

Jude 12: “These same false teachers are hidden reefs under the ocean (They are destructive to the gullible and those with no Bible Doctrine in their souls), shamelessly feasting together with you (Those you thought spiritual leaders, but who are really trying to shipwreck you), in your love feasts (Social life) without fear, shepherding themselves, waterless clouds (No Bible Doctrine) they are carried away by the winds (They move from one group, one person to another building cliques and destroying spiritual lives),” (EXT)

Back to our third metaphor which reads like this, verse 12c. “... are autumn trees without fruit, doubly dead, uprooted.”

The person we are describing in verse 12c has never expressed faith in Christ and, without faith alone in Christ alone, there can be no fruit.

The “dead tree” can never communicate doctrinal principles to believers to metabolize. That's why they are false teachers. That's part of the metaphor.

A believer cannot produce fruit by following a dead tree that cannot produce the fruit of divine good. That's what fruit is. It's the production of divine good.

But the major production of divine good (“fruit”), the late autumn for a believer, is when that believer is growing to spiritual maturity and has a maturing spiritual life. That's when the production is the heaviest. That's when the divine good is being produced consistently.

So the false teacher produces no divine good for himself, only human good.

He is incapable of divine good, which is the objective of the mature spiritual life for a believer in the Lord Jesus Christ. That is the living tree producing fruit from that mature spiritual life.

So divine good is based on something that the “dead tree” can never do. It's based on metabolizing Bible doctrine, the filling of the Holy Spirit, and the application of that doctrine.

The false teacher can never do this because they are twice dead. The false teacher is spiritually dead and when the false teacher passes from this life, then that second death will kick in and they will be judged.

1. It's divine good. You are capable of producing divine good and the "dead tree" is incapable of producing any divine good only human good.

Remember that divine good has intrinsic and eternal value. That's what real fruit is.

2. Only the fruit of divine good is acceptable to the perfect standards of God. What are the perfect standards of God? Metabolized Bible doctrine in the soul, the filling of the Holy Spirit, and application of Bible doctrine to life and circumstances.

3. For producing divine good, the believer receives recognition and reward from God in heaven (1 Corinthians 3:11). That's what happens at the judgment seat of Christ. You are rewarded for your "deeds." In other words, what you produce by way of divine good.

4. Divine good production in this life glorifies God. It is the production expected of you as a believer in Jesus Christ and it has eternal repercussions. That's bearing fruit.

5. Production of divine good is the opposite of the unproductive reversionist who is going to arrive in heaven and look around and say, well, where's my reward?

6. The production of divine good is every believer's part in resolving the angelic conflict (Romans 12:21). So, the production of divine good has everything to do with your success in the angelic conflict.

7. Grace orientation is the foundation for producing divine good. Otherwise, the production of any good has nothing to do with the grace of God. It has everything to do with what you are doing for yourself. Production of divine good and grace go hand in hand.

8. Also, the production of divine good is a sign of stability. It's the result of bearing fruit. If you are bearing fruit, it doesn't prove you are saved, but it does prove you have a productive spiritual life, a stable spiritual life, a growing spiritual life.

Divine good has a lot to do with you as a living tree producing fruit. You are spiritually alive at the moment of salvation. Now you go from being spiritually

alive to late autumn (spiritual maturity) when you should be producing the most fruit.

Our corrected translation of Jude 12: “

“These same false teachers are hidden reefs under the ocean (They are destructive to the gullible and those with no Bible Doctrine in their souls), shamelessly feasting together with you (Those you thought spiritual leaders, but who are really trying to shipwreck you), in your love feasts (Social life) without fear, shepherding themselves, waterless clouds (No Bible doctrine) they are carried away by the winds (They move from one group, one person to another building cliques and destroying spiritual lives), late autumn trees without fruit (No divine good production.), doubly dead (Dying twice – once physically and once spiritually), uprooted.” (EXT)

Verse 13 describes the false teachers in terms of raging waves of the sea foaming up their own shame.

Jude 13: “Wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.”

I’m sure you are familiar with the destructive power of hurricanes, the flooding rains, and all of these images are brought to mind by this one simple metaphor, the power of wind and ocean, and that is a destructive false teacher.

1. False teachers can be viciously and visibly destructive.
2. Their very destructiveness in the church is their indictment. Sooner or later, their destructiveness becomes visible.
3. In their destructiveness of the spiritual lives, they can clearly be seen for what they are. They bring nothing but ruin, wreckage, and reversionism, which becomes obvious and visible. This concept of total destructive power is so well demonstrated by the power of the ocean.

This first metaphor in Jude 13 compares the false teachers to, “raging waves of the sea foaming up their own shame.”

The ocean is the greatest natural force in nature. None is more powerful and its capacity for unparalleled destruction is the ocean at its worst. Anyone who has borne the brunt of a violent ocean storm has a visual demonstration of that power and the possible destruction.

False teachers are the “raging waves of the sea” and are one of the greatest problems that the church can have. That is the metaphor we’re now studying.

The concept here of total destructive power is demonstrated by the first two words of verse 13.

There is a nominative plural noun modified by a nominative plural adjective. The noun, “κῶμα” – “*kýma*.” “*Kýma*” does mean waves, but it's a particular type of wave.

It is an ocean wave. Ocean waves are pure sea power. They're visible sea power. They're generated by wind over water and the stronger the wind, the bigger the wave.

Many times, waves that hit shores come from thousands of miles away. Wind with a big storm, blowing across the surface of the water.

Wind is what generates waves. They can be very gentle as they approach a coastline, breaking easily over a reef or a sandbar.

But waves can get much, much larger, even though the destructive power of a wave is often on the coastline. These larger waves, while not threatening destruction to a coastline, a beach, or a structure, certainly fit the definition of verse 13.

The wave in verse 13 is described by the Greek word, the Greek adjective, “ἄγριος” – “*ágríos*” and it means “wild,” “fierce,” “savage,” or “untamed.” It's translated here “raging,” which is not bad.

These are waves that have incredible, terrible potential to destroy anything in their path, especially on land. These are storm waves that crash into a coastline with incredible destructive power.

False teachers then are described as raging waves because believers become wrecked houses. They become eroded souls. Their thinking is inundated with human viewpoint debris.

Waves that are that destructive (like in a hurricane) bring all sorts of things with them. They bring trees, they bring logs, they bring sand, mud, etc. And they deposit it somewhere on the beach or further inland.

That's exactly what happens with false teachers. With them comes all the flotsam that destroys the spiritual life. So, these waves, these false teachers leave only reversionists in their wake.

False doctrine is destructive. False doctrine does not like truth. But in their destructiveness, they can be clearly seen for what they are. That's the warning that Jude gives us with this illustration.

So those of you who know believers who have left the spiritual life behind, who have renounced doctrine, who have said doctrine doesn't work, doctrine, doctrine, doctrine, doctrine, what a waste of time, it's boring, I want emotion.

All of that is destructive. It goes on in the illustration to further describe these false teaching waves of destruction.

He continues the metaphor of destruction using the ocean.

Isaiah 57:20: “But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.” (NASB)

“But the wicked,” which could certainly include the false teachers of Jude 13, that is the same image as the raging sea of verse 13.

When a large ocean wave breaks, the sound is not quiet and its waters toss up refuse, sand, and debris of all types. It foams up on shore.

Our word for “foam” in Jude 13 is the present active participle of the verb “ἐπαφρίζω” – “*epaphrízō*” and it means “foam.” It is a “foaming wave.”

The “foam” versus the actual wave. A “foaming wave” is a breaking wave, and a breaking wave is the moment of its greatest power.

Once a wave breaks, it leaves all manner of wreckage and rubble that has to be cleaned up. So, when the raging sea waves recede from the land, what they leave behind is their legacy.

And to those who see it or experience it, what the waves have done is a terrible shame. What the waves do is the accusative plural noun “αἰσχύνῃ” – “*aischýnē*” and it means “shame” or “disgrace.”

Storm waves leave a massive destruction on the shore and to their “shame,” so do false teachers. They leave behind the destruction of falsehood to their shame. Their legacy is anti-authority, greed, mental attitude sins, and soul destruction.

We have studied this in the other metaphors we have covered in Jude. The false teachers and their actions are a disgrace.

So, after the false teacher has gone, after the foam has receded, what's left? The wreckage that a storm causes.

Now Jude gives us a second metaphor in verse 13b. It's actually the fifth of the string of metaphors in verses 12 and 13.

Once again, he describes the false teachers but this time, instead of “raging waves,” he calls them “stars.” He says, they are “wandering stars for whom is reserved the blackness of darkness forever.”

Like the waves of the sea, they represent judgment, and the judgment here is on the false teachers.

This phrase about “wandering stars” has the same tone as the perishing of those who took part in the Korah Rebellion.

The earth swallowed them up, the others were burnt up by fire. Judgment is the theme of this particular metaphor, and it has the same wording as Jude 6.

**Jude 6: “And angels who did not maintain their own domain (keep their first estate), but abandoned their own place of residence, Jesus Christ has kept in eternal chains of darkness for the judgement of the great day (Great White Throne).” (EXT)**

Like “eternal chains of darkness,” the “blackness of darkness” is an ominous description of judgment.

So, Jude finishes up this string of metaphors describing false teachers with their judgment.

The first words of this phrase in verse 13b is deceptive. We don't think again of stars in terms of darkness or blackness. Stars shine. They aren't black.

The metaphor is not about the way they shine. It's about their path in the heavens. It's about the way that they move, whether the path is stable and unchanging or erratic and wandering. That's the metaphor.

Stars here is the nominative plural of the noun, “ἀστήρ” – “*astér*,” from which we get the English word astronomy or astronaut.

Modifying “*astér*” or “stars” here is the adjective “πλάνος” – “*plános*,” and it means “a wanderer” or “a roamer.”

“*Plános*,” is often translated “planets,” like Jupiter or Mars. But that’s not the idea here because planets are predictable in their movements. Not so the roaming star.

The two together mean “roaming or wandering stars” but in this context they are best understood to be “meteors.” Here today, gone tomorrow.

A flash of light and you never know where a meteor is going to appear or which way it's going to go or what will happen to it.

“Meteors” are a perfect example of the false teachers. False teachers make craters in the church they hit.

Our last metaphor shows that the false teachers will never come out unscathed for their falsehoods, for their attacks on the churches.

Jude 13b is a description of judgment on these unbelieving parasites in the church. Judgment that is coming to them.

They have a reservation in the “blackness of darkness forever.” It doesn't get any more ominous than that.

I'm not just talking about money. Worse, they cheat believers of doctrine and spiritual growth and that is a heinous crime.

Please understand that every false teacher is not an unbeliever. To the contrary, many are believers.

The judgment of Jude 13b is reserved for unbelievers and, specifically, Jude is addressing the false teachers who are attacking those churches that his epistle is addressing.

This is something that should be a very clear warning to these people. The “blackness of darkness forever.”

You know, believing pastors and evangelists today are teaching false doctrine or no doctrine.

They don't know what's false and what's true. They don't know what the spiritual life is. They don't understand what God has provided for them to live the Christian life. They don't understand what their objective is in the Christian life.

For unbelievers who attack and disrupt and mislead churches, there is ultimately what Jude calls the “blackness of darkness forever.”

However, before Jude reveals the meaning of this final end, he gives another description of these false teachers that fall under the black judgment.

Planets are very predictable in their movements. They stay in a fixed orbit around a Sun, and they rotate normally, such that days and nights are exactly the same depending upon the season. Days and nights depend on a normal rotation and they can be calculated exactly.

But “*plános*” in this metaphor are not predictable. They are wanderers. They are roamers. They move in very unpredictable ways. So, roaming or wandering stars in this context is best understood as “meteors.”

The false teachers that Jude is describing are part of his stars of darkness. The false teachers serve Satan as purveyors of his cosmic system with their false doctrine.



The false teacher, the wandering star, is useless for any real spiritual illumination. And any believer dumb enough to follow the wandering star, like some fooled sailor, will be led to the rocks of reversionism.

They will become just like the erratic flash meteors that suddenly disappear. Their spiritual life will disappear. They will have no direction and no impact for Christ.

You will have a burned-out spiritual life and you will simply be desolate holes left by Satan's meteors.

Bible doctrine that brought so much light to this country is leaving. It's a "meteor" (false teachers). You need to simply keep growing and glowing in the light of Bible doctrine.

Jude 13: "Savage waves (False teachers who teach false doctrine. They are anti-authority) of the sea, splashing up like foam their own shame (They leave a trail of destruction in their wake); wandering comets (Here today gone tomorrow),"

Our next phrase is "for whom the black darkness has been reserved forever."

Now we're talking about the false teachers, and they have a place. That place is reserved in the "blackness of darkness forever."

What does "apposition" mean? It means:

A: a grammatical construction in which two or more usually adjacent words, phrases, or clauses (especially nouns or noun equivalents) that have the same referent stand in the same syntactical relation to the rest of a sentence (such as the poet and Burns in "a biography of the poet Burns").

B: the relation between such words, phrases, or clauses.<sup>1</sup>

"Darkness" is a genitive of "apposition." "Apposition" is words or phrases that are placed next to each other in order to qualify or further define each other.

In the example of Jude 13, the noun is in the genitive, which is "σκότος" – "skótos." So "skótos" is in the genitive, "darkness," and it is placed next to the

<sup>1</sup> Merriam-Webster Online Dictionary; "Apposition"

other noun, “ζόφος” – “*zóphos*,” and it’s in the nominative case and means “blackness.”

“*Zóphos*,” “blackness,” the definition of which is “gloom” of the nether regions; in other words, the place of hell.

“Darkness,” “*skótos*,” is also the gloom of a place and the double darkness emphasizes a characteristic of that place.

A very dark, foreboding, gloomy place. It is the place of final punishment.