

Title: **Dead Men Hanging (Part 6)**

Passage: **Jude 11-13**

Theme: **The Dreadful Estate of False Teachers as a Warning to the Church**

Number: **1213Ju11-13(9)**

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{Read Passage}

[i] I was quite disappointed with myself last week

I rrlly wanted 2 finish vv. 12-13 & we only covered v. 11. Wife reminded me that there was alot to cover in v. 11 & even noted that I didn't say too much about t/rebellion of Kora.

I don't know about you, but every time I see that phrase in v. 11 I can't help but think about a person in our congregation.

All I need to say is that her name is Kora. She joking asked me on Wed. if I was going to say anymore about “Kora's rebellion” & I said that I wasn't planning on it.

[ii] Then on Friday I got thinking about that name again (Kora)

Thot I'd look into t/background of t/name. Only used 1x in t/NT (here in Jude) where it refers to t/OT man by that name. The Gk. word used in t/NT doesn't seem to have any meaning beyond t/name.

However, in t/modern Gk. lang. t/fem. noun κορη has some inter. defn: “girl, maid, newly married w.” Also “a doll, puppet.” & “eyeball.”

Maybe there's a connection – I'm sure that when Jack met his future wife for t/first time his eyeballs sent a message to his brain telling him that she was quite a doll!

[iii] As far as names go: Kora is nice - but not very common

But, if t/name were stock and you invested in it back in 1977 you'd have done well. 3.5 decs ago name Kora was 10,400 most. pop. name. Risen steadily since & now ranks as 975th most pop. name 4/baby girls

[iv] As far as a boys name

Anglicized name Korah taken from the Heb. doesn't seem to appear on t/radar as far as pop. is concerned. While there are other Korah's in the OT, t/Heb. noun *qōrah* not only represents an OT rebel (he whom we read about in Jude 11), but may also carry t/meaning of “ice, icy, and baldness” (and I'm sure that words such as “rebellious, icy, and bald” have absolutely no connection to our own beloved Kora).

[v] All that to bring you back to v. 11

Where we see a connection to that 3rd element of v. 4 =>

ungodly [men] who turn the grace of our God into licentiousness

==>

II. Certain Men who are Rebels Against Grace (v. 11)

Grace as it re. to t/Gosp means that G forgives sin solely on t/basis of t/Person & Work of JC. That is a gift of grace received by faith apart from works.

Where there is tru faith (justification) there is also a desire to follow X in sanct. BUT

hist has been littrd w/those who claim to have faith but, as Jms says, “have no works”, they don't evidence a hunger for and pursuit of JC.

Their appetites and attitudes are worldly not spiritual.

"Free from the law, O happy condition; now I can go and live like perdition."

As here ==>

16 [follow] after their own lusts . . .

Jude gives 3 men from t/OT who serve as bad examples in that regard.

The false teachers of Jude's day were “Dead Men Hanging”. He goes back into t/OT for 3 examples of “Dead Men Hung”.

A. Another Threefold Example: Cain; Balaam; Korah

Jude uses 3 aorist tense verbs to describe these men (Aorist is a simple past-tense). Timeless truths / types.

3 aorist verbs: Gone; Abandoned; Perished.

Each verb is connected to a personal noun: Cain; Balaam; Korah.

Woe to them! For they have gone the way of Cain and for wages they have abandoned themselves to the error of Balaam and have perished in the rebellion of Kora.

1. Pursued the Path of Cain

Woe to them! For they have gone the way of Cain . . .

a. Chronologically – Cain comes first in the OT and Jude lists him first here

Genesis 4:2b–8 (NIV)

2b Now Abel kept flocks, and Cain worked the soil. 3 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. 4 And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, 5 but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast. 6 Then the LORD said to Cain, “Why are you angry? Why is your face downcast? 7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but

you must rule over it.” 8 Now Cain said to his brother Abel, “Let’s go out to the field.” While they were in the field, Cain attacked his brother Abel and killed him.

Cain commits t/first murder in recorded history. Furthermore, his name becomes assoc. w/selfishness, envy, and hatred.

1 John 3 11 For this is the message which you have heard from the beginning, that we should love one another; 12 not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother’s were righteous. 15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

1. Pursued the Path of Cain

... they have gone the way of Cain ...

Selfish/Self-serving/Self-promoting/Self-Centered/Filled w/Self-Love.

2. Participated in Balaam's Idolatry

... they have abandoned themselves to the error of Balaam ...

B. was an hist. indiv. who stands as an OT type for all false prophets.

a. Numbers 22 we are introduced to Balaam - a prophet for hire

Balaam is employed by a paranoid Moabite King, Balak, to curse t/people of Israel whom he fears.

3x t/King sets up a scenario whereby Balaam can curse Israel, but each time Balaam blesses them instead.

We read in Numbers 31 that t/Jews later executed Balaam. Why execute a man who blesses you?

Balaam's heart was evil. When he couldn't curse Israel, he counseled with Balak to destroy them by means of forbidden intermarriage with pagan women.

For the sake of money, he led the Israelites into cultic prostitution with the Midianites.

Balaam has no interest in t/matter. It's not as if he cares at all about t/Lord or his people, Isr. All Balaam cares about is t/\$\$

(o) Balaam joined the 2 foremost attributes of false teachers together: Greed // Immorality

Rev. 2 ==>

14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality.

2 Peter 2:5 forsaking the right way they have gone astray, having followed the way of Balaam . . . who loved the wages of unrighteousness,

2. Participated in Balaam's Idolatry

. . . for wages they have abandoned themselves to the error of Balaam . . .

Balaam is t/spiritual father of all who use God's people to gain money for themselves so that they can live immoral lives.

1. Pursued the Path of Cain

2. Participated in Balaam's Idolatry

Thirdly ==>

3. Perished Kora's Disobedience

and have perished in the rebellion of Kora.

a. As we noted in the introduction – not all Kora's are bad

In OT 11 Psalms are assoc. w/the name “Korah”. There are some other mostly obscure men in t/OT with that name as well.

b. Jude here is talking about the infamous Korah of Numbers 16

(1) Here we have a direct challenge to Moses' authority over Israel

NOW Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took action,² and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown. ³ And they assembled together against Moses and Aaron, and said to them, “You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?”

At an unident. time/place during Israel's desert wanderings, Korah, a Levite, along w/3 other men (Dathan and Abiram, both Reubenites) recruit 250 of the top leaders of Israel in an uprising against M. & A.

(a) Their discontent was driven by envy

Think about it – isn't that a truism? When your heart becomes restless & you start thinking that you deserve better isn't it usu. driven by comparisons?

You look at someone else who you think has it better (has what you want) & you say, “Hey, I deserve better!” & you put squeal to wheel in search of some grease.

i. We are prone to react this way all the time

In t/CH we see someone who is in a position of authority & we don't like that. We want t/recog. or we think we can do it better or we think that t/position of someone else somehow puts us down. We think that someone else is getting better treatment or that we're being neglected. Our envy turns into discontent.

CH leaders are prone to leave pulpits in search of a bigger more prominent position, thinking that they deserve more.

CH members are prone to leave CH's in search of a better scratch for their itches. All driven by discontent fueled by envy.

Marriages are prone to this, as well. One wife becomes envious of another woman whom she thinks has a more sympathetic husband.

A husband becomes discontented w/his wife as he looks w/envy at t/wife of another man whom he sees as his equal or inferior.

We all think we're above average so we all think we deserve more than t/next guy.

I liked my home until I saw someone else with one better.

I liked my job until I saw another guy making more money doing less.

Don't equate your worth to your possessions or your associations.

You will never be content if you think that your value as a person is tied to what you own or who you hang out with.

Or, if you're like me you associate your value to how you perform.
I fall into that hole all the time.

We'd do well to rest in t/contentment of Christ.

Philippians 4:11 . . . I have learned to be content in whatever circumstances I am.

Why? Because my contentment is NOT circumstance driven.

Here in Numbers 16 we have envious malcontents who think that Moses & Aaron ought not be leaders over all the people since, by virtue of Israel's being the LORD's covenant community, all t/people were capable. But it wasn't necessarily a matter of capability but appointment. God made t/appt. - he put those men in their positions for a reason.

How does Moses respond?

4 When Moses heard this, he fell on his face; 5 and he spoke to Korah and all his company, saying, "Tomorrow morning the LORD will show who is His, and who is holy, and will bring him near to Himself; even the one whom He will choose, He will bring near to Himself. 6 "Do this: take censers for yourselves, Korah and all your company, 7 and put fire in them, and lay incense upon them in the presence of the LORD tomorrow; and the man whom the LORD chooses shall be the one who is holy. You have gone far enough, you sons of Levi!"

You follow Moses & Aaron you find they spend a lot of time on their faces. In t/BON alone ==>

14:5 Then Moses and Aaron fell on their faces . . .

16:22 . . . they fell on their faces . . .

16:45 . . . Then they fell on their faces.

20:6 Then Moses and Aaron came in from the presence of the assembly to the doorway of the tent of meeting, and fell on their faces.

Sign of humility and dependance upon God. When we're challenged, do we fall on our faces before God or do we react out of t/flesh?

8 Then Moses said to Korah, “Hear now, you sons of Levi, 9 is it not enough for you that the God of Israel has separated you from the rest of the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister to them; 10 and that He has brought you near, Korah, and all your brothers, sons of Levi, with you? And are you seeking for the priesthood also? 11 “Therefore you and all your company are gathered together against the LORD; but as for Aaron, who is he that you grumble against him?”

IOW - *“You're a Levite; you're highly favored by God for having been selected from among all Israel to minister at the tabernacle. And ur not content w/that? You want t/priesthood as well? Reality is you're gathered against YHWH himself? He's t/one that by His sovereign pleasure has put each one into service as He desires.”*

Like t/HS who, in t/NT age, distrib. t/gifts/offices of t/CH as He wills

12 Then Moses sent a summons to Dathan and Abiram, the sons of Eliab; but they said, “We will not come up.13 “Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but you would also lord it over us?”

Note how they connect t/Leadership of Moses to circumstances. IOW – they don't attack his character. They can't really say anything about his doctrine. But they can look around and say, “We're not where we want to be and it's your fault.”

14 “Indeed, you have not brought us into a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Would you put out the eyes of these men? We will not come up!”

15 Then Moses became very angry and said to the LORD, “Do not regard their offering! I have not taken a single donkey from them, nor have I done harm to any of them.”

M. knew he was innocent of their charges. He wasn't in it for profit or prestige. He had not even taking so much as a donkey from them.

16 And Moses said to Korah, “You and all your company be present before the LORD tomorrow, both you and they along with Aaron.17 “And each of you take his firepan and put incense on it, and each of you bring his censer before the LORD, two hundred and fifty firepans; also you and Aaron shall each bring his firepan.”18 So they each took his own censer and put fire on it, and laid incense on it; and they stood at the doorway of the tent of meeting, with Moses and Aaron.19 Thus Korah assembled all the congregation against them at the doorway of the tent of meeting. And the glory of the LORD appeared to all the congregation.

20 Then the LORD spoke to Moses and Aaron, saying,21 “Separate yourselves from among this congregation, that I may consume them instantly.” 22 But they fell on their faces, and said, “O God, Thou God of the spirits of all flesh, when one man sins, wilt Thou be angry with the entire congregation?”

Sim. thing happened in chapter 14 where M&A pleaded w/God not to annihilate the whole nation for the sin of a few.

Note how M. refers to G. as [^]

Rare title - “God of the spirits of all mankind,” is found only 2x in OT (here & 27:16). Ref. to God’s omniscient understanding of all people.

23 Then the LORD spoke to Moses, saying,²⁴ “Speak to the congregation, saying, ‘Get back from around the dwellings of Korah, Dathan and Abiram.’”²⁵ Then Moses arose and went to Dathan and Abiram, with the elders of Israel following him,²⁶ and he spoke to the congregation, saying, “Depart now from the tents of these wicked men, and touch nothing that belongs to them, lest you be swept away in all their sin.”²⁷ So they got back from around the dwellings of Korah, Dathan and Abiram; and Dathan and Abiram came out and stood at the doorway of their tents, along with their wives and their sons and their little ones.²⁸ And Moses said, “By this you shall know that the LORD has sent me to do all these deeds; for this is not my doing. ²⁹ “If these men die the death of all men, or if they suffer the fate of all men, then the LORD has not sent me.³⁰ “But if the LORD brings about an entirely new thing and the ground opens its mouth and swallows them up with all that is theirs, and they descend alive into Sheol, then you will understand that these men have spurned the LORD.”

31 Then it came about as he finished speaking all these words, that the ground that was under them split open;³² and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah, with their possessions.³³ So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly.³⁴ And all Israel who were around them fled at their outcry, for they said, “The earth may swallow us up!”³⁵ Fire also came forth from the LORD and consumed the two hundred and fifty men who were offering the incense.

36 Then the LORD spoke to Moses, saying,³⁷ “Say to Eleazar, the son of Aaron the priest, that he shall take up the censers out of the midst of the blaze, for they are holy;

C. = small containers carried hot coals used in t/worship of t/tabern.

take up the censers out of the midst of the blaze, for they are holy; and you scatter the burning coals abroad. 38 “As for the censers of these men who have sinned at the cost of their lives, let them be made into hammered sheets for a plating of the altar, since they did present them before the LORD and they are holy; and they shall be for a sign to the sons of Israel.”³⁹ So Eleazar the priest took the bronze censers which the men who were burned had offered; and they hammered them out as a plating for the altar,⁴⁰ as a reminder to the sons of Israel that no layman who is not of the descendants of Aaron should come near to burn incense before the LORD; that he might not become like Korah and his company—just as the LORD had spoken to him through Moses.

250+ censers holy things in t/hands of dirty men hammered into sheets of bronze which would overlay the altar as a continual reminder of what had happened that day.

How forgetful sinful men can be . . .

41 But on the next day all the congregation of the sons of Israel grumbled against Moses and Aaron, saying, “You are the ones who have caused the death of the LORD’S people.” Some ppl. nvr learn.

G. sends a plague killing 14,700. , Moses intervenes, Aaron makes atonement for the congregation, ending t/grisly account.

What do we make of this?

As for t/account in Numbers . . .

1. Depravity runs deep
2. Beware of bitterness and envy
3. God's patience has limits
4. Learn from the examples given to us (OT)
5. Be thankful for the Holy Spirit of the New Covt.

As it relates to Jude

II. Certain Men who are Rebels Against Grace (v. 11)

1. Pursued the Path of Cain

2. Participated in Balaam's Idolatry

3. Perished Kora's Disobedience

Like Korah and those who conspired w/him, false teachers reject rightful authority. They do so because they are the ones who want it. Result ==> they will perish just like the rebels of Numbers 16.

Judgment. Why Jude doesn't follow chron. here. Chron. Kora would come before Balaam. Jude lists Kora's rebellion last – and he does so to emphasize judgment.

III. Certain Men who Have Infiltrated the Church (vv. 12-13)

Remember how we've outlined this passage. It all starts with v. 4 ==>
For certain men have slipped in, those whose judgment was written about long ago, ungodly [men] who turn the grace of our God into licentiousness and deny our only Master and Lord, JC.

- 1) certain men have slipped in [in t/CH],
- 2) [their] judgment was written about long ago,
- 3) ungodly [men] who turn the grace of our God into licentiousness
- 4) and deny our only Master and Lord, Jesus Christ

Verse 4 is a preview of what follows in verses 5-16 ==>

I. Certain Men who Face a Certain Judgment (vv. 5-10)

II. Certain Men who are Rebels Against Grace (v. 11)

III. Certain Men who Have Infiltrated the Church (vv. 12-13)

IV. Certain Men who Deny the Lord with their Lives (vv. 14-16)

III. Certain Men who Have Infiltrated the Church (vv. 12-13)

For certain men have slipped in,

Jude follows up his threefold example in v. 11 with -

A. Fivefold Description:

5-fold description of false teachers who have infiltrated t/CH.

These are those who are reefs in your love [feasts] when they feast with you without fear, caring for themselves; clouds without water, carried away by winds, autumn trees without fruit, twice dead, uprooted; wild waves of the sea, casting up their own shame like foam, wandering stars for whom the black darkness has been reserved forever.

1. Hidden reefs (12)

These are those who are reefs in your love [feasts] when they feast with you . . .

a. Here we find some differences in translation

Some translations = “reefs” (and add adj. - hidden / dangerous)

Some translations = “spots” or “blemishes”

(1) σπιλος = rock, reef, spot, stain (here it's plural)

ATR – “old word for rocks in the sea.”

Rare word, only found here in t/NT. Also a word that goes in 2 diff. but not unrelated directions.

1. “Blot,” “blemish,” “spot” (cf. v. 23, were t/verb form=“to defile”).
2. Also refer to half-submerged rocks, or coral “reefs,” which can easily cause shipwrecks.

(1) They are like dirty spots that defile you as you eat your fellowship meals together.

(2) They are like coral reefs (or, half-submerged rocks) that cause disharmony as you eat your meals together. [UBS]

May be that t/nuance is intentional. IOW – Jude knows that this word carries t/connotation of dirt/defilement & dangerous reefs.

False teachers [^]

1 Timothy 1:19 **keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.**

In 2 Peter 2:13 Peter calls them: **stains and blemishes, reveling in their deceptions, as they carouse with you,**

b. Note the context here ==>

These are those who are reefs in your love [feasts] when they feast with you . . .

(1) Why is this important?

There is no more intimate time in t/life of t/CH than t/Love feast or t/celebration of the Lord's Table.

(a) Think of the Ultimate Apostate: Judas Iscariot

Matthew 26:23 **And He answered and said, “He who dipped his hand with Me in the bowl is the one who will betray Me.”**

Mark 14:18 **And as they were reclining at the table and eating, Jesus said, “Truly I say to you that one of you will betray Me—one who is eating with Me.”**

1 of t/things that made Judas' betrayal so heinous was that it was revealed & put in motion right in t/middle of t/Passover Meal.

i. Connection?

These are those who are reefs in your love [feasts] when they feast with you . . .

The love feast which was connected w/the Lord's Table. May be that they ate a common meal that was consummated with a Passover celebration. We do something similar, only in reverse order.

Point is – this is an intimate time (intimate time w/Lord & ea. other).

Think about how that applies to us. 1st Sunday of ea. month we conclude our worship service by celebration t/Lord's Table (we join community with individuality). We follow that w/our Agape Meal (love feast) where we join individuality w/community). Fellowship / Love / Intimacy.

True F/L/I (worship) can only be found in truth / Gospel.

Problem is, the false teachers know nothing of truth.

(b) So they enter in “without fear”

. . . they feast with you without fear,

Like Judas who w/o fear walked out on a passover meal to betray t/Lord, these false teachers are involved in t/most intimate times of fellowship w/t CH in order to lead others astray.

Not always easily seen. “Hidden reefs” part.

...caring for themselves;

They turn Phil. 2 on its head!

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself;⁴ do not merely look out for your own personal interests, but also for the interests of others.⁵ Have this attitude in yourselves which was also in Christ Jesus,

Corinth where they were serving themselves during the time of the Lord's Table).

1 Cor. 11:20–22 **20** Therefore when you meet together, it is not to eat the Lord's Supper,²¹ for in your eating each one takes his own supper first; and one is hungry and another is drunk.²² What! Do you not have houses in which to eat and drink? Or do you despise the church of God, and shame those who have nothing?

Utterly selfish.

Could be transl.

...feeding only themselves;

Which echoes Ezek. 34:2

... ‘Thus says the Lord GOD, “Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock?”

Next 2 descriptions ==>

2/3. Waterless clouds; Fruitless trees

stand together. All of t/desc. that remain (2-5) come from nature.

First of which is ==>

a. Waterless Clouds

... **clouds without water, carried away by winds,**

(1) Quite Vivid for these 1st c. Readers

Palestine wasn't alone in relying on rain. We're talking about an agrarian culture.

Even today, if you live somewhere like t/midwest or t/southwest you anticipate rain. When my parents moved from NY to AZ when I was a child I remember our new neighbors telling us how excited people get when it rains.

During times of drought people constantly look to the sky. Can imagine what it would be like to see clouds forming, coming overhead and watching while t/winds carry them away. Prom. rain, del. nothing

Proverbs 25:14 **Like clouds and wind without rain is a man who boasts of his gifts falsely.**

Rain and agricul. closely related ==>

b. Fruitless Trees

... **autumn trees without fruit** ...

Here we are in autumn – late in t/season – and t/trees that promised fruit still haven't borne any. Hope for any fruitfulness is past.

... twice dead, uprooted ...

What a picture! Dead in that they were fruitless; dead in that they had subsequently become uprooted, tilting over, falling down, left to rot.

c. Image is of someone who promises much and delivers nothing

This is a heretic on TV. He (she) may draw large crowds & have an international ministry. They promise much. Support my ministry, send me a check. Call in w/ur cc #. And you'll be blessed. Give to G. and it's a down payment on your own prosperity. Joke that never has a punchline. They rob from t/poor to make themselves rich.

Verse 13 ==>

4. Wild Waves

wild waves of the sea, casting up their own shame like foam,

Grimy foam that coats a shore, leaving a filthy residue of shame behind.

“The wicked are like the tossing sea, which cannot rest, whose waves cast up mire and mud” (Isa 57:20).

The last illustration comes from the realm of space ==>

5. Wandering Stars

... wandering stars (or planets) ... Get t/picture?

B. Turn over to 2 Peter 2 ...

1. They drink deeply at the well of sin (10a)

And especially those who indulge the flesh in its corrupt desires...

This describes men who are gluttons at the table of sin.

Secondly (also in v. 10) ==>

2. They despise authority (10b)

indulge the flesh in its corrupt desires AND DESPISE AUTHORITY...

T/word is in t/singular which imply that they specifically despised t/authority of God.

3. They are both arrogant and ignorant (10c-13a)

That's a deadly combination [^]

...they do not tremble when they speak out against the glorious ones. We've argued that these are fallen angels or demons.

4. They are like unreasoning animals in their ignorance (12)

But these, like unreasoning animals, born as creatures of instinct to be captured and destroyed, reviling in their ignorance, will also be destroyed in their corruption.

5. They sin in broad daylight (13a)

They ==> . . . **consider it a pleasure to indulge [themselves] in the daytime.** Result ==> . . . **suffering wrong as the wages of wickedness.** . . . Another way of saying what Paul does in Romans 6: **"The wages of sin is death."**

6. They are con-men in the fellowship of the saints (13b)

They are stains and blemishes . . .

Terms used to refer to physical defects, scabs, disease. They were like malignant sores in t/CH.

. . . .reveling in their deceptions as they feast with you.

Con-men in the fellowship of t/saints who intrude upon 1 of t/most intimate of gatherings in t/CH - Love feast.

7. They are driven by unlawful desires (14a)

having eyes full of adultery and that never cease from sin . . .

Lit. "Having eyes full of an adulteress." Very descriptive!

8. They are greedy (14b-16)

. . . having a heart trained in greed.

They are "experts in greed" as one transl. renders it.

Illustrated ==>

Forsaking the right way they have gone astray, having followed the way of Balaam, the [son] of Basor, who loved the wages of unrighteousness.

9. They are filled with empty boasting (17-18)

These are springs without water . . .

Jude 12 = clouds without water

. . . . and mists driven by a storm . . .

Prob. referring to clouds that look like they will deliver rain, but don't.

They promise something new, fresh, but deliver nothing. They are charlatans.

. . . . for whom the deep gloom of darkness has been reserved.

Judgment – here t/words of Peter join together w/those of Jude.

wandering stars, for whom the black darkness has been reserved forever.

3x in t/book of Matt. Jesus referred to t/final destiny of t/wicked as a place of "outer darkness" (8:12, 22:13, 25:30).

Judgment has been "reserved" (τηρῶ = to guard, keep, reserve).

Same word used in 1 Peter 1:4 ==>

. . . inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you,

What a contrast!

Everyone has reservations. Where are yours? Do you know? Do you have an inheritance reserved in heaven? Are you facing total bankruptcy in a place of outer darkness?