

Outline of Jude

- A. Introduction and Greetings (1-2)
- B. Thema: Contend Earnestly for the Faith (3-4)
- C. Warning: The Doom of the Ungodly (5-19)
 - 5-10 Reminders from OT & Jewish Tradition
 - 11-16 Woes from more OT Cases & Jewish Tradition
 - 17-19 Reminder from Apostolic instruction vs. Mockers
- B'. Appeal: Keep Yourselves in God's Love (20-23)
- A'. Closing Doxology (24-25)

The Folly of Antinomianism

Jude, Part III

Jude 5-10

Stuart W. Bryan

I. Antinomianism in History: John Shelby Spong (1931-2021)

Antinomianism teaches that because God is a forgiving God, we need not concern ourselves with obeying God's moral law.

II. Warning: The Doom of the Ungodly (5-19)

¶	Reference	Past Event	Application to false teachers	Reference
1	vv. 5-7	Judgment on Israel, angels, and Sodom & Gomorrah	"Likewise also these dreamers..."	v. 8
	v. 9	Michael did not rebuke the devil	"But these..."	v. 10
2	v. 11	Cain, Balaam, Korah	"These..."	v. 12
	vv. 14-15	Enoch's prophesy of judgment	"These..."	v. 16
3	vv. 17-18	Apostolic warnings	"These..."	v. 19

III. The Folly of Antinomianism

Jude 5-10 (NKJV)

⁵But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. ⁶And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; ⁷as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. ⁸Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.

⁹Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" ¹⁰But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

A. Three OT Examples plus Interpretation (5-8)

1. The People of Israel (cf. 1 Cor 10:1-11)

¹Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, ²all were baptized into Moses in the cloud and in the sea, ³all ate the same spiritual food, ⁴and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. ⁵But with most of them God was not well pleased, for their bodies were scattered in the wilderness. (1 Corinthians 10:1-5)

2. The Fallen Angels (Gen 3:1ff cf. 1 Tim 3:6; 1 Jn 3:7-8)

⁷Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. ⁸He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. (1 John 3:7-8)

3. Sodom & Gomorrah (Gen 19:23-29 cf. Gen 13:10)

B. Jewish Tradition plus Interpretation (9-10)

Jude cites a story from Jewish tradition that bolsters his point. These false teachers imagined themselves superior to the fallen angels and free from the judgment that fell on them. But note that not even Michael, the archangel, treated the devil thus.

IV. A Primer on Antinomianism

A. The Nature of Antinomianism (cp. Eph 4:17-19; Ps 130:4)

The Oxford Dictionary of the Christian Church defines *antinomianism* as “a general name for the view that Christians are by grace set free from the need of observing any moral _____” (65). Another resource states that these folks believed “that they had been exalted to such a height of spirituality and such an overmastering love to God that they needed to have no regard to moral precepts or to outward conduct” (NSHERK, 196).

Antinomianism is driven by the lie that God’s law is burdensome, and that true freedom lies in rebellion against God’s moral law. But this is a lie. God’s moral law is the way of freedom and light and life; _____ is the way of slavery and darkness and death.

¹⁷This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, ¹⁸having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; ¹⁹who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. (Eph 4:17-19)

God has saved us in Christ that we “*might have life and have it abundantly*” (Jn 10:10). His forgiveness paves the way for us to obey God’s law. As Paul wrote Titus, “*the grace of God that brings salvation has appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age...*” (Tit 2:11-12).

B. The Temptation of Antinomianism (cp. 2 Pet 2:4-11)

So if sin is slavery, darkness, and death, then why is it so tempting? Jude’s examples highlight the triad that makes *antinomianism* so tempting. First, he focuses on the unbelief that brought Israel into judgment – the _____. Second, he focuses on the fallen angels – the _____. Finally, he focuses on the destruction of Sodom and Gomorrah – the _____.

¹And you were dead in the trespasses and sins ²in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. ⁴But God, being rich in mercy, because of the great love with which he loved us, ⁵even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved... (Eph 2:1-5 [ESV])

C. The End of Antinomianism – Judgment, Destruction

The consequence of *antinomianism* is judgment and destruction. The unbelieving Israelites died in the wilderness; the fallen angels are reserved in chains and darkness for the day of judgment; the cities of Sodom and Gomorrah were burned with fire. This is why Paul calls us all, by nature, *children of wrath, like the rest of mankind* (Eph 2:3). By nature, we all deserve God’s wrath and judgment.

V. Conclusion