

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” – “*ágrios*” 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 “*αἰσχύνη*” – “*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. ¹

"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

¹ 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.

Two words with the same meaning emphasize the final end of the false teachers. This is the epitome of the justice of God.

Darkness, or “*skótos*,” is talking about the horror of eternal judgment. That eternal judgment is not only fire, but also the absence of light – “the darkness of blackness.”

The “darkness of blackness,” meaning not only the fires of hell, but eternal separation from the light which is God. That is the gloom of hopelessness for eternity. That is the ultimate eternal place of Satan.

Satan has already been condemned to the lake of fire, and his fallen angels have been condemned with him. These false teachers who are destroying souls and spiritual lives may have money and great approbation in time, but in eternity they will have “darkness of blackness” – “*skótos*,” “*zóphos*.”

Blackout of the soul is a sick condition of the spiritual life, but it's not the blackness of darkness of eternal judgment.

So, what happens when a believer has nothing but false doctrine in the soul?

1. Objectivity is blacked out in every area of life. What replaces it? Emotion! Spiritual principles of Bible doctrine and rejection of authority are all blacked out.
2. What is replaced in the soul if there is no Bible doctrine or divine viewpoint? Negativity, confusion, instability, and frustration.
3. That's what happens to believers who follow, whether unbelieving false teachers or believing false teachers.

You know, some of the most subjective and destructive people in this world are believers whose souls are blacked out. Their thinking under the influence of evil is totally distorted.

In this thinking, the believer thinks no differently than the unbeliever who has rejected God and who has rejected divine establishment.

And so ends the metaphors of verse 13. Our expanded translation of Jude 13:

“Savage waves (false teachers who teach false doctrine) 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), for whom the blackness (blackout of the soul) of the darkness (self-induced misery) has been reserved forever (darkness in the lake of fire).”

Jude now inserts a passage about a famous Old Testament character named Enoch.

Jude 14-16:

Verse 14: “Enoch, the seventh from Adam, prophesied about them: “See, the Lord is coming with thousands upon thousands of his holy ones,

Verse 15: to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.

Verse 16: These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.”

Jude previously pointed out that the apostates “were long beforehand marked out for this condemnation” (Jude 4; cf. v.6, 13).

Jude 14-16 reaffirms that truth, and the truth of all the other New Testament judgment passages that precede it. The passage first underscores the fact of an ancient prophecy by Enoch; then it suggests three certainties regarding God’s final judgement: (1) the Lord will come, (2) He will not come alone, and (3) He will come to execute judgment on deserving recipients.

In Genesis chapter five we see Enoch lived for 365 years. Enoch was the son of Jared and the father of Methuselah, as Genesis five points out.

What's interesting is that nowhere else besides here (Jude 14) is Enoch specifically called the seventh descendant of Adam. He is seven generations removed from Adam.

Genesis 5:24 describes the character of Enoch it says, “**Enoch walked faithfully with God; then he was no more, because God took him away.**” (NIV)

Enoch was an example of an early generation of men who were believers, and they were communicators. This was something much more intimate with Godt indicates that it was not a distant relationship. Enoch had a very, very strong faith in God.

We can see Enoch was a man of great devotion and in Hebrews 11:5-6 it says:

Verse 5: “**By faith Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God.**

Verse 6: **And without faith it is impossible to please God, because anyone who comes to him must believe that He exists and that He rewards those who earnestly seek him.”** (NIV)

What's interesting about Enoch in his walk with God is that through him, the knowledge of God was preserved for a civilization otherwise without the ability to know God.

How were the early human beings to know God when there was no Bible, no Old Testament at that time? Men like Enoch.

So, knowledge of God was communicated verbally by Enoch as he received it from God, walked with God. Enoch was getting direct revelation, or he was receiving it from angels who are God's messengers.

Enoch had a mission, and that mission was to communicate God's Word to those who could find it or have it in no other way. Enoch was their verbal Bible.

Then in Genesis 5:24 it says, “**Enoch walked faithfully with God; then he was no more, because God took him away.**” (NIV)

Hebrews 11:5: “By faith Enoch was taken from this life, so that he did not experience death: “He could not be found, because God had taken him away.” For before he was taken, he was commended as one who pleased God.” (NIV)

Enoch was taken directly to heaven and so it says, “because God took him away.”

This was the first occurrence of a person being translated into heaven (The second was Elijah in 2 Kings 2:11). This phenomenon occurred in the dispensation of the Gentiles:

Genesis 5:24: “Enoch walked with God; and he was not, for God took him.” (KJV)

This verse has been referenced and expanded in the New Testament by the writer of Hebrews. We will cite the King James Version because of a specific word used in the verse:

Hebrews 11:5: “By faith Enoch was translated (aorist passive indicative of “μετατίθημι” – “metatithēmi”: “to transpose, transport, transfer, translate”) that he should not see death; and was not found, because God had translated (aorist active indicative of “μετατίθημι” – “metatithēmi”) him: for before his translation (“μετάθεσις” – “metathesis”: to move from one place to another) he had this testimony, that he pleased God.” (KJV).

The definition of the English words, “translation” and “translate” are usually assumed to refer to the conversion of text from one language to another, for example, from Hebrew to English or from Greek to English. However, this term has other definitions. We will note definitions pertinent to the King James translation from four dictionaries that define the terms in Hebrews 11:5:

**Translate: to remove or convey to heaven, as a human being, without death.
Translation: the removal of a person to heaven without subjecting him to death.¶**

¶ Noah Webster, *The American Heritage Dictionary of the English Language* (San Francisco: Foundation for American Christian Education, 2005; repr. Noah Webster, *An American Dictionary of the English Language* (New York: S. Converse, 1828), s.vv. “translate,” “translation.”

Translate: to change from one place to another. To remove to heaven—originally implying without death.²

Translation: transference; removal or conveyance from one person, place, or condition to another. Removal from earth to heaven, originally without death, as the translation of Enoch.³

Translate: to move from one place or condition to another; to convey (someone, typically still alive) to heaven.⁴

The Bible Knowledge Commentary, pages 35-36:

Besides providing the link between Adam and his times and Noah and his, this chapter (**Genesis 5**) has a motif that cannot be missed – **and then he died** (vv. 5, 8, 11, 14, 17, 20, 27, 31). If one were in doubt whether the wages of sin is death (Rom. 6:23), he need only look at human history.

In Enoch's case, the statement was not made—as it was with the other males in this genealogy – that he lived so many years and then died. Instead he **walked with God** (Gen. 5:22, 24). “Walk” is the biblical expression for fellowship and obedience that results in divine favor. Enoch's walk lasted 300 years. No doubt his walk would have continued, but God took him away (v. 24) – he did not die.⁵

Let's get some additional information on Enoch and our upcoming passages:

1. In our upcoming passages we will see that Jude is referring to earlier verses in the Letter of Jude. He is referring to the false teachers, the flouters of spiritual authority, the revilers, the brute beasts, the hidden reefs, the waterless clouds, the dead and uprooted trees, the wild ocean waves, and the wandering stars headed for eternal blackness.
2. Even before the flood, Enoch (Genesis 5:21-24) prophesied that the Lord would come to judge such false teachers.

² Webster's New Collegiate Dictionary, 2d ed. (Springfield, Mass.: G & C Merriam Co., Publishers, 1953), s.v. “translate.”

³ The Oxford English Dictionary (New York: The Oxford University Press, 1971), s.v. “translation.”

⁴ The New Oxford American Dictionary (New York: Oxford University Press, 2001), s.v. “translate.”

⁵ The Bible Knowledge Commentary, Old Testament, Editors John F. Walvoord and Roy B. Zuck. 2004 by Cook Communications Ministries.