

Jude Bible Study Notes

Jude verse 1,

Jude immediately identifies himself as the author. Then he identifies himself as a **servant**. This is important because all of us should be willing to be a servant of Jesus Christ because Jesus was the ultimate servant.

When Jude uses the name of Jesus Christ – he is not using the name “Jesus Christ” just to identify his allegiance and to whom he is a servant, but is also using his name at the onset to identify the humanity and deity of Jesus. The name “Jesus” identifies with Jesus’ humanity and the name “Christ” identifies with Jesus’ deity.

To the surprise of some, “Christ” is not Jesus’ last name (surname). “Christ” comes from the Greek word *Christos*, meaning “anointed one” or “chosen one.” This is the Greek equivalent of the Hebrew word *Mesach*, or “Messiah.” “Jesus” is the Lord’s human name given to Mary by the angel Gabriel, Luke 1:31, “³¹ And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.

“Christ” is His title, signifying Jesus was sent from God to be a King and Deliverer.

“**Jesus Christ**” means “Jesus the Messiah” or “Jesus the Anointed One.”

A brother of James... Jude was the brother of James and a half-brother of Jesus. They had the same mother, “Mary” but they had different fathers! By using this writing style, Jude is emphasizing the idea of a servant that is modest and humble. (He does not need special recognition other than to have his identity as being a servant of Jesus Christ.” Hence, he defers his biological connection of having the same mother to bring emphasis on Christ and the message rather than the messenger.

James, Jude’s brother, was the leader of the church in Jerusalem.

According to Luke 1:28-35, “²⁸And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. ²⁹And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. ³⁰And the

angel said unto her, Fear not, Mary: for thou hast found favor with God.
31And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. 34Then said Mary unto the angel, "How shall this be, seeing I know not a man?" 35And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God."

"Mary conceives through divine intervention, Jesus, her firstborn, of which had been prophesied by the prophets of old.

Isaiah 7:14, "14Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

First Triad:

This is the first of several triads in this short book.

- 1. To those that are called...***
- 2. Who are loved...***
- 3. And kept by Jesus Christ...***

1. To those that are called...this is a biblical description of believers. The author of the Christian call is God. The nature of being called is holiness and the working out of the call in our life is what God works in us.

- ***This calling originated in the secret purposes of God Himself (Romans 8:28)*** 28And we know that all things work together for good to them that love God, to them who are the called according to his purpose."
- ***This call is big enough to embrace heaven (Ephesians 4:4)*** 4There is one body, and one Spirit, even as ye are called in one hope of your calling. **Hebrews 3:1** 1Wherefore, holy brethren, partakers

of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

- ***The calling is applied to man's everyday life (1Corinthians 7:20)*** 20Let every man abide in the same calling wherein he was called.
- ***There is nothing about us or our destiny which is irrelevant to the call of God.***

2. Who are loved...

- How much did God love us? He loved us so much that He sent His only begotten Son. (John 3:16)
- Agape love – unconditional love!
- He loves the saint as much as he loves the sinner.
- For example: That's why He can kick Adam and Eve out of the garden and still express His love—because of His infinite wisdom, He did not want them to be able to eat from the tree of life to where they would stay eternally in a sinful state.

3. And kept by "Jesus Christ"

- ***Jude places emphasis here that Jesus keeps those that continue to keep their trust in Him. (2Timothy 1:12)*** 2For the which cause I also suffer these things: nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. **(1Peter 1:5)** 5Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. **(1John 5:18)** 18We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.
- ***He keeps what we commit to Him.***
- In verse 21, it is interesting that Jude writes that we should, "Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life."
- ***In other words, it's God's part to keep man, but it's man's part to keep himself in the love of God!***
- ***(Philippians 2:12-13)*** 12Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my

absence—continue to work out your salvation with fear and trembling, ¹³for it is God who works in you to will and to act in order to fulfill his good purpose.

Second Triad,

Verse 2, Mercy, peace, and love be yours in abundance.

- ***Jude mentions the things that he is praying for his friends.***
- ***Mercy, peace, and love!***
- He does not just want them to have a little of these things...he wants them to have it in abundance.
- ***This is the same as (1 Peter 1:2)*** ²Grace and peace be yours in abundance through the knowledge of God and of Jesus our Lord.
- ***Mercy***
- ***Why Mercy? (1 Timothy 1:2)*** ²To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.
(2 Timothy 1:2) ²To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.
(2 John 1:3) ³Grace, mercy and peace from God the Father and from Jesus Christ, the Father's Son, will be with us in truth and love.
- What's important about this greeting is that in these four places that this occurs is that it is always against the background of false teaching.
- It's a reminder that not only that mercy is not only needed at regeneration, its needed in our everyday walk. ***(1 Peter 1:3)*** ³Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead
- Nothing but unmerited mercy can meet the constant needs of habitual sinners.
- ***Peace – Shalom!***
- ***When a man knows that he is accepted by God, knowing how underserving he is, this gives him a deep peace in his life.***
- Gracious mercy from God not only transforms our lives, but it also reaches out through us to others, why, because we want them to experience the same piece that we have experienced.
- ***Love***
- Love is used here to express God's own love that is poured out to

overflowing in our hearts by the Holy Spirit. **(Romans 5:5)** ⁵And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us.

Mercy – from God; Peace – Within; Love – for men – all in the fullest measure!

Verse 3 – *Dear Friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.*

Dear friends – Jude does not merely talk about love; he displays it! In verse 3, 17 and 20. He uses it as an introduction but also uses it in conjunction with serious warning and stern rebuke.

- Note: Christian love – speaks the truth in love – regardless of how people are living. Sometimes love is expressed through a stern warning or rebuke!
- In today's world – evil is soothed for the sake of tolerance whereas evil should be rebuked.
- Stern warnings should bring conviction and fire that destroys the impurities of those that fall prey to it.

Jude never intended to write this letter. He was going to write about the **salvation we share**, but removed from doing so due to the news of dangerous heresy.

Therefore, instead of writing a pastoral letter, he found himself writing a letter that would be unwelcomed, but Jude writes, ***"I felt I had to write and urge you."***

The true pastor is also a watchman. (Ezekiel 3:17-19) ⁷"Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them warning from me. ¹⁸When I say to a wicked person, 'You will surely die,' and you do not warn them or speak out to dissuade them from their evil ways in order to save their life, that wicked person will die for their sin, and I will hold you accountable for their blood. ¹⁹But if you do warn the wicked person and they do not turn from their wickedness or from their evil ways, they will die for their sin; but you will have saved yourself.

(Acts 20:28-30) ²⁸Keep watch over yourselves and all the flock of which the

Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. 29I know that after I leave, savage wolves will come in among you and will not spare the flock. 30Even from your own number men will arise and distort the truth in order to draw away disciples after them.

- **This part of a pastor's duty in this generation is widely rejected and neglected.**
- **Why? Tolerance!**

Salvation – In this verse the Christian experience is summed up by one word, “salvation.”

Salvation to Jude meant not only past deliverance (verse 5), but present deliverance (verse 23) and future enjoyment of the glory of God (verse 25).

This faith is a body of believers from different walks of life. This is the salvation that ***we share***.

Entrusted to the saints – the saints are the people of God. By faith, he means the apostolic teaching that was regulative upon the church. **(Acts 2:42)** 42They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

Here, Jude implies that God has handed over to His people a recognizable body of teaching about His Son, and when they eat of this doctrine that they will be nourished, able to stand the false doctrines that were causing people to be tossed by every wind of doctrine.

Entrust – means that this is the word used for handing down as authorized for teaching. **(1 Corinthians 15:1-3)** 1Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. 2By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. 3For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures.

(2 Thessalonians 3:6) 6In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.

What Jude is saying is that the Christian Apostolic teaching is normal for the people of God, meaning sound Biblical teaching/doctrine.

- Apostolic teaching is not whatever the current theological fashion is, but authentic Christianity and its doctrines/teachings.
- Such as “incarnation”
- The Preexistence of Christ – Christ, the Son of God, is eternal. The Son had no beginning; but when He came into the world, He “took on flesh.” Therefore, Christ as humankind, not His deity, had a beginning.
- Where did Christ come? He was sent by God the Father from heaven. Micah 5:2, “²But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”
- This scripture indicates that the Savior was to come from God to do His work on the earth.
- A divine title ascribed to Christ in the Isaiah 9:6 is “Everlasting Father” or “Father of Eternity, of which, marks Christ the Savior as one with the eternal Father. (John 10:30, **30I and the Father are one.**)”
- John 1:1, “¹In the beginning was the Word, and the Word was with God, and the Word was God.”
- John 5:39, “**³⁹You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about Me.**”
- John 8:58, “**⁵⁸ “Very truly I tell you,” Jesus answered, “before Abraham was born, I am!”**”
- 2 John 1:9-10, “**⁹Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. ¹⁰If anyone comes to you and does not bring this teaching, do not take them into your house or welcome them.**”

Hence, what Jude is declaring as the “test of progress, for him, was faithfulness to the apostolic teaching about Christ.

- 1 Timothy 6:20, “**²⁰Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,**”

- 2 Timothy 1:13-14, “13Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. 14The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

In Christianity, an **antinomian** is one who denies the fixed meaning and applicability of moral law and believes that salvation is attained solely through faith and divine grace. Many antinomians, however, believe that Christians will obey moral law despite being free from it.

The moral law is the work of divine Wisdom.

- Its biblical meaning can be defined as fatherly instruction, God's pedagogy (The art of teaching).
- It prescribes for man the ways, the rules of conduct that lead to the promised beatitude.
- It proscribes the ways of evil, which turn him away from God and his love.
- It is at once firm in its precepts and, in its promises, worthy of love.

Law is a rule of conduct enacted by competent authority for the sake of the common good.

- The moral law presupposes the rational order, established among creatures for their good and to serve their final end, by the power, wisdom, and goodness of the Creator.
- All law finds its first and ultimate truth in the eternal law. Law is declared and established by reason as a participation in the providence of the living God, Creator and Redeemer of all. "Such an ordinance of reason is what one calls law."

Jude uses the word “contend” epagonizesthai in order to emphasize that the defense of this faith will be continuous, costly and agonizing. Sometimes it cost us from being unfashionable, meaning, seemingly out of touch with its constituents—the agony of seeking to express the faith in a way that is really comprehensible to contemporary man.

“Contending for the faith” is spelt out in verses Jude 1:20-23, “20But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, 21keep yourselves in God’s love as you wait for the mercy

of our Lord Jesus Christ to bring you to eternal life. ²²Be merciful to those who doubt; ²³save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.”

Here is the primary cause that urged Jude to write this short letter.

Verse 4 He heard of men who had secretly slipped in or wormed their way in (NEB). (Sometimes interpreted to mean, “to smuggle in secretly”)

Galatians 2:4, “⁴This matter arose because some false believers had infiltrated our ranks to spy on the freedom we have in Christ Jesus and to make us slaves.”

2 Peter 2:1, “¹But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves.”

It is always more serious when the danger comes from within the church than without!

- This should not be surprising!
- The Old Testament
- The Teaching of Jesus
- The Apostles
- All contain warnings against false teachers
- There will always be those within the fold that have not come through the door, but have climbed in some other way.
- John 10:1, “¹ **Very truly I tell you Pharisees, anyone who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.**”
- Maybe the problem was itinerant teachers
- 2 Corinthians 10 & 11 and 2 Peter 2:3, “³In their greed these teachers will exploit you with fabricated stories. Their condemnation has long been hanging over them, and their destruction has not been sleeping.”

Condemnation was written about long ago –means ‘foretold in writing’.

- God would judge them.
- ***This condemnation***, refers forward to verses 5-19 where Jude will both describe them and their sins from various prophetic examples, and will also point out the judgment that will be allotted for them.

They are godless men

- Asebeis, godless
- It refers to their attitude of irreverence to God.
- Shameless Deeds
- Illicit desires
- Furthermore, they are treating the fact that God graciously accepts sinners as an excuse for flagrant, shameless sin, hence, a licensed to commit immorality.
- Unrestrained vice
- Galatians 5:19, “19The acts of the flesh are obvious: sexual immorality, impurity and debauchery;”
- Libertinism was found in both the Apostle Paul’s and Apostle Peter’s churches. A **libertine** is one devoid of most moral restraints, which are seen as unnecessary or undesirable, especially one who ignores or even spurns accepted morals and forms of behavior sanctified by the larger society.
- The word "Libertine" was originally coined by John Calvin to negatively describe opponents of his policies in Geneva, Switzerland. This group, led by Ami Perrin, argued against Calvin's "insistence that church discipline should be enforced uniformly against all members of Genevan society.
- Romans 13:13, “13Let us behave decently, as in the daytime, not in carousing and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.”
- 2 Corinthians 12:21, “21I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged.
- 1 Peter 4:3, “3For you have spent enough time in the past doing what pagans choose to do—living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry.”

- These men forgot the imperative of holiness.
- Free grace runs an inherent risk of living unholy; hence, many preachers have drawn away from preaching about free grace and instead started attacking lasciviousness, while at the same time preached the grace of God who accepts the unacceptable.
- By such unrestrained wickedness these men were denying Jesus Christ and His Father.
- They claimed to know God, but by their actions they denied Him. (Titus 1:16)
- How do we deny Christ?
 - Apostasy – turning away from the faith.
 - Practical denial by the way we live.
 - Theoretical denial – meaning they began to turn away from the theory of Christ’s deity and Lordship by practicing Gnosticism.
 - Thus, like later Gnostics, they may began to believe that the creator God was not the only, or indeed, the highest, God, and that Jesus was a mere man on whom the Holy Spirit descended at His baptism but left before the crucifixion.

Verse 4b, The phrase, deny Jesus Christ our only Sovereign and Lord

- 2 Peter 2:1, “1But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them—bringing swift destruction on themselves.”
- 1 John 2:22, “22Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist—denying the Father and the Son.”
- Rejection of the Sonship of Jesus also involves the denial of the Father who sent Him, and who, apart from Jesus, would remain as the unknown God.
- Jude goes to great lengths to show that prophetic predictions of false teachers constitute a serious danger in the church and that they must be earnestly resisted and that they should contend for the purity of the apostolic gospel.
- “Faith” is at stake; hence, Jude writes with a passion and urgency.

Three Warning Reminders

Jude will use five Jewish exegesis by using a midrashic technique to make 5 citations. Vv. 5-7, 9, 11, 14, and 18.

Midrash is a method of interpreting biblical stories that goes beyond simple distillation of religious, legal, or moral teachings. It fills in gaps left in the biblical narrative regarding events and personalities that are only hinted at.

Jude uses this to show that the prophecies of old are now being fulfilled. Not all five citations are from the Old Testament, for there are two apocryphal quotations (vv. 9, 14-15) (meaning early Christian writings not included in the New Testament) and an apostolic prophecy (v. 18) together with another prophecy (v. 11), but the prophecy—fulfillment theme is clear.

After Jude introduces his opponents, Jude will now proceed to state in no uncertain terms what will happen to them.

- He does this by drawing upon three instances of *divine judgments* with which they had once been familiar but which they had apparently forgotten.
- Judgment was measured out first to Israel, second to the angels, which sinned, and third to the cities of the plain.
- His purpose for mentioning this is Jude’s way of saying, “I want to remind you.”
- “Reminders” are a crucial part of maintaining our walk with God.

Though you already know all this, I want to remind you...

Verse 5 – Israel

Verse 6 – Angels

Verse 7 – The Plains – Sodom

Jude’s emphasis is that it is God that will judge the false teachers.

Who were the opponents? It is obvious that they were orthodox Christians who had gone willfully astray into heresy.

- They had experienced the redeeming hand of God!

- They had experienced the release!
- They had experienced new life!
- But in their hearts they returned back to Egypt.

Some teachings write that the sin of the false teachers was in collaboration with unrighteous heathen powers and at the center of their sin were idolatry, immorality, of which ushered in unbelief, tempting God, and finally apostasy and then judgment. {This is where our nation is right now! We are witnessing a collaboration with unrighteous heathen powers that is ushering in unbelief that tempts God and finally judgment.} We are just a few steps from reaping judgment unless our nation repents!

Hebrews 3:12-19, “12See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. 13But encourage one another daily, as long as it is called “Today,” so that none of you may be hardened by sin’s deceitfulness. 14We have come to share in Christ, if indeed we hold our original conviction firmly to the very end. 15As has just been said: “Today, if you hear his voice, do not harden your hearts as you did in the rebellion.” 16Who were they who heard and rebelled? Were they not all those Moses led out of Egypt? 17And with whom was he angry for forty years? Was it not with those who sinned, whose bodies perished in the wilderness? 18And to whom did God swear that they would never enter his rest if not to those who disobeyed? 19So we see that they were not able to enter, because of their unbelief.

Verse 5...Here Jude seems to reference Numbers, where the people failed to take their opportunity of entering the land of promise because of the difficulties that seemed so large before them.

Numbers 14:2, “2All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, “If only we had died in Egypt! Or in this wilderness!”

Numbers 32:10-13, “10The Lord’s anger was aroused that day and he swore this oath: 11‘Because they have not followed me wholeheartedly, not one of those who were twenty years old or more when they came up out of Egypt will see the land I promised on oath to Abraham, Isaac and Jacob— 12not one except Caleb son of Jephunneh the Kenizzite and Joshua son of Nun, for they followed the Lord wholeheartedly.’ 13The Lord’s anger burned against Israel and he made them wander in the wilderness forty years, until the whole generation of those who had done evil in his sight was gone.

In this example, Jude gives us terrible warning of what can happen to the people of God when we choose to follow along this path—even the redeemed can backslide.

- The good news is that even when there is an apostate Israel or an apostate church, God always has a remnant!
- The bad news is that if God pronounced judgment upon an apostate Israel, he will also pronounce judgment upon an apostate church.
- What we must understand is that Christ has first come to save and secondly to judge (destroy).
- Salvation always comes first.

In other words, there is always a way of escape; however, you have to accept the way of escape. Hence, no one can ever say that they've not had the opportunity to turn away from their evil in order not to receive judgment that destroys evil.

Christ's first coming is to save and His second coming is to judge apostasy and unbelief.

Hebrews 9:28, “28so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.”

Verse 6....Jude's second example concerns the angels.

- They too, were intended to be a creation for God's own possession.
- They too, had privileges on which they might have relied.
- In both aspects the angels were like the false teachers to whom Jude addresses himself.
- Jude in this scripture refers to the sin and fate of the fallen angels.
- For it was lust and pride that led to the downfall of these angels.
- **Pride**, because they were not content to keep their *positions of authority* given them by God.
- **Pride**, in the angels caused civil war in heaven, and the evil angels were cast out and sentenced by God to everlasting doom.
- These angels are to be bound with great chains until the day of their judgment.

Isaiah 14:12, “¹²How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!”

Pride, then, was one cause of their fall. But lust was another.

That is the implication of the story in Genesis 6:1-4. ¹And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, ²That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. ³And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. ⁴There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

One-commentator states that the angels who transgressed their command mingled with women, and thus fell.

The fallen angels were consigned to nether (located toward the bottom or more distant part of something) darkness, and bound in eternal chains and their fate will be sealed in *Gehenna* [Hell, a place of extreme torment or suffering at the Day of Judgment.]

Were the false teachers arrogant? Let them remember that arrogance had ruined the angels.

Were they consumed by lust? This, too, caused the downfall of the angels.

Privileged position and full knowledge had not saved the angels whose faith had grown dim, and whose selfishness had waxed hot; let the readers; therefore, not presume!

The evil angels had been too arrogant to keep their position – so God *has kept* them in punishment.

Verse 7...The third paradigm of judgment, which Jude takes is the destruction of the cities of the plain.

The same two characteristics of lust and pride are found here, as in the two earlier examples that have been given—in addition the unnaturalness of their conduct is stressed.

The men of Sodom and Gomorrah engaged in homosexuality: that was unnatural. But Jude may mean that just as the angels fell because of their lust for women, so the Sodomites fell because of their lust for angels.

The two cases were shockingly unnatural. Hence, it was unnatural for the Israelites to rebel against the Lord who had redeemed them.

- Jude uses unnaturalness, as well as heinousness, of rebellion against God to urge his readers not to follow in the train of false teachers.
- Sin, rejection of the commands of God, is a violation of the divinely established order of things: it must be punished.

The destruction of these cities is meant to leave the us an example that sin cost something.

Thus Sodom and Gomorrah and the cities round them, Admah and Zeboim, (Deuteronomy 29:23) paid the penalty in eternal fire.

Deuteronomy 29:23, “23The whole land will be a burning waste of salt and sulfur—nothing planted, nothing sprouting, no vegetation growing on it. It will be like the destruction of Sodom and Gomorrah, Admah and Zeboyim, which the Lord overthrew in fierce anger.”

Eternal fire means hell fire; so the meaning probably is that their fiery destruction was a foretaste of that eternal fire which awaits the devil and all his accomplices. It represents a lasting warning to all future generations as a reminder that the triumph of evil is not final. God’s judgment though it delay, will surely come!

THE ANALOGIES OF JUDGEMENT APPLIED (8-9)

Jude verses 8-9, “8In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on celestial beings. 9But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, “The Lord rebuke you!”

From the preceding three analogies—Jude draws three clear points.

His false teachers are to be brought out for the charges of lust, rebelliousness, and for irreverence.

These men are dreamers; they pollute their own bodies!

Isaiah 56:10, “9Come, all you beasts of the field, come and devour, all you beasts of the forest! 10Israel’s watchmen are blind, they all lack knowledge; they are all mute dogs, they cannot bark; they lie around and dream, they love to sleep.

In other words – Jude may mean that these men are dead to decency, sunk in the mental and physical state of sin. However, because the word dream is used in a prophetic sense in Acts 2:17, Jude could also be illustrating that these men were laying claim to having divine revelations in their dreams.

Hence, on the strength of their dreams they polluted their flesh, rejected the Lord’s authority, and slandered the saints of God and their work in Kingdom purposes.

Second, they reject authority of which displays their arrogance and pride that runs through all three of the examples that Jude quotes.

The question is, what authority? The word “*kurioteta*” meaning ‘lordship’ parallels “*doxas*” meaning ‘glorious beings’, and refer both to angelic beings.

Colossians 1:16, “16For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or *powers or rulers or authorities*; all things have been created through him and for him.”

At the same time the word “*kurioteta*” can also apply to human authority, either civil power, church leaders, or authority in general, of which any would make sense here, but in view of what Jude has to say about their denial of the Lordship of Jesus in verse 4, it seems best to believe that Jude is illustrating the same point.

In other words, these heretics were literally turning their backs on the Lord.

Just like...

- Israelites (At different times)
- Fallen Angels
- Sodomites

These people were anti-law that followed their own lusts by boosting their egocentric knowledge.

Third, they slander *celestial beings* or ‘the glorious ones’. This clearly means, as in 2 Peter 2:10, ‘angelic beings’.

2 Peter 2:10, “10This is especially true of those who follow the corrupt desire of the flesh and despise authority. Bold and arrogant, they are not afraid to heap abuse on celestial beings;

The false teachers would thus be guilty of irreverence towards God’s messengers, the angels, just as the men of Sodom had been towards the angels who visited them.

At the same time the emphasis upon Michael (Good Angel) did not slander the prince of evil (fallen angel), though provoked, did not bring slanderous accusation but said, “The Lord rebuke you.”

These false teachers were not bringing slander against (bad or fallen angels), but why did they slander God’s good angels?

Colossians 2:18, “18Do not let anyone who delights in false humility and the worship of angels disqualify you. Such a person also goes into great detail about what they have seen; they are puffed up with idle notions by their unspiritual mind.

Perhaps the undue deference paid to angels produced revulsion (drawing away) among these headstrong errorist.

A commentator by the name of Chaine states that the most probable reason was because Judaism saw the angels as mediators of the Mosaic Law that watched over its observances.

Acts 7:38, “38He was in the assembly in the wilderness, with the angel who spoke to him on Mount Sinai, and with our ancestors; and he received living words to

pass on to us.”

Acts 7:53, “53you who have received the law that was given through angels but have not obeyed it.”

Hebrews 2:2, “2For since the message spoken through angels was binding, and every violation and disobedience received its just punishment,

Verse 9, 9But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, “The Lord rebuke you!”

Their presumption towards angels stands in stark contrast to the archangel Michael. He did not presume to condemn the devil for slander, when he was disputing with him over the body of Moses.

When Moses died the archangel Michael was sent by God to bury him. But the devil disputed his right to do so, for Moses was a murderer. (Exodus 2:12) Hence, the enemy argues the point that Moses’ body belongs to him.

Furthermore, the devil claimed to have authority over all matter, and Moses’ body, but as the story goes, Michael was not disrespectful of the devil.

He did not dare to bring a slanderous accusation against him. He simply left the matter with God, saying, ‘The Lord rebuke you.’

The point in the matter is this! If an angel was so careful in what he said, how much more should men watch their words!

Another commentator by the name of Bauckham states a different view, by stating that the errorist wanted to be autonomous (***having the power or right to govern itself***) by pleasing themselves and to have no alliance with the Law and its angelic guardians.

The story of Michael illustrates that even an archangel is not autonomous.

The enemy was bringing slanderous and malicious accusations against Moses, but the archangel did not take it on his own authority. He could only appeal to the Lord for judgment.

The contrast that Jude illustrates is that these men set themselves up over against the Law, and against God who gave it.

Verse 10, “10Yet these people slander whatever they do not understand, and the very things they do understand by instinct—as irrational animals do—will destroy them.

In contrast the archangel, out of respect for the Law surrenders himself and his case to God, ‘these people speak abusively against whatever they do not understand’.

Their attacks on the angels who mediated the Law shows that they have no proper understanding of angels as ministers of God who is both Lawgiver and Judge.

These dreamers claimed visionary insight into the world of angels. They despised and rejected the Law, which the angels reverence and guard.

What things they do understand, by instinct, like unreasoning animals—these are the very things that destroy them.

The point is clear! What they understand is the physical appetites as animals that have no rationale—they are unreasoning animals.

Here is the irony—

- They claim to be visionary!
- Jude portrays them as being inferior, not to angels, but to common man, but equates them to animals.

Jude is portraying the truth that if a man persistently blind to spiritual values, deaf to the call, pursues self-determination as his highest good, then there will come a time when he cannot hear the call he has rejected; hence, he is left to the mercy of turbulent instincts of which he once turned in search for freedom!

Lust, when indulged upon, becomes a killer.

With these three warnings of verses 5-7 before them, Jude’s readers are urged to beware of the spiritual decadence (behavior that shows low morals and a great love of pleasure, money, fame) of false teachers.

This is what happened as a result of their error.

- They became immoral.
- Intellectually, they became arrogant.

- Spiritually, they denied the Lord.

Progressive morality and progressive thinking often go hand in hand with progressive deafness to the voice of God.

To live like that is to inhabit a dream world and the judgment of God will catch up with them as surely as the slaughterhouse with cattle. The whole thrust of Jude's letter is that of a stirring call to moral integrity, intellectual humility, and spiritual sensitivity.

Three More Old Testament Examples (11-13)

Verse 11. "11 Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion."

Once again Jude is repetitive in his charges against the false teachers, but now he will use specific names that equates them regarding their teaching.

Until this point Jude has focused upon their sinful lives; in the verses that follow he portrays them as false teachers that lead others astray and does so with stringent condemnation.

Jude uses Cain and Korah to whereas the Apostle Peter uses Balaam, but prefaces his identification of these two individuals with "*Woe to them!*"

First person identified—Cain.

Cain was the first murderer, and it is believed that Jude's emphasis by using Cain as an example is to emphasize that as Cain murdered his brother Abel's body, these men murder the souls of men and women.

Cain was the type of unloving man that cared nothing for his brother, and envied him because Abel's deeds were good and his own bad.

Genesis 4:4-5, 9 – "4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

Verse 9, "9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I

know not: Am I my brother's keeper?"

1 John 3:11-12, "11For this is the message that ye heard from the beginning, that we should love one another. 12Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Moreover, according to **Hebrews 11:4**, he is represented as the very opposite of the man of faith. "4By faith Abel brought God a better offering than Cain did. By faith he was commended as righteous, when God spoke well of his offerings. And by faith Abel still speaks, even though he is dead."

Cain's view is made to say, there is no judgment, no judge, no future life; no good reward will be given to the righteous, nor will judgment be inflicted on the wicked."

Genesis 4:6-7, "6Then the Lord said to Cain, "Why are you angry? Why is your face downcast? 7If 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."

In essence, he stands as a cynical, materialistic character that defies God and despises man.

- He is devoid of the faith.
- He is devoid of love.
- Hence, Cain is a prototype of the men with whom Jude has to deal.
- But Cain is chosen for another reason.
- He corrupted the race of men.
- Rabbinic teachings tell us that Cain became an instructor in wicked practices and this is exactly what Jude quarrel is with the false teachers. (Josephus)
- They had become teachers of wicked practices that led people astray.

Secondly, they are compared with Balaam.

His point is that these men were exceedingly avaricious. (Having or showing an extreme greed for wealth or material gain.)

Numbers 22-24 illustrates this point clearly regarding Balaam.

Balaam, like Jude's opponent taught Israel to sin.

- It was Balaam who involved Israel in the immorality and idolatry of Baal-peor (Numbers 31:16)
- He told the Israelites, who he had three times found himself unable to curse, that they were so firmly ensconced (establish or settle (someone) in a comfortable, safe, or secret place) in the favor of the Almighty that nothing could affect their standing with him.
- Balaam led them to believe that they could sin with impunity- (exemption from punishment or freedom from the injurious consequences of an action.)
- This led them into error of fornication and the denial of Yahweh's sovereign claims through submission to other, inferior deities.
- This is what the other false teachers seem to have done.
- They were like Balaam, greedy for money.
- Like Balaam, they practiced and led others into immorality.
- They boasted of prophetic dreams and visions.
- They encouraged apostasy.
- But ultimately, Jude emphasis is that, like Balaam they would perish.

Thirdly, they are compared to Korah that was notorious for rebellion against Moses and Aaron—the appointed leaders of Israel (Numbers 16:1)

These men like Korah, had clearly defied the duly constituted leadership of the church, refusing to accept their authority and setting themselves up in opposition.

- Korah was a schismatic. (A person that promoted schisms) (Schism is a person that causes division among the members of a group that occurs because they disagree on something.)
- This type of insubordination was not unknown in the early church.
- **1 Timothy 1:20** – “20Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme.”
- **2 Timothy 3:1-9**, “1But mark this: There will be terrible times in the last days. 2People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, 3without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, 4treacherous, rash, conceited, lovers of pleasure rather than lovers of God—

5having a form of godliness but denying its power. Have nothing to do with such people. 6They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, 7always learning but never able to come to a knowledge of the truth. 8Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men of depraved minds, who, as far as the faith is concerned, are rejected. 9But they will not get very far because, as in the case of those men, their folly will be clear to everyone.

- **Titus 1:10-11**, “10For there are many rebellious people, full of meaningless talk and deception, especially those of the circumcision group. 11They must be silenced, because they are disrupting whole households by teaching things they ought not to teach—and that for the sake of dishonest gain.”
- **Titus 3:10-11**, “10Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them. 11You may be sure that such people are warped and sinful; they are self-condemned.”
- **3 John verses 9-10**, “9I wrote to the church, but Diotrephes, who loves to be first, will not welcome us. 10So when I come, I will call attention to what he is doing, spreading malicious nonsense about us. Not satisfied with that, he even refuses to welcome other believers. He also stops those who want to do so and puts them out of the church.”
- **Korah** is mentioned last because his fate was so graphic. **Numbers, 16:35**, “35And fire came out from the Lord and consumed the 250 men who were offering the incense.”

So in these three illustrations from the Old Testament we see three leading characteristics of the false teachers.

- Like Cain, they were devoid of love.
- Like Balaam, they were prepared in return for money to teach others that sin did not matter.
- Like Korah, they were careless of the ordinances of God and insubordinate to church leaders.

It is not without significance for Jude’s illustrative purposes that each of these three Old Testament characters taught others to sin, and each met with ruin.

Here we have Jude during experiencing the early inklings of an evil, which was later to plague the sub-apostolic church.

- Claims of special ‘knowledge’ made men indifferent to the demands of morality.
- Indifferent to the needs of their brethren, instead it was personal illumination and this made one feel superior to the herd,
- They were indifferent to church leaders because, it was you, not they, who had arrived.
- These were those that claimed to have direct, immediate knowledge of the Almighty’s mind commonly fall into the same dangers today.
- The Bible is the measure that determines whether men have heard from God.

Verse 12-13, “12These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. 13They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.”

“These people are blemishes at your love feasts.”

Love feasts, is unquestionably the right reading here.

2 Peter 2:13, “13And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;”

The use of “these people” places emphasis upon the false teachers in verse 16 and 19 as well to emphasize the prophecies of apostasy in the Old Testament apocryphal literature to illustrate that these men fulfill it.

The love feasts provided the setting for the Holy Communion in the early church and very soon they proved liable to abuse through greed, disorder and immorality.

1 Corinthians 11:20, “20When ye come together therefore into one place, this is not to eat the Lord's supper.”

Immorality at the love feast had broken out in the community that 2 Peter addressed, and so it seems to have here as well.

One translation illustrates that these men were like sunken rocks but was later translated as blemishes.

The danger of is that they eat with you without the slightest qualm.

- Qualm - an uneasy feeling of doubt, worry, or fear, especially about one's own conduct; a misgiving.
- In other words, these men did not think it wrong to sit in opportunity of Holy Communion or special gatherings—even though their behavior would not particularly afford them to do so.
- Lack of conscious!
- Lack of realizing their error—hence, they lived their life as if they had done nothing wrong that would not warrant their attendance.

The next phrase, “shepherds that feed themselves,” underlines their selfishness and recalls **1 Corinthians 11:20-22**. “**20**When ye come together therefore into one place, this is not to eat the Lord's supper. **21**For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. **22**What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.”

Ezekiel 34:8, “**8**As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;”

- Instead of looking after others, they have led them astray.
- Instead of losing their lives, and thus gaining them, they have tried to save their lives—and lost them!
- **Mark 8:35**, “**35** For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.”
- It is clear that they have aspired the position of leadership, and have abused the trust placed in them by selfish behavior.

Jude continues to pile on the invective (insulting, abusive, or highly critical language) in four striking metaphors.

- They are clouds, trees, waves, and stars.

First, they are like clouds, of which brought promise of rain, but gave nothing to the thirsty ground.

- They merely served to hide from the sun.

- These clouds are carried past by the wind, and the land beneath goes without benefit.
- Proverbs 25:14, “14Whoso boasteth himself of a false gift is like clouds and wind without rain.”
- Here is a graphic example of the uselessness of teaching which is supposedly ‘advance’ and ‘enlightened’ but has nothing to offer the ordinary Christian for the nourishment of his spiritual life.
- This should act as a solemn warning to those who teach.
- We must constantly ask ourselves if our studies and knowledge are benefiting to those we teach.

Secondly, they are like barren fruit trees.

- There is no fruit; though it is also possible that the word means they blight (infect) their fruit before bring it to maturity.
- In other words, these teachers had barren lives when they should have been fruitful.
- They were like the barren fig tree of Jesus’ parable in **Luke 13:6-9**, “6He spake also this parable; **A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.**”
- They had forgotten Jesus’ words ‘by their fruit you will recognize them’ Matthew 7:20.
- **2 Peter 1:8**, “8For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”
- **Twice Dead** – Dead once because they were once dead in transgression to sin and were now dead again in the sense they were cut off from their life-giving root, Jesus Christ.

Thirdly, they are wild waves of the sea, foaming up their shame, their shameful deeds.

- Isaiah 57:20, “20But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.”
- This metaphor depicts the restlessness of the wicked and their continual production of filthy scum, as found littered about the seashore when the tide

recedes.

Fourth, finally they are like wandering stars, whose doom is to be imprisoned in darkness forever.

- Jude is thinking not of planets, but of shooting stars, which fall out of the sky and are engulfed in darkness—to the confusion of all who watch them.
- This symbolizes fallen angels that have transgressed...and this is a prison of the angels in which they are kept forever.
- This suggests that Jude is thinking of the doom of the fallen angels that he previously mentioned in verse 6.
- The conclusion is strengthened by the fact that he goes on to quote, “they pretend to be lights, but have gone sadly astray and doom awaits them.
- Whereas wicked angels lost their heavenly home by disobeying God, and fell to destruction, Enoch gained heaven by obeying God, and was saved.

In these two verses Jude evoked a swift, bold, picture of the men he is reprimanding extremely.

They are dangerous as...

- Sunken rocks
- Selfish perverted shepherds
- Useless as rainless clouds
- Dead as barren trees
- Dirty as the foaming sea that stirs up dirt that cast trash upon the seashore
- Certain of doom as the fallen angels.

The Prophecy of Enoch Applies to Them Verses 14-16

Jude 14-16

“14Enoch, the seventh from Adam, prophesied about them: “See, the Lord is

coming with thousands upon thousands of his holy ones ¹⁵to 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.” ¹⁶These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.”

Jude now confirms this final analysis of his opponents with a prophecy of inescapable judgment, the judgment, the judgment, which will accompany the return of Christ.

He quotes Enoch to emphasize his point.

Nowhere in the Old Testament, incidentally, is Enoch called the seventh from Adam (though this could be inferred in Genesis 5).

Seventh is important, for seven is the perfect number in Hebrew thought, and emphasizes the stature of this man Enoch who walked with God.

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

A prophecy, for Jude, clinches the matter.

There is nothing more to be said about the fate of the false teachers. It is interesting that Jude applies this prophecy from long ago to the situation of his own day.

Jude’s emphasis is on the fact that the Lord is going to return with His holy ones and when He returns He is coming to judge.

Matthew 25:31, “³¹ **“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne.”**

Judgment will be determined on their deeds and their words. (It is on their word that their deeds in verses 5-11)

Basically, what Jude is doing is referring to teachings that his audience would understand and this should prove to be an important element in we communicate Christian truth.

Verse 16, ¹⁶These people are grumblers and faultfinders; they follow their own

evil desires; they boast about themselves and flatter others for their own advantage.”

Thus *grumblers* and *faultfinders* fill out the sins of word which they had committed (harsh words...spoken against him, v. 15) they follow their own evil desires refers to their sins of action (all the ungodly acts they have done in the ungodly way’ v. 15)

Then, carried away by indignation (anger or annoyance provoked by what is perceived as unfair treatment.)

For *grumblers*, Jude uses the same word the Paul used to reflect the discontent of the Israelites in the desert (**1 Corinthians 10:10**, “Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.”)

Whenever a man gets out of touch with God he is likely to begin complaining about something or someone.

To grumble and moan is one of the distinguishing marks of man without God.

Philippians 2:14, “Do all things without murmurings and disputings:”

In their case, it was probably, like Israel in the desert, grumbling against God and perhaps the restrictions imposed by His Law.

This grumbling extended, too, to their lot in life. They were always cursing their luck (that is the real meaning of faultfinder.)

In other words they were satisfied by nothing, you don’t want what you’ve got, you’re not satisfied with what befalls you; you complain about everything; you long for what you haven’t got.

In winter you wish it were summer, and in summer you wish that it were winter.

You are like sick folk, hard to please!

Unfortunately these words fit many Christians. This whole spirit of grumbling is condemned roundly in **James 1:13**, “When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does he tempt anyone;”

It is to insult the God who gives us all things; it is to forget that whatever befalls us, nothing can separate us from His love, nor deprive us of that most priceless of all treasures, the Lord's presence in our lives.

Romans 8:34-39, “34Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. 35Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? 36As it is written: “For your sake we face death all day long; we are considered as sheep to be slaughtered.” 37No, in all these things we are more than conquerors through him who loved us. 38For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, 39neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

Hebrews, 13:5-6, “5Keep your lives free from the love of money and be content with what you have, because God has said, “Never will I leave you; never will I forsake you.” 6So we say with confidence, “The Lord is my helper; I will not be afraid. What can mere mortals do to me?”

Next Jude reiterates his point, which one might be pardoned for felling he had already overemphasized, that their behavior is governed not by God's will but their own evil desires.

Self-discipline and *altruism* (the belief in or practice of disinterested and selfless concern for the well-being of others) are at a discount; self is all that matters.

This philosophy of life is not at all uncommon today. It has affected the man in the street more than he cares to recognize, with his “I'm all right attitude of blatant self centeredness.

What the world would be like if all men were like that? The world would experience complete chaos.

Look at Jude's final thrust: “they boast about themselves, and flatter others for their own advantage.”

They are at the same noisy, full of themselves, among those they hope to impress; and also prepared to receive favor from the ones they long to impress and also

favor with those that they deem important, so as to get some advantage out of it!

As the fear of God drives out the fear of man, so defiance of God tends to put man in His place, of which the chief source of good or evil to his fellows ensues.

At the end of the thunderbolts, which Jude has unleashed upon these folk, we find them at the mercy of their own fears of what men will do to them.

They are indeed cut down to size.

Favoritism

Leviticus 19:15, “15Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly.”

Amos 5:12, “12For I know how many are your offenses and how great your sins. There are those who oppress the innocent and take bribes and deprive the poor of justice in the courts.”

It is interesting to note that both Jude and James should find it necessary to echo this traditional Jewish hatred of the practice of currying favor.

The Words of the Apostles Apply to Them (17-19)

Verse 17... “17But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. 18They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.” 19These are the people who divide you, who follow mere natural instincts and do not have the Spirit.”

Jude has applied the words of Enoch and now he reminds his readers of the words of the apostles.

The false teachers must remember. Forgetfulness of the teaching and warnings of God in Scripture is a major cause of spiritual deterioration.

There is, in fact, a close parallel between verses 17-19 and verses 5-16 which precedes them.

In each case there is an exhortation to remember; in each case Jude begins by addressing himself to the faithful in warning and ends by addressing the heretics in condemnation.

Remember! It is the first imperative that Jude has used, and it heads a whole cluster of them in this concluding section.

Jude points out that there is nothing in the current apostasy, which could not have been expected. The apostles had foretold it. The use of the word *proieiremenon*, “*foretold*,” does not mean that the apostles all belonged to a previous generation, whereas Jude thought of himself as living ‘in the last time’ v 18.

Verse 18 “18They said to you, “In the last times there will be scoffers who will follow their own ungodly desires.”

The apostles themselves were conscious of living in the last time. The coming of Jesus into the world had ushered in the last chapter of the world’s history, which would continue until the parousia (Second Coming) made an end of all things.

Jude reference to the apostles is more than likely referring to the apostles who had brought the gospel to his audience and less likely referring to the initial apostles.

The imperfect sense, “They said to you” stresses the repeated nature of the apostolic warnings.

Clearly, warnings like these are meant!

Acts 20:29-30, “29I know that after I leave, savage wolves will come in among you and will not spare the flock. 30Even from your own number men will arise and distort the truth in order to draw away disciples after them.”

2 Thessalonians 2:5, “5Don’t you remember that when I was with you I used to

tell you these things?”

1 Timothy 4:1-3, “1The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. 2Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. 3They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.”

2 Timothy 3:1, “1But mark this: There will be terrible times in the last days.”

The Apostle Peter applies it to the mockers that are making fun of the teaching regarding the second coming.

It seems clear that Jude was experiencing the same attack regarding this teaching by what he states next in verse 18, “In the last times there will be scoffers who will follow their own ungodly desires.”

It seems clear from this verse that they laughed at the men who refused to go with them in the path of their own lusts; men who still had scruples (*a feeling of doubt or hesitation with regard to the morality or propriety of a course of action*) and ‘old fashioned’ or ‘puritanical’ standards (*practicing or affecting strict religious or moral behavior*), unlike the superior spiritual Christian freedom!

- The false teachers were claiming to be so Spirit-filled that there was no room for law in their Christian lives.
- They claimed that grace was so abundant that their sin (if so it must be called) provided greater occasion for it.
- They claimed salvation of the soul is what matters, and that what a man does with his own body is immaterial, for it is bound to perish.
- Hence, those who argued about sexual purity seemed to them to be astonishing naïve.

The Greek word *empaiktai*, here translated *scoffers* is found only here and **2 Peter 3:3** in the entire New Testament.

2 Peter 3:3, “3Above all, you must understand that in the last days scoffers will come, scoffing and following their own evil desires.”

Jude’s emphasis on ungodly is remarkable-the word is absent from the Apostle Peter’s passage, and Jude had in fact several times used the word in verse 15.

Jude is harking back at the words of Enoch of which shows revulsion (disgust) of a sensitive, godly man to those who make pious pretensions but utterly betray them in their behavior.

The word can either be taken as “desire for evil things’ or else as a descriptive of “ungodly desires.”

In the last times – (in the final age)

James 5:3, “³Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days.”

In the Old Testament this phrase generally refers to God’s future.

Numbers 24:14, “⁴Now I am going back to my people, but come, let me warn you of what this people will do to your people in days to come.”

Jeremiah 23:20, “²⁰The anger of the Lord will not turn back until he fully accomplishes the purposes of his heart. In days to come you will understand it clearly.”

Daniel 10:14, “¹⁴Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come.”

Early Christian writers, with their sense of living in the time of fulfillment, can use it with reference to the coming of Christ in the past.

Hebrews 1:2, “²but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.”

1 Peter 1:20, “²⁰He was chosen before the creation of the world, but was revealed in these last times for your sake.

And to their present...

1 John 2:18, “¹⁸Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour.”

As well to their future...

James 5:3, “3Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days.”

1 Peter 1:5, “5who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time.”

Just as Jude has quoted the expectation that the false teacher will suffer God’s judgment, so he cites the warnings given by apostles to the same effect.

The early missionaries, in founding churches, warned that in the final age there would be apostasy in the church from true religion and Christian morality.

Jesus in His eschatological [future things] (‘the four last things: death, judgment, heaven and hell) discourse had done just that as well.

Matthew 24 and **Mark 13**

Basically, Jude sees this expectation being fulfilled by the false teachers.

Verse 19, “19These are the people who divide you, who follow mere natural instincts and do not have the Spirit.

For the third time Jude bursts out with “these fellows” and in verse 17 he contrasts it with “but you, dear friends” so here he uses the same phrase in verse 20.

What else can he have to say about the heretics?

The verse reveals a lot. He uses a very rare word and calls them “*the men who divide you,*” or “*create division.*” It may be used to mean, ‘the men that make distinctions’ between themselves and the other people.

The word, found only here in the Bible, denotes those superior people who keep themselves – Christian Pharisees.

Here are some various ways in which this divisiveness may have shown itself.

- They probably formed a clique of their own.
- They certainly despised the simple pastors set over the church.

- They attached themselves to the rich.
- They attached themselves to the educated.
- They were, indeed, very like the Pharisees, and Jude deals with them much as Jesus had dealt with the Pharisees.
- The term Pharisee is used to denote exclusive folk who divided themselves off and Jesus indeed told them that they were indeed separated from the God they claimed to know!
- **Mark 3:23-26**, “**23**So Jesus called them over to him and began to speak to them in parables: “**How can Satan drive out Satan? 24If a kingdom is divided against itself, that kingdom cannot stand. 25If a house is divided against itself, that house cannot stand. 26And if Satan opposes himself and is divided, he cannot stand; his end has come.**”
- **Here Jude does the same!**
- They claim to be separated off and he agrees. They are!
- Exclusiveness always hurts the exclusive man more than those from whom he separates himself.
- It seems that they despised the ordinary Christians, and called them men governed by the natural life, not dominated by the Spirit.
- They, themselves, claimed to have the fullness of the Spirit, and not to be bound to the restrictions and inhibitions of ordinary Christians.
- They were spiritually immune to the laws of conduct, which bound the ordinary man.
- Very well, Jude tells them, you ask for distinctions to be made and you shall have them.
- In fact, it is you who are governed by the natural life, the natural impulses and so far from being filled with the Spirit, it is clear that you do not have the Spirit at all.
- You are an apostate, or perhaps even a “counterfeit Christian.

Jude’s Exhortation to the Faithful (20-23)

20But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, 21keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. 22Be merciful to those who doubt; 23save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.

Verse. 20, Jude has had his say about the ungodly, and now turns to more positive

teaching. For the second time he calls them *dear friends*, and on each occasion it is in contrast to the false teachers.

And now he launches out on some out on some highly compressed Christian instruction, which, if followed, would preserve his readers from contamination by the false teachers.

This is, in fact, the main purpose of his letter: to equip his readers for Christian living in a context of false teaching.

Four injunctions follow, of which, refer to faith, hope, love and prayer.

Their *most holy faith* is the Christian revelation, handed down by the apostles (as in verse 3) and in this they are to build themselves up.

From other New Testament references it is clear that this required study of the apostolic teaching.

Acts 2:42, “42They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.”

Christians must study Scriptures if he/she is to grow in the faith and be of any use to others.

2 Timothy 2:15, “15Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.

Hebrews 5:12, “12In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food!

The faith is *most holy*, because it is ‘utterly different’, entirely set apart from all other teachings.

It is unique in the message it teaches and in the moral transformation it produces.

Secondly, they must *pray in the Holy Spirit*. For the battle against false teaching is not won by argument.

2 Corinthians 10:3-5, “3For though we live in the world, we do not wage war as

the world does. 4The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 5We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.”

KJV “3For though we walk in the flesh, we do not war after the flesh: 4(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

It is likely that the false teachers had given up prayer and that many Christians have done so as well today!

By ‘*prayer in the Holy Spirit*’ it is sometimes suggested that prayer in ‘tongues’ is indicated. The man who has the Spirit of God within him (that is to say, every Christian) (Romans 8:9); the man who is led by the Holy Spirit in his prayers as in all else (Galatians 5:18), will certainly pray in the Spirit.

Romans 8:9, “9You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ.”

Galatians 5:18, “18But if you are led by the Spirit, you are not under the law.”

It is He who utters within us the distinctive Christian address to God as ‘Abba’ or ‘Father’.

Romans 8:15, “15The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “*Abba, Father.*” Prayer in the Spirit may well include, but is not confined to, prayer in tongues.

Verse 21, Thirdly, they must remain within the sphere of God’s love. It was His love which first drew them to Himself verse 1, but as the false teachers have shown, it is possible to turn ones back on the love of God.

They must cultivate that love relationship with Him. In verse 1 he addresses them as men who have been found by the love of God, and in the next verse he prays that divine love along with God’s mercy and peace, may fill them; but here he

urges them to fulfill their side of the covenant of love with God.

The emphasis is upon relationship! In other words, our contribution to this love relationship is an important factor in staying strong in times of false teaching.

The language recalls Jesus' words...I have love you; abide in my love.' (RSV) **John 15:9**, "9 "As the Father has loved me, so have I loved you. Now remain in my love."

Jesus' next words, "If you keep my commandments, you will abide in my love' John 15:10.

It was by flagrant disobedience that the false teachers had fallen out of love with Him, and thus, inevitably, with men as well.

Fourthly, they must keep alive the fire of Christian hope. If too great attention is paid to the future hope, the Christian tends to become so other-worldly that he is not much use in this world.

If, however, as is the greater danger today, the future element is loosely attended, Christianity becomes a mere religious adjunct of social services.

True Christianity is 'world affirming' in the sense that it rejoices in God's world as made by Him, redeemed by Him, to be enjoyed with Him.

But Christianity is 'world denying' in the sense that living as though this world were all there is, is utter delusion!

In these two verses Jude gathers up the three Christian virtues of faith (including prayer), hope and love – a balanced pattern for Christian living.

Today the Christian hope is often forgotten and the content of Christian belief is widely doubted.

Note the need for the mercy of God, not only initially but daily; not only daily but at the last.

2 Timothy 1:8, "18 May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

- It is of God’s mercy that we are not consumed.
- It is of God’s mercy that we are given eternal life.

Notice that Jude refers to the mercy of our Lord Jesus Christ, of which, this points back to the atoning power that took place on the Cross of Calvary!

By *eternal life* Jude means the new age, which has already begun in believers. It means the resurrection life of the age to come, given to believers at the return of Jesus Christ.

Verses 22-23, “22Be merciful to those who doubt; 23save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.”

Salvation is not merely to be defined in the terms already given: faith, prayer, love, and hope. It involves service, and to this Jude now places his focus as the Apostle Peter in **2 Peter 3:11-15**, “11Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives 12as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. 13But in keeping with his promise we are looking forward to a new heaven and a new earth, where righteousness dwells. 14So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him. 15Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him.”

Men are indeed saved to serve, and one of the best ways of discovering the true value of any new theology is to test it in active Christian evangelism and pastoral care.

There are **two groups** of people in question, both of which are to be treated with pity, though in the second instance pity is to be ‘*mixed with fear.*’

When men are beginning to waver that is the time for a well taught Christian to come alongside them and help.

A man who is flirting with false teaching is not to be ‘sent to Coventry’ by his Christian friends; they must have him in to coffee and chat it over with him in love and they must know the faith so well that they can convince him while he is still hesitating.

A loving approach, a sense of the right occasion and a carefully thought out Christian position is what is required.

The second group, are those who need to be saved from the fire. They need a direct frontal approach. They are on the wrong path and need to be told as much, and then rescued.

God gives to his servants the privilege of co-operating with Him in His saving work.

James 5:20, “20remember this: Whoever turns a sinner from the error of their way will save them from death and cover over a multitude of sins.”

When people are on the other path this is the time to bring “hell fire and brimstone” message. When there is a danger of fire, we do not hesitate to snatch away violently those we desire to save; for it would not be enough to beckon with the finger, or kindly to stretch for the hand.

This must be done in fear and should never be done in a sanctimonious manner.

The attitude is that we are there by the grace of God; hence, there is a sense of “awe and respect for God.”

Zechariah 3:2, “2The Lord said to Satan, “The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you! Is not this man a burning stick snatched from the fire?”

Amos 4:11, “11“I overthrew some of you as I overthrew Sodom and Gomorrah. You were like a burning stick snatched from the fire, yet you have not returned to me,”

This verse was in Jude’s mind in verse 7, and may indicate that he meant by the plucking from the burning their conversion to Christianity; but despite this rescue when they became Christians, they, like Amos’s Israelites, did not return to the Lord, but apostatized.

Jude’s readers are invited to *show mercy, mixed with fear, hating even the clothing stained by corrupted flesh.*

That is to say that they are to have pity upon even the most abandoned heretic, but to exercise great care while getting alongside him lest they themselves become

defiled.

They are to retain hatred of sin even as they love the sinner.

2 Corinthians 7:1, “1Therefore, since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God.”

The caution is to not be influenced by the heretics alongside godly fear knowing that God will judge.

What does Jude mean by *the clothing stained by corrupted flesh*?

He is referring to the inner garment, worn next to the skin. The idea seems to be that they are so corrupt that their very clothes are defiled.

This is, of course, a hyperbole, but one with plenty of scriptural background.

(hī' pərbələē)/ meaning - exaggerated statements or claims not meant to be taken literally.

Leviticus 13:47-52, “47“As for any fabric that is spoiled with a defiling mold— any woolen or linen clothing, 48any woven or knitted material of linen or wool, any leather or anything made of leather— 49if the affected area in the fabric, the leather, the woven or knitted material, or any leather article, is greenish or reddish, it is a defiling mold and must be shown to the priest. 50The priest is to examine the affected area and isolate the article for seven days. 51On the seventh day he is to examine it, and if the mold has spread in the fabric, the woven or knitted material, or the leather, whatever its use, it is a persistent defiling mold; the article is unclean. 52He must burn the fabric, the woven or knitted material of wool or linen, or any leather article that has been spoiled; because the defiling mold is persistent, *the article must be burned.*”

Isaiah 64:6, “6All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.

Zechariah 3:3, “3Now Joshua was dressed in filthy clothes as he stood before the angel. 4The angel said to those who were standing before him, “Take off his filthy clothes.” Then he said to Joshua, “See, I have taken away your sin, and I will put

fine garments on you.”

“Take off” is key is for Jude’s pursuit of offering a new direction, but once he begins to reveal the filthy garment, it is not to be toyed with or tolerated, because once a person begins to entertain filthy rags, he ceases to be useful as a servant as he previously had been.

We cannot treat sin as normal and commonplace, because when we do we are on our way to betraying the gospel.

In this, Jude

As a Christian we have the offer of changing our defiled garments for a robe of righteousness if we are clothed in filthy rags.

Isaiah 61:10, “10I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of his righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels.

Jude stands as strong as John in the Book of Revelation that the man accepted before God he who has not soiled his garments and these garments are looked upon as the standing which God confers upon penitent sinners who have washed their robes, and made them white in the blood of the Lamb (Revelation 7:14) and also as the rightness of character which follows in the lives of those who have truly been justified. (19:8)

Revelation 3:4, “4Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy.”

Jude uses *the flesh*, precisely the same way as Paul: it means human nature made by God and for God, but which has fallen grievously out of harmony.

Doxology (24-25)

Jude 24-25, “24To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy— 25to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.”

- It is a dangerous thing to live for Christ in an atmosphere of false teaching and seductive morals.
- It is also hazardous to rescue men for the gospel out of such an environment because if you get too near the garment stained by the flesh, it will defile you.
- Question, should we withdraw from dealing with people of such?
- No!
- We are to advance against the forces of evil, face the dangers involved, so long as you are strong in the Lord's might.
- Such is the thrust, and the context of Jude's final verses.

Jude reminds us of the power of God.

- Twice Paul had been driven to his knees in praise as he considered the might of his Lord.
- Romans 16:25, Paul ascribes glory "to Him who is able to establish you by my gospel" and Ephesians 3:20, "he glories in the one who is able to do immeasurably more than all we ask or imagine, according to His power (the Holy Spirit) that is at work within us."
- Here Jude ends his letter with heartfelt adoration to the one who is able to keep you from falling.
- He has told them in verse 21 to keep themselves in the love of God, but he uses a different word for "keep" here.
- The word here means "guard."
- There is a difference. We must watch that we stay close to the Lord, but only He can guard us so that we do not stumble.
- In the midst of difficult company, turbulent thinking and the questioning of moral standards, it is only the Lord who can preserve us, but He can do more than that, He will set us up, or make us stand before His glorious presence in heaven, and we will praise Him because NO fault will be found in us.
- As Christians we are found blameless through Jesus Christ when we are found in Him!
- 1 Peter 1:19, "19but with the precious blood of Christ, a lamb without blemish or defect."

Think about this...God is able to make us stand, though in ourselves we should shrink from His presence. God set us up before him and I cannot think of anything more powerful than the image of redeemed men and women of God standing in the presence of God, face to face!

Verse 25, To God alone be all the glory! This is the final note of Jude's Epistle.

There is but one God and He is our Savior.

The Christian Doctrine of Salvation tells us that God is our Savior!

- He is the One, personal, holy, loving God, that made the world, maintains it, and redeemed it through His own Son, Jesus Christ, and will be glorified in it.
- This verse insists that there is only one God, of which, this verse gives glory to the One Savior God, through Jesus Christ.
- Through Jesus Christ our Lord, refers to the fact that it is through Jesus Christ that God saves man and that true glory can only be given properly to God through Jesus Christ.
- **Revelation 13:8**, “8All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.”
- Amen, regularly closes doxologies and sets a seal on this confident attribution of glory to the One to whom it belongs—the God who is able!