

Jude Warns of Those Who Teach False Doctrine in the Church, Jude 4; Differences between Spirituality & the Spiritual Life; Judgment of Sin & Forgiveness of Sin

Jude 4 - [NASB] Certain persons have crept in unnoticed, [*παρεισδύω*, *pareisduō*: synonym of *παρεισάγω*, *pareisagō* in 2 Peter 2:1: enter unobtrusively to subvert] those who were long beforehand marked out for this condemnation, ungodly [*ἀσεβής*, *asebēs*: wicked] persons who turn the grace of our God into licentiousness [*ἀσέλγεια*, *aselgeia*] and deny our only Master and Lord, Jesus Christ.

62. *Pareisduō* is in the culminative aorist indicative:

aorist:	Culminative: Views the event in its entirety, but regards it from the viewpoint of its existing results. The verb shows effort or process and the culminative aorist denotes the attainment of the end of such effort or process.
active:	False teachers produce the action of the verb.
indic.	Statement of a simple fact.
63. These false teachers, predicted by Peter to “infiltrate” unobtrusively (*pareisagō*), are said by Jude to “have crept in unnoticed” (*pareisduō*).” The two words are synonyms and mean the same thing, the difference being that Peter speaks of a future action while Jude speaks of a completed action.
64. Jude’s epistle is directed to those who are described by him in verse 1 as *κλητός*, *klētos*: “called,” those who have believed in Christ.
65. His original intent behind writing the epistle was to teach doctrines of the Christian faith but apparently he became aware of false teachers who had, mostly unnoticed, infiltrated the churches.
66. Recognizing the danger that these insurgents posed on the spiritual life of believers, Jude changes his mind under the guidance of the Holy Spirit and alerts the congregation to be on the lookout for those who were distorting the grace of God and in so doing were promoting a lascivious lifestyle.
67. The danger is found in the fact that we all have trends, both ascetic and lascivious, that are expressed by the commission of certain categories of sins.
68. We have examined the sin nature’s characteristics: (1) its area of weakness which is personal sin in three categories of mental, verbal, and overt, (2) its area of strength which is the production of human good classified as “dead works,” and unchecked results in evil (3) the trend toward legalism which get its momentum from self-righteous arrogance and results in moral degeneracy, and (4) the trend toward lasciviousness which gets its momentum from antinomianism and results in immoral degeneracy.
69. If given the idea that the sins that emerge from these characteristics may be freely practiced since under grace they have been “forgiven” then the spiritual life of the believer is halted and he reverts to facilitated wheel-tracks under this false impression.

70. This is a heretical premise that justifies a lifestyle in opposition to God—the wickedness referred to by the Hebrew *rasha*‘ and the Greek *asebēs*. The correct principle is that all of humanity’s sins were “judged” in Christ on the cross, they were *not* forgiven! They are forgiven under two grace principles: (1) Salvation by grace results in the forgiveness of the unbeliever’s “presalvation” sins. (2) Confession of one’s sins to God results in the forgiveness of the believer’s “postsalvation” sins.
71. The idea that a believer can be so sinful that personal confession of his sin does not result in its forgiveness is a false teaching.
72. Buying into this idea neutralizes the options of the believer to inhibit his wheel-tracks of wickedness: confession alone to God alone, the filling of the Holy Spirit, and spiritual growth.
73. After salvation, the duty of the believer is to grow in grace and in the knowledge of His Savior, Jesus Christ. If he allows sin to rule his life then he becomes chronically carnal and if this status remains uncorrected it will take him into reversionism.
74. To enable a believer to overcome his facilitated wheel-tracks of wickedness, God’s grace provides a recovery process that allows the most decadent Christian a way to reacquire the status quo of spirituality: the filling of the Holy Spirit, fellowship with God, and the assets to advance toward occupation with Christ.