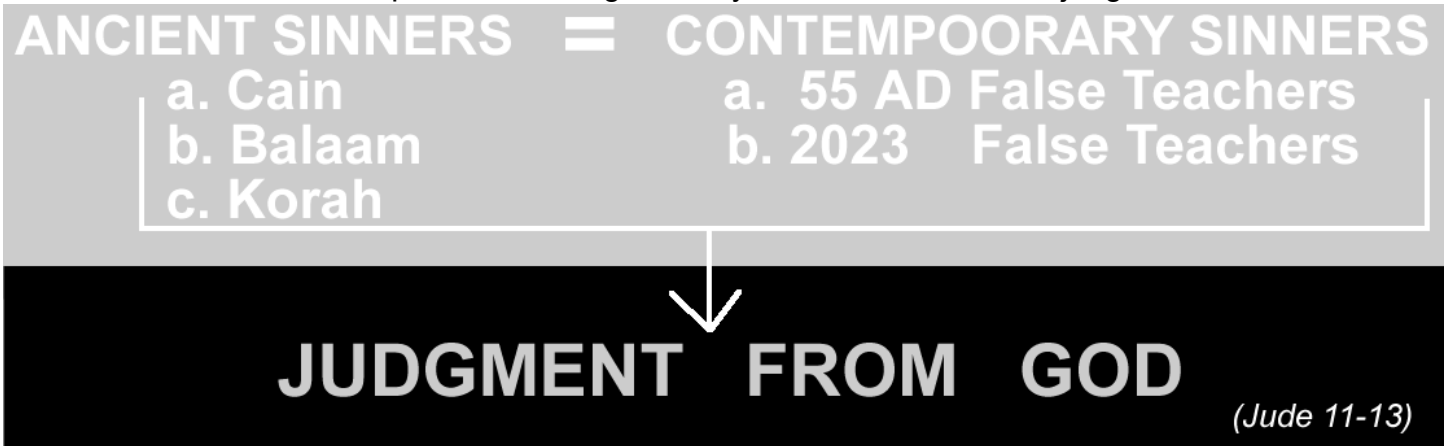


# Jude 12-13

Jude 11-13 – ***“Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam’s error and perished in Korah’s rebellion. These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.”***

1. Jude 11-13 is a “Woe to them!” judgment
  - a. Opens with “Woe to them”
  - b. Ends with “for whom the gloom of utter darkness has been reserved forever.”
2. Those for who the “Woe” judgment is pronounced are described:
  - a. By Old Testament examples:
    - i. Cain . . . **“the way of Cain”**
      1. Murder (Genesis 4)
      2. Self-love (Philo)
      3. Envy, jealousy (1 Clement)
      4. Anger, rage (Wisdom 9)
      5. Indulgence in bodily pleasure and vice (Josephus)
      6. Instructor of sin to others (Josephus)
      7. Abel lived for the unseen; Cain lived for the now
      8. Pattern:
        - a. First, chose evil (poor sacrifice)
        - b. Second, God spoke to him for repentance and change (Gn. 4:6-8)
        - c. Third, chose evil, again (murdered brother) - ignored God’s call, grace
    - ii. Balaam. . . **“Balaam’s error”**
      1. Material, financial gain
      2. Compromised God’s people
      3. Pattern:
        - a. First, considered evil gain
        - b. Second, God said no several times along with warnings and the Word of God
        - c. Third, continued to return to consider evil gain over and over
        - d. Fourth, eventually compromised
      4. Revelation 2:14 – Jesus says church of Pergamum, “I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality.”
      5. The false teachers of Jude in 55 AD may have been traveling speakers, teachers, prophets like Balaam that were in their positions for financial gain. They were deceived by a false “gospel” and proceeded to teach others the same deception for the sake of money.
        - a. 24,000 people of God died as a result of Balaam’s error
    - iii. Korah . . . **“Korah’s rebellion”**
      1. Unsatisfied with their God given position

2. Envious of God's chosen leadership and hierarchy
  3. Distorted God's system of worship, priesthood, sacrifice, prayer and revealed Word of God.
  4. Instructed others (250 others) to follow a distorted revelation into God's judgment.
  5. Psalm 106:16-18 – "When men in the camp were jealous of Moses and Aaron, the holy one of the Lord, the earth opened and swallowed up Dathan, and covered the company of Abiram. Fire also broke out in their company; the flame burned up the wicked."
3. The point Jude is making is to say the sin of ancient sinners that received the judgment of God is equal to the sin of contemporary (55 AD or 2023 AD) sinners doing the same thing  
Since the sins are equal then it is logical, they will receive the same judgment.



Jude 12 – “These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted;

3778 [e] Houtoi	1510 [e] eisin	3588 [e] hoi	1722 [e] en	3588 [e] tais	26 [e] agapais	4771 [e] hymōn	4694 [e] spilades	4910 [e] syneuochoumenoi	870 [e] aphobōs
<b>12</b> Οὔτοί	εἰσιν	οἱ	ἐν	ταῖς	ἀγάπαις	ὑμῶν	, σπιλάδες	, συνευωχούμενοι	, ἀφόβως
These	are	the ones	in	the	love feasts	of you	hidden reefs	, feasting together [with you]	fearlessly
DPro-NMP	V-PIA-3P	Art-NMP	Prep	Art-DFP	N-DFP	PPro-G2P	N-NFP	V-PPM/P-NMP	Adv

1438 [e] heautous	4165 [e] poimainontes	1		5259 [e] hypo	417 [e] anemōn	3911 [e] parapheromenai	2	
ἑαυτοὺς	ποιμαίνοντες	νεφέλαι	ἄνυδροι	ὑπὸ	ἀνέμων	παραφερόμεναι	δένδρα	φθινοπωρινὰ
<u>themselves</u>	<u>shepherding</u>	clouds	without water	by	winds	being carried about	trees	autumnal
RefPro-AM3P	V-PPA-NMP	N-NFP	Adj-NFP	Prep	N-GMP	V-PPM/P-NFP	N-NNP	Adj-NNP

175 [e] akarpa	1364 [e] dis	599 [e] apothanonta	1610 [e] ekrizothenta
ἄκαρπα	, δις	ἀποθανόντα	, ἐκριζωθέντα ;
without fruit	twice	having died	having been uprooted
Adj-NNP	Adv	V-APA-NNP	V-APP-NNP

1. "These" refers to the heretics and false teachers in the churches of 55 AD that Jude is referring to
  - a. The focus moves from the OT heretics: Cain, Balaam, Korah
  - b. The focus moves to the false teachers Jude sees misleading the early church
  - c. The false teachers have come from outside the church, Jude 4, "For certain people have crept in unnoticed..."
  - d. These false teachers have joined the group of Believers
  - e. These false teachers have taken, or been given, places of authority and leadership.
    - i. So, these false teachers are technically the "leadership" of the 55 AD local church. The heretics would have church "authority" based on their position in the church.
    - ii. So, how can they be the rebels?
    - iii. Why is Jude not accused of leading a rebellion against the local church authority?
    - iv. Because, they (like Korah) have broken their alignment with the Word of God.
    - v. They are rebels that have "crept in unnoticed" as in Jude 4, they "came in stealthily" which comes from *pareisduo* meaning "to settle in alongside" like Korah, but without the big public protest against Moses.
    - vi. They led a rebellion quietly.
      1. They did it among those who had stopped contending for the faith
      2. They quietly overthrew the Word of God because the church stopped fighting for the Truth of the Word of God
2. Jude uses a series of descriptive terms and illustrations in verses 12-13 to describe these heretical leaders in the church:
  - a. **"At your love feasts"**
  - b. **"Hidden reefs"**
  - c. **"Feast without fear"**
  - d. **"Shepherds feeding themselves"**

Four images are given from sky, land, sea and space to characterize them:

  - e. **"Waterless clouds, swept along by winds"**
  - f. **"Fruitless trees in late autumn, twice dead, uprooted"**
  - g. **"Wild waves of the sea, casting up the foam of their own shame"**
  - h. **"Wandering stars, for who the gloom of utter darkness has been reserved forever."**
3. "At your love feasts"
  - a. "feasts" or "banqueting" was a social institution
  - b. "feasts" were held for many reasons:
    - i. Koinonia "fellowship", "sharing"
    - ii. Friendship
    - iii. Pleasure
    - iv. Special Occasions – birthdays, weddings, funerals
    - v. Sacrifices
      1. "Dio Chrysostom is quoted as saying, "What sacrifice is acceptable to the gods without the participants in the feast?"
    - vi. Guilds
    - vii. Political alignment
    - viii. Jewish, such as Passover
    - ix. Organizations, clubs, etc.
  - c. So, the concept, practice, style, behavior at feasts or banquets was well established.
    - i. They banquets included fellowship and represented unity.
    - ii. Sharing of a meal or sharing a common table or dish

- d. The Christians also had a fellowship, a community, an organization, an alignment, AND the remembrance of a sacrifice.
  - i. The Christian meal, feast, banquet was practiced by people who already knew how to “feast” and “banquet”.
  - ii. The “Christian party” began to be practiced by people who came to the group already knowing “how to party.”
- e. Jude was concerned that the heretics had already joined the believers’ “feast”, and where setting the agenda.
- f. The believers “feast” or “potluck” had turned into nothing more than a secular “feast” or “potluck” held among believers and those who felt comfortable “potlucking”, “feasting” or “partying” with the believers.
- g. First recorded identification of the “love feast” was here when Jude identified this Christian banquet as the *agapais*
  - i. **Agapais** is the dative plural of **agape**
  - ii. It is not a verb or action, but a thing such as an event...a gathering, meal, feast
  - iii. It is the indirect object of the verb
- h. Examples:
  - i. Acts 2:42, 46
  - ii. 1 Corinthians 11:17-32 in 57 AD – immorality and greed
  - iii. 2 Peter 2:13 – a parallel verse...

91 [e]	3408 [e]	93 [e]	2237 [e]	2233 [e]	3588 [e]	1722 [e]	2250 [e]	5172 [e]	4696 [e]	2532 [e]	3470 [e]
adikoumenoi	misthon	adikias	hedonēn	hēgoumenoi	tēn	en	hēmera	tryphēn	spiloi	kai	mōmoi
13 ἀδικούμενοι	μισθὸν	ἀδικίας ;	ἡδονῆν	ἡγούμενοι	τὴν	ἐν	ἡμέρα	τροφῆν	σπίλοι	καὶ	μῶμοι
suffering wrong	[as the] wage	of unrighteousness	[as] pleasure	esteeming	-	in	daytime	carousal	blots	and	blemishes
V-PPM/P-NMP	N-AMS	N-GFS	N-AFS	V-PPM/P-NMP	Art-AFS	Prep	N-DFS	N-AFS	N-NMP	Conj	N-NMP

**suneuocheomai** /soon-yooo-o-kheh-o/ "to entertain together; feast together; feast sumptuously"

1792 [e]	1722 [e]	3588 [e]	539 [e]	846 [e]	4910 [e]	4771 [e]	
entrophōntes	en	tais	apatais	autōn	syneuochoumenoi	hymin	sun = "together"
ἐντροφῶντες	ἐν	ταῖς	ἀπάταις	αὐτῶν	συνευωχούμενοι	ὑμῖν ;	euocheo = "feast, entertain lavishly, expensive banquet"
reveling	in	the	deceptions	of them	feasting with	you	<b>2 Peter 2:13</b>
V-PPA-NMP	Prep	Art-DFP	N-DFP	PPro-GM3P	V-PPM/P-NMP	PPro-D2P	

4. “Hidden reefs” – *spilades* –

- a. Translated as “blemishes” in NIV and KJ
- b. Translated as “hidden reefs” in ESV, Berean, Amplified, Christian Standard, Holman, Amerikan Standard (“hidden rocks”), Youngs’s (craggy rocks”)
- c. Greek *spilades* from *spilas* /spee-las/ meaning “a ledge of rock over which the sea dashes”, “a reef”, “hidden rock”
- d. The image is the false teachers were hidden rocks along the shore that a ship attempting to go ashore would unknowingly approach and crash into
- e. These heretic leaders are dangerous, hidden obstacles at the 55 AD church feasts that would destroy people
- f. Some translate *spilades* to mean “spots” or “stain” referring to something that soils or discolors.
  - i. Peter writes this way in 2 Peter 2:13 when Peter uses Jude for part of the content of his letter (if my dating is correct Jude 55 AD, 2 Peter 64 AD), but uses a different set of words in the same context:
    1. *Spiloi* – “spot”, “stain”, “blemish” and used in context speaking of morals
    2. *Momoi* - “blame”, “disgrace”, “blemish”

5. "Feasting together with you fearlessly"

- a. "feasting together with you" is from the Greek word *syneuochoumenoī* from:
  - i. *Sun-* or *Syn-* meaning "together with", "with" and expresses association with
  - ii. *Euocheo* means "feast", "entertain lavishly", "expensive banquet"
- b. "Fearlessly" from *aphobos* meaning "without fear" indicates:
  - i. Fearless in the situation
  - ii. Shameless while violating social standards
  - iii. Secure and tranquil in their conduct while unconcerned about negative reaction
- c. Also translated,
  - i. "without the slightest qualm"
  - ii. "shamelessly feasting"
  - iii. "fearlessly in your love feasts"
  - iv. "eat without reverence"
- d. The idea is these heretics are behaving sinfully (worldly, inappropriately) among the saints (the people of God, the things of God, communion with God) without feeling any intimidation, embarrassment, social rejection or shame.
  - i. The church is accepting them and their worldliness
  - ii. The church is tolerating them and their behavior
  - iii. The church is following them and their false philosophy
- e. Basically,
  - i. No one is holding them accountable to the Word of God.
  - ii. No one is contending for the Faith against them.
  - iii. No one is challenging their leadership
  - iv. Heretics are exploiting the public gathering of Believers
  - v.

6. "Themselves shepherding"

- a. Ezekiel 34:2-19
  - i. The false shepherds of Israel
  - ii. Same verb used in Jude's Greek that is used in Ezekiel 34:10 in the Greek LXX

6629 [e]	853 [e]	1875 [e]	7462 [e]	413 [e]	2005 [e]	3068 [e]	136 [e]	559 [e]	3541 [e]	
šō-nī	'eṭ-	we-dā-raš-tī	hā-ro'īm	'el-	hin-nī	Yah-weh	'ā-dō-nay	'a-mar	koh-	
צאֲנִי	אֶת־	וְדָרַשְׁתִּי	הַרְעִים	אֶל־	הִנְנִי	יְהוָה	אֲדַגְּנִי	אֶמַר	כֹּה־	10
My flock	-	and I will require	the shepherds	against	behold I [am]	GOD	the Lord	says	thus	
N-fsc   1cs	DirObjM	Conj-w   V-Qal-ConjPerf-1cs	Art   V-Qal-Prtcpl-mp	Prep	Interjection   1cs	N-proper-ms	N-proper-ms	V-Qal-Perf-3ms	Adv	

7462 [e]	5750 [e]	7462 [e]	3808 [e]	6629 [e]	7462 [e]	7673 [e]	3027 [e]
hā-ro'īm	'ō-wd	yir'ū	we-lō-	šōn,	mē-re'ō-wṭ	we-hiš-bat-tīm	mī-yā-dām,
הַרְעִים	עוֹד	יִרְעוּ	וְלֹא־	צֹאֵן	מִרְעוֹת	וְהִשְׁבַּתִּים	מֵיָדָם
the shepherds	more	shall feed	and no	the sheep	feeding	and I will cause them to cease	at their hand
Art   V-Qal-Prtcpl-mp	Adv	V-Qal-Imperf-3mp	Conj-w   Adv-NegPrt	N-cs	Prep-m   V-Qal-Inf	Conj-w   V-Hifil-ConjPerf-1cs   3mp	Prep-m   N-fsc   3mp

s	402 [e]	1961 [e]	3808 [e]	6310 [e]	6629 [e]	5337 [e]	853 [e]
	lā-'ak-lāh	lā-hem	tīh-ye-nā	we-lō-	mip-pī-hem,	šō-nī	we-hiš-šal-tī
ס	לֶאֱכֹלָהּ:	לָהֶם	תִּהְיֶינָה	וְלֹא־	מִפִּיהֶם	צֹאֲנִי	וְהִצַּלְתִּי
-	food	for them	they may be	that no longer	from their mouths	My flock	and for I will deliver
Punc	Prep-l   N-fs	Prep   3mp	V-Qal-Imperf-3fp	Conj-w   Adv-NegPrt	Prep-m   N-msc   3mp	N-fsc   1cs	Conj-w   V-Hifil-ConjPerf-1cs
							DirObjM   3mp

τούτου, ποιμένες, <sup>10</sup> τάδε λέγει κύριος Κύριος Ἰδοὺ ἐγὼ ἐπὶ τοὺς **ποιμένας**, καὶ ἐκζητήσω τὰ πρόβατά μου ἐκ τῶν χειρῶν αὐτῶν, καὶ ἀποστρέψω αὐτοὺς τοῦ μὴ **ποιμαίνειν** τὰ πρόβατά μου, καὶ οὐ **βοσκήσουσιν** ἔτι οἱ ποιμένες αὐτά· καὶ ἐξελοῦμαι τὰ πρόβατά μου ἐκ τοῦ στόματος αὐτῶν, καὶ οὐκ ἔσονται αὐτοῖς ἔτι εἰς κατάβρωμα.

a. John 21:7 – “Feed my sheep.” Is, “*Boske ta probate mou*” (“feed the sheep of me”)

### The Four Descriptive Images:

1. “**Clouds without water** by winds being carried about”
  - a. “Clouds without water”
  - b. “by winds being carried about”
2. “**Trees autumnal** without fruit twice having died having been uprooted”
  - a. “Trees autumnal”
  - b. “without fruit”
  - c. “twice having died”
  - d. “having been uprooted”
3. “**wild waves** of the sea, casting up the foam of their shame”
  - a. “wild waves”
  - b. “of the sea”
  - c. “casting up the foam”
  - d. “of their shame”
4. “**wandering stars**, for whom the gloom of utter darkness has been reserved forever.”
  - a. “wandering stars”
  - b. “for whom the gloom of utter darkness”
  - c. “has been reserved forever”

Jude 13 – “**wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever.**”

7949 [e]	66 [e]	2281 [e]	1890 [e]	3588 [e]	1438 [e]	152 [e]	792 [e]	4107 [e]	3739 [e]
kymata	agria	thalassēs	epaphrizonta	tas	heautōn	aischynas	asteres	planētai	hois
13 κύματα	ἄγρια	θαλάσσης	, ἐπαφρίζοντα	τὰς	ἑαυτῶν	αἰσχύνας	; ἀστέρες	πλανῆται	, οἷς
waves	wild	of [the] sea	foaming out	-	of their	shame	stars	wandering	to whom
N-NNP	Adj-NNP	N-GFS	V-PPA-NNP	Art-AFP	RefPro-GN3P	N-AFP	N-NMP	N-NMP	RelPro-DMP
<b>3</b>							<b>4</b>		
3588 [e]	2217 [e]	3588 [e]	4655 [e]	1519 [e]	165 [e]	5083 [e]			
ho	zophos	toū	skotous	eis	aiōna	tetērētai			
ὁ	ζόφος	τοῦ	σκοτούς	εἰς	αἰῶνα	τετήρηται .			
the	gloom	-	of darkness	to	[the] age	has been reserved			
Art-NMS	N-NMS	Art-GNS	N-GNS	Prep	N-AMS	V-RIMP-3S			