *natural* brute beasts [as irrational animals]).

*brute*, ἄλογα, nom. pl. neut. of the adj. ἄλογος, *al'-og-os*, ἄ negative particle + λόγος work, saying, account; ἄλογος, tss. brute 2,

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unreasonable 1; 3; so as beasts that have no *reason*, but are guided by natural instinct alone.

*beasts*, ζῶα, nom. pl. of the noun ζῷον, dzō'-on, tss. beast 23.

### ***they corrupt themselves.***

*made*, γεγενημενα, nom. pl. neut. perf. pass. of the verb γεννάω, ghen-nah'-o, tss. to beget 49, be born 39, bear 2, gender 2, bring forth 1, be delivered 1, misc 3; 97,

*to be taken*, ἄλωσις, hal'-o-sis, a **noun** translated as a verb, is only this once in the NT, a *captured* (animal); see the verb, ἀλίσκω, LXX, *to convict, to catch, to take*. See forms of this in the NT, ἀναλίσκω, καταναλίσκω.

*destroyed*, φθοραν, acc. sing. of the **noun** φθορά, fthor-ah' to corruption 7, destroy 1.

i.e., like wild beasts that threaten and kill men, these false teachers are made for capture and destruction.

*corruption*, φθείρονται, 3pl. pres. pass. of the verb φθείρω, fthi'-ro, to corrupt 4, corrupt (one's) self 1, be corrupt 1, defile 1, destroy 1; 8.

Peter says the same.

*2Pe 2:12 But these, as natural brute beasts (ἄλογα ζῶα), made (being gendered [born]) to be taken (εις ἄλωσιν, for capture) and destroyed (destruction), speak evil of the things that they understand not; and shall utterly perish in their own corruption ...*

*corruption*, καταφθαρησονται, 3pl. fut. pass. of the verb καταφθείρω, kat-af-thi'-ro, κατά after, down, as + φθείρω to corrupt, destroy, defile; καταφθείρω, to corrupt 1, utterly perish 1.

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These false teachers, false professors, which are ungodly men and women, are led only by their natural senses, as wild beasts, made for capture and destruction, are led by their natural instinct, so that they not only corrupt themselves, but also perish in that corruption.

10 οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται ἐν τούτοις φθείρονται

### The Three-fold Woe of the Ungodly

**11 Woe unto                      them!                      for they have gone in the way of Cain,**  
(ungodly, wicked false teachers  
of both men and women)

*woe*, οὐαί, oo-ah'-ee, a primary exclamation of grief; **interj.**; tss. *woe* 41, *alas* 6; 47. Matthew and Revelation both have the Greek οὐαί, 14. Matthew, the English *woe* (14); Revelation *woe* (8), *alas* (6). **An expression for those which shall receive ruinous trouble, and an incomparable calamity.**

*have gone*, ἐπορεύθησαν, 3pl. aor. of the verb πορεύομαι, *por-yoo'-om-amai*, tss. *to -go* 117, *depart* 11, *walk* 9, *go (one's) way* 8, *misc* 9; 154.

Cain was a liar:

*Ge 4:9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I KNOW NOT: Am I my brother's keeper?*

Cain was a murderer:

*1Jo 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

*Gen.4.8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that CAIN ROSE UP AGAINST ABEL HIS BROTHER, AND SLEW HIM.*

Cain was a wicked man and hated his brother:

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*1Jo 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because HIS OWN WORKS WERE EVIL, and his brother's righteous.*

...

*15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

**and ran greedily after the error of Balaam for reward,**  
(they)

*ran greedily after, ἐξεχύθησαν, 3pl. aor. pass. of the verb, ἐκχέω, ek-kheh'-o or (by variation) ἐκχύνω, ek-khoo'-no, ἐκ of, from, out, out of + χέω or χύω, to pour (not in the NT), B-D-A-G, Job 29.6; 38.38, tss. moistened, flowed; ἐκχέω, KJV, tss. to shed, to spill, to gush out, to pour out, to shed abroad, to run greedily after; see also LXX, tss. Ge.9.6, that sheds; Ge.37.22, shed; Ge.38.9, spilled; Ex.4.9, pour; Ex.29.12, shalt pour out; Ex.30.18, shalt pour forth, etc.*

The false prophet, Balaam, was *hired* to prophecy against the nation of Israel.

*Nu 31:16, Behold, these (the Midianite women used by the false prophet Balaam) caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor ...*

*Due.23.4, because they HIRED against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee;*

*Ne.13.2, but HIRED Balaam against them (the Israelites), that he should curse them ...)* One of the marks of a false prophet is the success with which they are attended. **Their doctrine pays well.**

*Re 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, TO EAT THINGS SACRIFICED UNTO IDOLS, AND TO COMMIT FORNICATION.*



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*himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?*

*10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?*

The LORD took Core and his fellow rebels straight to the pit.

*Nu.16.32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.*

*33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.*

And so it is certain that the ungodly shall go down live into that same pit. Jude writes of these as if they are already taken into hell's fiery pit.

11 οὐαὶ αὐτοῖς ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο

The kind of people these are:

**12 *These are spots in your feasts of charity, when they feast with you,***

– loves –

*spots*, of the noun σπιλάς, only this once in the NT.; LXX, Wis.15.4 *spotted*. Many define this as *a rock or crag against which the sea dashes*, but the LXX usage translates this as it is here in Jude, *a spot*.

*feasts of charity*, ἀγάπαις, dat. pl. of the noun ἀγάπη, *ag-ah'-pay*, tss. to love 86, charity 27, dear 1, feast of charity 1, etc.

*when ... feast with*, συνευωχούμενοι, nom. pl. masc. part. pres. of the verb συνευωχέω, *soon-yoo-o-kheh'-o*, σύν with, together + εὖ well, good + ἔχω to have, possess; συνευωχέω, tss. *to feast with* (2Pe.2.13; Jude 12).

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*2Pe 2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;*

The noun *charity*, in the phrase *feasts of charity*, is translated from a single Greek noun, ἀγάπη, which is translated *love*. But being plural it would be translated *loves*. See the word *feasts* in the phrase *feasts of charity*. You see that it is italicized, so that you know it is a supplied sense. This sense is borrowed from the clause which follows, *when they feast with you*. So, these ungodly ones partake with the saints in their *feasts of love*. It seems that these feasts encompass all the times when the saints *feed* themselves upon the things of Christ. It is during these *feasts of love* that the wicked *feed themselves* ...

***feeding themselves without fear: clouds [they are] without water, carried about***  
– waterless, dry clouds borne about –

***of winds;***

– –

*feeding*, ποιμαίνοντες, nom. pl. masc. part. pres. of the verb ποιμαίνω, tss. to feed 6, rule 4, feed cattle 1; 11.

*without water*, ἄνυδρος, *an'-oo-dros*, adj. tss. dry 2 (Mt.12.43; Lk.11.24), without water 2 (2Pe.2.17; Jude12); 4.

*2Pe.2.17 These are WELLS WITHOUT WATER, CLOUDS THAT ARE CARRIED WITH A TEMPEST ...* (we'll finish reading this at v.13) One would hope for water at the sight of cloud or when approaching to a well, but that hope fails ... there is none. From the ungodly there is no hope of any good.

***carried about of winds*** – signifies unstable souls.

*2Pe 2:14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children ...*



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*without fruit*, ἄκαρπος, *ak'-ar-pos*, adj. tss. *unfruitful* (**Mt.13.22**; **Mk.4.19**; 1Co.14.14; Eph.5.11; Tit.3.14; 2Pe.1.8), *without fruit* (Jude 12)

### ***plucked up by the roots;***

*plucked up*, ἐκριζωθέντα, nom. pl. neut. part. aor. pass. of the verb ἐκριζόω, ek-rid-zo'-o, ἐκ from, of, out, out of + ρίζόω to root; ἐκριζόω, tss. to root up 2, pluck up by the root 2; 4.

Note these are the reprobate, the unelect, the unredeemed of God by Jesus Christ.

*Mt.13.24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:*

*25 But while men slept, HIS ENEMY CAME AND SOWED TARES AMONG THE WHEAT, and went his way.*

*26 But when the blade was sprung up, and brought forth fruit, THEN APPEARED THE TARES ALSO.*

*27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? FROM WHENCE THEN HATH IT TARES?*

*28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?*

*29 But he said, Nay; lest while ye gather up the tares, ye ROOT UP (ἐκριζόω) also the wheat with them.*

*30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

***twice dead*** – This might be what occasioned the maxim, ‘Born once, die twice; born twice die once.’ In other words, if a person only experiences a natural birth, then he shall die twice. He dies in sins, and he shall die the second death, eternal separation from God in everlasting punishment.

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*Re 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death*

But if he is born twice, obviously a natural and spiritual birth, then the only death he experiences is the temporary separation of the soul from the body. He shall not see the *second death*.

*Joh 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.*

*Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Notice Jude, and his doctrine is the same as Paul's concerning election and reprobation, they have no pretenses concerning such ungodly people, whoever they might be. Brethren, this is not a gray issue. This is very black and white. There are some that prove beforehand that they are not the elect of God, just as there are others that prove beforehand that they are the elect of God. Of such reprobates steer clear of them, otherwise there will be only confusion, discouragement, and in the end hurt. Your faith will suffer for it. Leave these people alone!

These are those which God has not chosen before the foundation of the world unto salvation. Jude says that these folks (someone's son, someone's father, someone's uncle, someone's grandfather, someone's grandmother, aunt, niece, nephew ... shall never come to faith in Christ. Believe God on this matter. Let the word of God settle this matter for us. Faith proves God's election of grace. It does not cause it. These ungodly souls continue down the path to eternal perdition as certainly as Judas Iscariot did, unchanged, unrepented to the day of his deaths. Remember these:

The Peoples Temple cult led by Jim Jones convinced his followers to leave California and come to Guyana, South America? This cult promoted social justice, racial equality, and a socialist utopia. Over

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900 people died on Nov. 18, 1978 in a mass murder-suicide. Jim Jones made it impossible for anyone to leave the cult and forced everyone to drink a cyanide Koolaid or injected them with the poison. One-third of the dead were children.

Remember the Branch Davidians of 1993. This was an offshoot of the Davidian 7<sup>th</sup> Day Adventist cult. David Koresh's heresy resulted in the death's of so many other unbelievers. Or,

The Heaven's Gate cult that resulted in the suicides of 40 souls. They thought their souls would board a spaceship that was supposedly trailing the Hale-Bopp comet.

The fruit they produce is corrupt, poisonous and harmful to ALL men, especially to the saints of God. There is no fruit of everlasting life. They are in fact *plucked up by the roots*. In the parable of a certain man that had a vineyard he came to a particular tree for three years and found no fruit on it. He decided that it should not be allowed to diminish the ground upon which it stands, so to cut it down. But the caretaker asked to be allowed to give it one more year, and after fertilizing and working the soil around the roots of the tree, that if it didn't produce fruit, then he would cut it down. (cf. Lk.13.6-9) Of course the parable is about the unbelief of the nation of Israel, but it has a good application here that can be made. There are particular trees that are as good as plucked up thoroughly by the roots and destroyed.

12 οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως ἑαυτοὺς ποιμαίνοντες νεφέλαι ἄνυδροι ὑπὸ ἀνέμων περιφερόμεναι· δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα

### **13 *Raging waves of the sea, foaming out their own shame; wandering stars,***

*raging*, ἄγριος, *ag'-ree-os*, adj. tss. wild (honey) 2, raging (waves) 1; 3.

*waves*, κύμα, *koo'-mah*, noun always tss. with the English *wave*, which is always with reference to waters of the sea.

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*sea*, θάλασσα, *thal'-as-sah*, always tss. with the English, *sea* 92.

*foaming out*, έπαφρίζοντα, nom. pl. neut. part. pres. of the verb έπαφρίζω, *ep-af-rid'-zo*, επί upon, on, among + άφρίζω (verb) *to foam*, άφρός (noun) *foameth* (with foam); έπαφρίζω, tss. to foam out 1.

*wandering*, πλανήται, *plan-ay'-tai*, nom. pl. of the noun πλανήτης, a noun only this once in the NT, tss. wandering 1. From this we have the English planet.

*stars*, άστέρες, nom. pl. of the noun άστήρ *aster as-tare'*, always tss. with the English *star* 24.

***raging waves of the sea*** – Symbolically, sea refers to the masses of humanity. This is the filth that bubbles up to the top as the scum of the whole earth.

*Isa 60:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea (Gentiles) shall be converted unto thee, the forces of the Gentiles shall come unto thee.*

*Re 13:1 And I stood upon the sand of the sea (a term used to describe a great multitude), and saw a beast rise up out of the sea (the whole mass of humanity), having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

And the raging of the sea would refer to the wicked of this massive sea.

*Isa 57:20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.*

And these boil forth with their shame.



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is Master over all, and our Lord Jesus Christ. While they ought to be ashamed of themselves, they are not. While they ought to tremble with fear they dare to continue in their unparalleled arrogance against God and His word. But their judgment is sure and certain. Just a little while longer and the Lord will purge His kingdom of the godless leeches.

13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἐαυτῶν αἰσχύνας ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται