

Jude 01 - The Nature and Consequences of Apostasy; Warning Against False Teachers; Exhortation to the Faithful

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Jude

I. Demand for the letter (Jude 1-4)

(1) Greeting (1-2)

(A) Author: Jude, brother of James (1a)

(B) Recipients: called, loved, kept (1b)

1 Jude, a bond-servant of Jesus Christ and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ:

1 Jude, a bond-servant of Jesus Christ, and brother of James, To those who are the called, beloved in God the Father, and kept for Jesus Christ:

1 From: Jude, a servant of Jesus the Messiah, and yet a brother of James. To: Those who have been called, who are loved by God the Father and kept safe by Jesus, the Messiah.

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

— "Jude" - *Judas*, but shortened to Jude in order to not confuse him with Judas Iscariot, who betrayed Christ; he was the half-brother of Jesus (Cf. Matt 13:55; Mark 6:3)

— There are six people named "Judas" in the NT, but the best evidence points to Jude as being the half-brother of Jesus

— Jesus' brothers were part of the group who prayed in the Upper Room during the time between Jesus' ascension Pentecost (Acts 1:14). They were well-known in the early church (1 Cor 9:5).

— "...bond-servant of Jesus Christ" - *doulos*, interesting that Jude doesn't mention that he was the half-brother of Christ; he chooses to identify himself spiritually (as a "slave" of Christ) than physically

— It shows Jude's humility, and also the relative unimportance of being connected to Jesus by human relationship (Cf. Mark 3:31-35; Luke 11:27-28)

— A *doulos* was a slave, who was owned by other people; Jude identifies Himself as being "owned" by Christ

— "...brother of James" - James was Head of the Church in Jerusalem (Acts 15:13); author of the Epistle of James (James 1:1)

— Jesus' physical brothers, including Jude, did not believe in Him while He was ministering on earth (John 7:5). James became a believer after Jesus' resurrection (1 Cor 15:7), and we

may assume Jude did at the same time

- Since Jude is not mentioned in Acts, it's safe to assume that he was not a leader in the early church. This is likely why he provided secondary identification as being the brother of James.
- The themes of James and Jude are intertwined:
 - James: good works as evidence of saving faith
 - Jude: evil works as evidence of apostasy
- "...called...beloved...kept" - Jude's three-fold (triad) description of his readers, who were obviously believers. This epistle is not an evangelic tract...it deals with issues that believers need to hear, but often don't want to
- The Holy Spirit "called" Christians in the past (v3), God the Father loves them in the present (v21), and the Son will keep them secure for the future (v14,21,24)
- The reason for Jude to describe his readers here is that their knowledge of God's calling, loving, and keeping brought them assurance and peace during times of apostasy
- "kept" - *tēreō*, to guard, attend carefully, to observe; to keep one in a state in which he is
- A key word in this epistle; used 5x (v1,6 [2x],13,21)

(C) Salutation: mercy, peace, love (2)

- 2 May **mercy, peace, and love** be **multiplied** to you.
- 2 May mercy and peace and love be multiplied to you.
- 2 May mercy, peace, and love be yours in abundance!
- 2 Mercy unto you, and peace, and love, be multiplied.
- "...mercy" - we need God's mercy in light of our exceedingly sinful condition
- "...peace" - we need God's peace in view of the subtle temptations that surround us
- "...love" - we need God's love to sustain and encourage us in our spiritual warfare
- These are not self-acquired virtues, but gifts from God; Jude prays that they may be abundantly bestowed by God upon his readers
- "...multiplied" - Jude didn't pray that these three traits be "added" to his readers, he prayed that God would "multiply" exponentially these traits in his reader's lives

(2) Occasion for the letter (3-4)

- (A) Old content: common salvation (3a)
- (B) New content: contend for the faith (3b)

3 Beloved, while I **was making every effort** to write you about **our common salvation**, I felt **the necessity** to write to you **appealing that you contend earnestly for the faith** that was **once for all time handed down to the saints**.

3 Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was

once for all handed down to the saints.

3 Dear friends, although I was eager to write to you about the salvation we share, I found it necessary to write to you and urge you to continue your vigorous defense of the faith that was passed down to the saints once and for all.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

- This verse explains Jude's purpose for writing this epistle: that his readers would "contend earnestly" for the faith in the face of rampant false teachers
- Jude was clearly written to a believing audience...it holds little meaning for an unbeliever
- Jude states that his original plan was to write a letter to his audience about their "common salvation" but something happened to change Jude's topic
- This letter is essentially a sermon where Jude preaches against the dangerous practices and doctrines that endanger the gospel
- You might say that this was a letter that didn't *want* to be written
- "...I was making every effort" - Jude obviously had an affection for his readers; he lets them know that he would've written to them anyway, even if he hadn't heard of the immediate danger threatening them
- "...our" - Jude places himself on the same level with his readers in jointly sharing salvation
- "...common salvation" - not common in the sense of ordinary or inferior, but rather what is shared by God's people everywhere
- "...the necessity" - *anagkē*, imposed either by circumstances or by law of duty; the implication is that Jude was under "distress" to change the topic of his letter
- "...appealing" - *parakaleō*, to call to one's side; the word is used to produce a particular effect. Jude is persuading with authority.
- "...that you contend earnestly" - *epagōnizomai*, "to exert intense effort"; it's in the present tense, infinitive mood, meaning we are to *continuously* struggle for; to contend strenuously in defense of (only usage in the NT).
 - It is the simple form of *agonizomai* (English = agonize), and was commonly used in connection with the Greek stadium to denote a strenuous struggle to overcome an opponent, as in a wrestling match
 - BDAG gives the meaning as "earnest commitment in discharge of an obligation or experience of a relationship, eagerness, earnestness, diligence, willingness, zeal. It involved extraordinary commitment to civic and religious responsibilities.
 - It involved the expenditure of all of one's energy in order to prevail. It is used here, as it often is elsewhere, to metaphorically denote a spiritual conflict in which believers are engaged.

2 Cor 10:3-6:

3 For though we walk in the flesh, we do not wage battle according to the flesh,
4 for the weapons of our warfare are not of the flesh, but divinely powerful for the
destruction of fortresses.
5 We are destroying arguments and all arrogance raised against the knowledge of
God, and we are taking every thought captive to the obedience of Christ,
6 and we are ready to **punish** all disobedience, whenever your obedience is complete.

— It pictures a person taking their stand on top of something an adversary desires to take away, and fighting to defend and retain it. Keep in mind that Jude's church had been infiltrated by "ungodly men who turn the grace of God into an excuse for blatant immorality." This was serious. The false teachers were ungodly, and used God's graciousness as an excuse to be blatantly immoral. This is why Jude wanted them to fight diligently against them.

- So Jude, instead of writing an encouraging letter about their common salvation, his new topic is to urge them of their need to continuously and strenuously contend for their faith
— He wants us to "contend earnestly" for the faith because the Word of God is valuable. If you walk into a bank and don't see a security guard, you would draw the conclusion that there likely isn't much money or valuables in that bank. Valuables are protected; worthless things are not.

— "you" - if we emphasize "you" in this verse, we can see that contending earnestly for the faith is something Jude wants every individual Christian to do

- There are many ways that Christians today can contend earnestly for the faith:

- From a positive perspective, we "contend earnestly" when we give an unflinching witness of the love of Christ, or when we strengthen the hands of faithful pastors and teachers who honor the Word of God
- From a negative perspective, we "contend earnestly" when we:
 - Deny support or encouragement for false teachers
 - Actively refute false teachers or false doctrine using the Word of God
 - Speak out against the preaching of "another Gospel" (Prov 19:27)

— A good example of "contending earnestly" was Nehemiah, who worked with a sword at his side (Neh 4:17-18)

— "...for the faith" - *pistis*, note definite article "the" which refers to a specific "faith" or body of knowledge

— This isn't your own personal belief, or faith in the sense of our trust of God

— "The faith" here means the essential truths of the gospel. "The faith" is used repeatedly in the NT in this sense (Cf. Acts 6:7; 13:8; 14:22; 16:5; 24:24; Rom 1:5; 16:26; Col 2:7; 1 Tim 1:2)

- Essentially, "the faith" is the truth that God has given to us in Scripture. The last phrase of this verse literally reads, "the once for all having been delivered to the saints faith." All the modifiers stand between the article ("the") and the noun ("faith") as declaring the intrinsic nature of the faith to be defended. Any "faith" that does not have these characteristics is not worth defending.
- The nature of the command is defensive. The force of the compound verb as "to fight, standing upon a thing which is assaulted and which the adversary desires to take away, and it is a fight to defend it, and to retain it" [Mombert]
- Jude is calling for a positive defense of the faith, not merely a refutation of its opponents. While a negative element is certainly involved, the true aim in the controversy must be the establishment of truth rather than the discomfiture of the opponents.
- "...once for all *time*" - the truth that God wanted to disclose has been disclosed; this implies that the canon of Scripture is closed
- This is not a reference to the believer's subjective faith, but to the objective truths to which believers firmly adhere
- "once" - means that "the faith" was delivered to us, by God, one time. It doesn't need to be "delivered" again. Of course we *distribute* this faith over and over again, but what we distribute is what was *delivered* one-time by God.
- "...handed down" - *paradidōmi*, to give into the hands of another; to deliver; it was "delivered" to the world by God through the apostles and prophets *once* (Eph 2:20). God *may* speak today, but *never* in the authoritative way that He spoke through the first apostles and prophets as recorded in the NT.

Eph 2:20: having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone

- The "faith" was not given "all at once." The aorist tense of *paradidōmi* simply records the fact of its transmission, received from a supernatural source. Such a divinely given faith allows for no subsequent additions, and alterations such as the false teachers were seeking to introduce.
- Nor does each new generation need a new revelation, for the foundation truths of the Christian faith are not negotiable; the need is rather for each generation faithfully to study this revealed faith to see its application to their own situation in their day.
- 2 Tim 3:17 says that Scripture is sufficient to equip us "for every good work." If Scripture is sufficient for equipping us for every single good work that is available to me, why would I need to look for some other/new revelation from God?

2 Tim 3:17: so that the man *or woman* of God may be fully capable, equipped for every good work.

There is no other gospel, there will be none. Its content will be more fully understood, its implications will be developed, its predictions will be fulfilled; but it will never be supplemented or succeeded or supplanted. [Erdman]

(C) Need: advent of the apostates (4)

- (a) Secretive (4a)
- (b) Godless (4b)
- (c) Licentious (4c)
- (d) Heretical (4d)

4 For **certain people have crept in unnoticed**, those who were **long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into indecent behavior and deny our only Master and Lord, Jesus Christ.**

4 For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

4 For some people have slipped in among you unnoticed. They were written about long ago as being deserving of this condemnation because they are ungodly. They turn the grace of our God into uncontrollable lust and deny our only Master and Lord, Jesus the Messiah.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

- This verse clarifies that the change in Jude's subject (v3) was due to a report he received concerning the dangers threatening his readers...

— The reason we need to "contend earnestly for the faith" is because there are false teachers among us

— "...certain people" - *tis anthrōpos*, in contrast to the "saints" (v3); a minority within the church, yet their presence was a cause of real concern

— In 2 Peter 2:1, Peter prophesied that these false teachers would come into the church; Jude confirms their arrival

2 Peter 2:1: But false prophets also appeared among the people, just as **there will also be** [future tense] **false teachers among you, who will** [future tense] **secretly introduce destructive heresies**, even denying the Master who bought them, bringing swift destruction upon themselves.

- "...have crept in unnoticed" - *pareisdynō*, "have settled down alongside" or "wormed their way in" to the church

— This is what makes them so dangerous—they are unnoticed. There are dangerous people lurking in your midst—and you don't even know it.

- They slipped in secretly as itinerant preachers (a common occurrence in the 1st century), or they arose within the church and later quietly brought in heretical teachings from outside (2 Peter 2:1; Cf. Acts 20:29-30; Rom 16:17-18)
- Satan knows that one false teacher within the church can do more than a thousand false teachers outside the church
- These are the tares among the wheat (Matt 13:24-30); false brethren have snuck into the Church (Gal 2:4-5); in the last days, doctrines of demons (1 Tim 4:1,6)
 - "...long beforehand" - God identified ("marked out") these opponents previously for "condemnation" in the sense that He knew of their sin long ago, and would some day punish them for it
 - "...marked out for" - *prographo*, means "to write beforehand"; these men were unnoticed by men, but not by God
- They may be unnoticed by some believers, but as far as God is concerned, their "condemnation" was "written down" "long beforehand"
- "...this condemnation" - the sure punishment that lay ahead for these apostates (Cf. Matt 7:15; Mark 13:22; Acts 20:29-30; 2 Peter 2)
- "...ungodly persons" - *asebēs*, destitute of reverential awe toward God; this shows that these false teachers were unbelievers
- Two specific activities showed their ungodly character:
 1. Turning the grace of God into lasciviousness, which is using their freedom in Christ as an opportunity for sensual indulgence and debauchery (antinomianism; Cf. Rom 3:31)
 2. They denied their only Master, God and the "Lord" Jesus Christ by distorting the truth that Scripture reveals (Cf. 1 John 2:22-23; Titus 1:16)
- "...who turn" - *metatithēmi*, to change, transfer, pervert
- "...the grace of our God" - these men had received something of the grace of God, but after receiving it, they perverted it into an excuse for "indecent behavior"
- "...indecent behavior" - *aselgeia*, licentiousness, lewdness, unbridled lust; also translated as debauchery (Rom 13:13) and perverted conduct (2 Peter 2:7)
- Often used to describe a sin committed without shame, without any sense of conscience or decency. It's usually used of sexual sins, but can also be used in the sense of brazen anti-biblical teaching, when truth is denied and lies are taught without shame.
- Jude probably had both ideas in mind because in the rest of the epistle, these "certain men" had both moral and doctrinal problems
- "...deny our only Master and Lord, Jesus Christ" - evidently by distorting the truth about Jesus revealed in Scripture (Cf. 1 John 2:22-23; Titus 1:16)
- These "certain men" (false teachers) refuse to recognize who Jesus said He was, and therefore they deny who God the Father is also. This is further evidence that these false teachers were unbelievers.

— While we're not told here how these false teachers denied the Lord, based on the rest of this epistle, it was both with their ungodly living and their heretical doctrines

II. Description of false teachers (Jude 5-16)

(1) Denunciation of apostates (5-7)

(A) Lessons from history: the Pentateuch (5-7a)

Jude cites three examples of failure from the past, in order to warn his readers of the danger involved in departing from God's truth. The judgments of God are often executed as a warning to others rather than from His immediate or particular displeasure against the offenders themselves.

(a) Jews: Israel's unbelief (5)

5 Now I want to remind you, though you know everything once and for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

5 Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

5 Now I want to remind you, even though you are fully aware of these things, that the Lord who once saved his people from the land of Egypt later destroyed those who did not believe.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

- Jude's first example of failure from the past is of the Israelite's unbelief (departing from God's truth) in the wilderness...

- After God redeemed Israel and liberated them from bondage in Egypt, the people failed to continue to believe God's promises and to trust in His power (Cf. Num 14:11; Deut 1:32)

— God judged those who did not continue to believe by destroying them in the wilderness. He let that entire generation die (except Caleb and Joshua) rather than bringing the apostates into the Promised Land.

— Some of the false teachers in Jude's day evidently were Christians. That is a reasonable conclusion since Jude compared them to the redeemed Israelites. They too were turning from continuous trust and obedience to God, and God would judge them as well.

- "...I want to remind you" - Jude isn't teaching his readers anything they didn't already know...he's just reminding them because they needed to hear it again and they needed to apply what he says to their present situation (v3)

The use of God's Word is not only to teach what we could not have otherwise known, but also to rouse us to a serious meditation of those things which we already

*understand, and not to suffer us to grow torpid in a cold knowledge. [John Calvin]
Preaching is not designed to teach us something new in every sermon, somewhat that we knew nothing of before; but to put us in remembrance, to call to mind things forgotten, to affect our passions, and engage and fix our resolutions, that our lives may be answerable to our faith. [Matthew Henry]*

- "...though you know" - *horaō*, to see with the eyes or mind; to perceive
- Jude's audience "knew these things" but they needed to know them better. They needed to recall these things from the recesses of their minds and put them in the forefront of their minds.
- "...saving a people" - after God redeemed Israel and liberated them from bondage in Egypt, the people failed to continue to believe God's promises and to trust in His power (Num 14:11; Deut 1:32)
- "...subsequently destroyed those who did not believe" - God judged those who did not believe His promises at Kadesh Barnea by destroying them in the wilderness. He let that entire generation die rather than bring the unbelieving apostates into the Promised Land.
- Jude is using an OT story that his readers were fully aware of and knew in order to make a point to them about how to handle their current situation
- He is trying to relate what God did for the Israelites, and how the Israelites responded: they experienced God's miraculous deliverance at the Red Sea. They heard the voice of God at Mount Sinai. They received His daily provision of manna in the wilderness. Yet they *still* lapsed into unbelief, and never entered into the place of blessing and rest that God had for them.
- Paul says much the same thing in 1 Cor 10:1-10; his point is that no one ought to presume upon their privileges. Jude's readers had much greater advantages than the Israelites in the wilderness, so let them not follow in the Israelites footsteps of unbelief.
- Those who doubted and rejected God at Kadesh Barnea paid a much bigger price than just not entering the Promised Land. They were also under the judgment of God (Ps 95:10-11):

10 "For forty years I was disgusted with that generation, And said they are a people who err in their heart, And they do not know My ways.

11 "Therefore I swore in My anger, They certainly shall not enter My rest."

(b) Angels: angelic rebellion (6)

6 And **angels** who **did not keep their own domain but abandoned their proper dwelling place**, these He has kept in **eternal restraints under darkness** for the judgment of the great day,

6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

6 He has also held in eternal chains those angels who did not keep their own position but abandoned their assigned place. They are held in deepest darkness for judgment on the great day.

6 And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.

- Jude's second example is of failure in the past is certain angels from Gen 6...

- "...angels" - a group of "angels" did not remain in their privileged position near God in heaven, but left that sphere (Cf. Rev 12:4) and thus incurred God's wrath

— Notice that Jude identifies these beings as "angels" (Cf. 2 Peter 2:4), so there's no debate on who he's referring to; he doesn't call them "spirits" or "sons of God"

— "...did not keep their own domain" - they did not remain in their proper angelic sphere, but chose to follow Satan in his rebellion against God (Rev 12:4)

— "...abandoned their proper dwelling place" - they did this by leaving the atmospheric heavens, which became the abode of fallen angels (Cf. Eph 2:2; 6:12) and invaded the human realm, taking on human form, and impregnating human women; they did not "stay in their lane"

— This involved sexual sin between "angels" ("sons of God" in Gen 6) and human women. We know this because of v7. And we know that this unusual sexual misconduct produced unnatural offspring.

— Just as the people of Sodom and Gomorrah abandoned what was natural (via homosexuality), the angels abandoned their natural state in order to corrupt the human gene pool in order to prevent the birth of the Messiah

— The egregious nature of this sin warranted an incredibly drastic judgment by God—the immediate judgment to incarcerate these angels in hell (2 Peter 2:4), and a catastrophic worldwide Flood that wiped out all of mankind except for eight people in Noah's family

— "...eternal restraints under darkness" - these rebellious angels are now in bondage and await God's final judgment in *Tartarus* (Cf. 2 Peter 2:4)

— By "abandoning their proper dwelling place" they are now incarcerated in chains. Their sinful pursuit of freedom resulted in God putting them in bondage.

- Here is where we get the lesson from this example Jude is giving us: just as the angels, once free, pursued "freedom" in sin, those who insist on the freedom to do whatever they want (licentiousness; "indecent behavior," v4) are like these angels: bound with everlasting chains.

— If the angels cannot break the chains of sin brought upon them, we are foolish to think that we can break them. We can't set ourselves free from these chains, but clearly we can be set free by Christ.

— This example also gives us assurance that just as God judged and punished these angels, the "certain men" causing trouble will be judged. If God judged the angels who

sinned, you can bet He will also judge these false teachers.

— The lesson for believers is that true freedom comes from *obedience*, not from *licentiousness*

Some claim that v6 has nothing to do with Noah's time period...there is no reference to Noah in this verse, as there is with 1 Peter 3:19-20 and 2 Peter 2:4-5. If this doesn't refer to the events of Gen 6, what does it refer to? Many will say the original fall of Satan, but that did not involve any immediate incarceration. In addition, the original fall of Satan had nothing to do with sexuality, but these verses make clear that the incarceration was due to perverse sexual activity.

(c) Gentiles: Sodom and Gomorrah's immorality (7a)

(B) Present punishment of apostates (7b)

7 **justasSodom and Gomorrah and the cities around them**, since they **in the same way** as these *angels* indulged in **sexualperversion** and went after **strangeflesh**, are exhibited as an example in **undergoing** the punishment of **eternalfire**.

7 just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

7 Likewise, Sodom and Gomorrah and the cities near them, which like them committed sexual sins and pursued homosexual activities, serve as an example of the punishment of eternal fire.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

- Jude's third example shows God's judgment on those who practice immorality and sexual perversion, which the false teachers of Jude's day evidently felt liberated to practice
- "just as" - or, in like manner; it connects v7 with v6 to draw a comparison between the angelic sin (v6; Cf. Gen 6) that is similar (but not identical) to the sin of Sodom and Gomorrah (Cf. Gen 19)

— Sodom & Gomorrah did something of a sexual perversion (homosexuality) that was similar to, or on the same scale as, the sin of the fallen angels (v6)

— The Sodomites left their natural sexual proclivity and became involved in unnatural (abnormal) sexual behavior (homosexuality). God mandated a (pre-Fall) sexual standard for mankind (Gen 1:27-28; 2:24), which involves one man and one woman, within the covenant of marriage. The angels of Gen 6, and the Sodomites of Gen 19, both broke this standard, albeit in different ways.

— When Jesus was questioned about marriage, divorce and human sexuality (Matt 19:3-6), He sent the Pharisees back to His original mandate (Gen 1:26-28; 2:24). He doesn't even

address the Hillel/Shimai rabbinical dispute, which the Pharisees tried to corner Him on, but instead told them to consult Moses.

- "...Sodom and Gomorrah" - they were originally blessed, privileged places (Gen 13:10)
Gen 13:10: Lot raised his eyes and saw all the vicinity of the Jordan, that it was well watered everywhere—*this was* before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt going toward Zoar.
- Ezek 16:49 tells us of other sins of Sodom:
Ezek 16:49: Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, plenty of food, and carefree ease, but she did not help the poor and needy.
- The sins described in Ezek 16:49 show that Sodom & Gomorrah were prosperous, blessed cities. You don't have "fullness of food" and "abundance of idleness" if you don't have material blessings.
- But despite Sodom & Gomorrah's tremendous blessings, they sinned egregiously and were judged
 - "...the cities around them" - Admah and Zeboiim (Deut 29:23; Hosea 11:8)
 - "...in the same way" - what happened in Sodom is not the same as the sin of the fallen angels, but it is similar
 - "...sexual perversion" - homosexual behavior (Cf. Rom 1:27)
 - "...strange flesh" - in Sodom & Gomorrah, it refers to homosexuality; in the case of Gen 6, it was angels having sexual relations with human women
 - "...undergoing" - present tense; the unbelieving without Christ are presently undergoing torment and punishment for their unbelief, and the final judgment (Great White Throne) has not yet been rendered
 - "...eternal fire" - the fire that burned up the cities of the plain was the instrument of God's temporal punishment. That same punishment will burn eternally against unsaved false teachers who similarly disregard God's will (Rev 20:15).
- This example assures us that the "certain men" (v4) will be judged, no matter how blessed they may have been in the past

(2) Description of apostates (8-13)

(A) Angelic realm (8-10)

- (a) Defile flesh: immorality (8a)
- (b) Reject authority: rebellion (8b)
- (c) Revile angelic beings: unbelief (8c-10)
 - (i) Their own slander of the Angels (8c)

8 Yet in the same way these people also, dreaming, defile the flesh, reject authority, and speak abusively of angelic majesties.

8 Yet in the same way these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

8 In a similar way, these dreamers also defile their flesh, reject the Lord's authority, and slander his glorious beings.

8 Likewise also these filthy dreamers defile the flesh, despise dominion and speak evil of dignities.

- Jude now raises the errors of the false teachers of his day, in order to warn his readers even more strongly...

- "...in the same way" - Jude connects the sins of the false teachers with the three examples just given (v5-7): the Israelites in the wilderness (v5), the angels who abandoned their proper dwelling place (v6), and Sodom & Gomorrah (v7)

- "...these people" - the "certain men" (v4); false teachers

- "...dreaming" - *enypniazomai*, literally to be beguiled with sensual images and carried away to an impious course of conduct

— It's likely that the false teachers justified their actions by citing visions and dreams they claimed to have had (Cf. Col 2:18)

- Jude now pinpoints the three errors he had just illustrated, and accused false teachers of all three:

- "...defile the flesh" - lust (v7); points to sexual immorality

— The false teachers were coming into the congregation to spread licentiousness, using Jesus as a cloak to hide their sins rather than actual belief

- "...reject authority" - rebellion (v5); these false teachers wanted to be in authority, so they rejected the authority of God and those who God put in authority

— They likely refused to submit themselves to human authority in general, and to the elders of the church in particular

- "...speak abusively of angelic majesties" - irreverence (v6); "angelic" added by the translators because "majesties" (*doxas*) literally means "glories" so this likely refers to angels.

— They made fun of (mocked) angels

— This interpretation is confirmed with Jude's example in v9

(ii) Michael's refusal to slander Satan (9)

9 But **Michael the archangel**, when he **disputed** with the devil and **argued about the body of Moses, did not dare pronounce against him an abusive judgment**, but said, "The Lord rebuke you!"

9 But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you!"

9 Even the archangel Michael, when he argued with the Devil and fought over the body of Moses, did not dare to bring a slanderous accusation against him. Instead, he said, "May the Lord rebuke you!"

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

– "...Michael the archangel" - mentioned 5x in Scripture (Dan 10:13,21; 12:1; Rev 12:7), every time it is in the context of battle or readiness to fight

– "...he disputed" - *diakrinō*, to contend with hostility (Cf. "took issue" in Acts 11:2)

– "...argued" - *dialogomai*, to reason with; imperfect tense, meaning it was an on-on-going "argument"; middle voice, implying that Michael was the one who initiated the "argument"

– "...the body of Moses" - another obscure reference by Jude in this epistle; the last we read of Moses was in Deut 34:5-6, when he died and was buried in Moab

— We don't know where Jude received his information about this event, since it's not described or referred to anywhere else in the Bible. It could have been a unique revelation from God. According to some teachers in the early church, Jude referred to the *Assumption of Moses*, an apocryphal book of which only a small portion survived.

— We also don't know why the devil wanted Moses' body in the first place. Speculation has been that the devil wanted to use his body as an object of worship to lead Israel astray.

Others say that Satan wanted to desecrate the body because Moses killed an Egyptian.

— It's more likely that the devil anticipated a purpose God had for Moses' body, and the devil proactively tried to defeat that plan. We know Moses appeared in bodily form at the Transfiguration (Matt 17:1-3) along with Elijah. It's also highly likely that both Moses and Elijah will be the Two Witnesses in Rev 11.

— While these speculations are fun sometimes, the main point Jude is making here isn't *why* Michael disputed with Satan, but *how* Michael disputed with Satan.

– "...did not dare pronounce against him an abusive judgment" - Michael here gives us a model for spiritual warfare: Michael did not battle Satan by himself, he battled Satan respectfully, under the Lord's authority

— "abusive judgment" - *blasphēmia krisis*, a "railing accusation"; speech injurious to another's name (Cf. 1 Tim 6:4)

— Even though Michael is an archangel, with authority over all angels, he is still only an angel. Satan is a "cherub" which in the hierarchy of angels is higher than an archangel. Michael knew his place in the angelic realm, so he allowed the Lord to rebuke Satan.

— Jesus rebuked Satan in His own authority (Matt 4:4,7,10), Michael did not. Michael did not mock or accuse the devil.

— God hasn't called believers to judge the devil, condemn the devil, "bind" the devil, or mock or accuse the devil. We battle the devil in the name of the Lord, under His authority and power, not our own.

- The lesson here in context seems to be that Jude's audience ought to respectfully take a stand against the false teachers. It is possible to "contend earnestly for the faith" without being contentious. They should "take issue" and "reason with" with false teachers, but do so respectfully, without "abusive judgment" and allow God to "rebuke" them in the end.

(iii) Their lack of understanding (10)

10 But **these people disparage** all the things that they **do not understand**; and all the things that they **know by instinct, like unreasoning animals, by these things they are destroyed**.

10 But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

10 Whatever these people do not understand, they slander. Like irrational animals, they are destroyed by the very things they know by instinct.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

- The archangel, although dealing with Satan himself, and possessing a more perfect knowledge than ours, dared not to speak in judgment

- "...these people" - the "certain men" (false teachers, v4)

- "...disparage" - *blasphēmeō*, to "vilify," "speak evil of" or "rail on"

— In contrast to Michael (v9), who would not *blasphēmia* the devil (v9), these false teachers spoke evil. In context, it appears they spoke evil of angels (v8).

- "...things" - probably refers to aspects of God's revealed will that they chose to reject (Cf. 1 Cor 2:7-16)

- "...do not understand" - these false teachers didn't even know the things or the people they spoke evil about; their evil speech was made worse by their ignorance

— They are self-proclaimed experts pontificating about things they know nothing about

— A false teacher does not hesitate to speak out in condemnation concerning matters about which he does not know enough to make him a judge over others

- "...know by instinct, like unreasoning animals" - *physikōs*, perception by animalistic senses; instinctive in a natural way, but without any spiritual knowledge

— Unreasoning beasts have only a superficial knowledge of the natural world. The only thing they "know" is how to gratify the flesh; their way of life is to allow the instincts they share with animals have their way. Their values are fleshly values, their gospel is the gospel of the flesh.

— These false teachers had lost all sense of, and awareness of, spiritual things; the things demanded by their animal instincts were their only reality and their only standard.

- "...by these things they are destroyed" - the false prophets will be "destroyed" by their speaking evil out of ignorance, because they have the instincts of an animal and no

spiritual insight or knowledge

(B) Human realm (11)

Jude now gives examples from the OT to describe these false teachers.

- (a) Cain: opposed to God's basic principles (11a)
- (b) Balaam: self serving (11b)
- (c) Korah: rebellious (11c)

11 **Woe to them!** For they have gone the **way of Cain**, and for pay they have given themselves up to the **error of Balaam**, and perished in the **rebellion of Korah**.

11 Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

11 How terrible it will be for them! For they lived like Cain did, rushed headlong into Balaam's error to make a profit, and destroyed themselves, as happened in Korah's rebellion.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

- "Woe unto them!" - a warning of doom (Cf. Is 5:8-23; Hab 2:6-10; Matt 23:13-29; 1 Cor 9:16); it is the opposite of a blessing

- "...way of Cain" - to seek one's own way to approach God, rather than God's ordained way; he wanted to earn a relationship with God by his works, but became a hateful murderer

- False teachers are characterized by choosing their own way to God, and like Cain, have no love for the brethren

- "...error of Balaam" - characterized by greed and covetousness; his intent was not to minister, but to use his ministry as a means of gaining wealth

- Balaam was also guilty of giving advice that led to immorality. He counseled the Midianite women to seduce the Israelites to commit idolatry and fornication (Num 31:16); his "way" was to use the spiritual to gain the material for himself.

- He also compromised with God's enemies, and taught the Israelites that they could sin with impunity (Num 31:16; Cf. 2 Peter 2:15-16; Rev 2:14)

- Balaam was a covetous man, who was prepared to sin in order to gain reward; He was also an evil man, who was guilty of the greatest of all sins—the sin of teaching others to sin.

- "...rebellion of Korah" - Korah's rebellion was against God and His appointed leaders, Moses and Aaron (Num 16:1-35)

- Korah and his allies rebelled against God by rejecting His mediator Aaron because he wanted the office for himself

- He spoke against Moses and Aaron until God intervened by having the earth swallow up him and his family

- In the same way, these false teachers reject God's Mediator because they deny their only Master and Lord, Jesus Christ (v4)

Cain was an example of *religious* unbelief; Cain rebelled against God's authority in *salvation*.

Balaam was an example of *covetous* unbelief; Balaam rebelled against God's authority in *separation*.

Korah was an example of *rebellious* unbelief; Korah rebelled against God's authority in *service*.

(C) Natural realm: metaphors from nature depicting apostates' character (12-13)

- (a) Hidden reefs at love feasts: unsuspectingly harmful (12a)
- (b) Shepherds feeding themselves: selfish (12b)
- (c) Clouds without rain: unable to deliver what is promised (12c)
- (d) Trees without fruit: dead (12d)

12 These are the ones who are **hidden reefs** in your **lovefeasts** when they feast with you without fear, *like shepherds caring only for themselves; clouds without water*, carried along by winds; **autumn trees without fruit, doublydead**, uprooted;

12 These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

12 These people are stains on your love feasts. They feast with you without any sense of awe. They are shepherds who care only for themselves. They are waterless clouds blown about by the winds. They are autumn trees that are fruitless, totally dead, and uprooted.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

- Six more illustrations, this time from nature, to emphasize the seriousness of the false teachers' error (v12-13):

- "...hidden reef" - under the surface, unseen, but can tear the bottom off a ship if an unsuspecting captain runs into it

— Likewise, false teachers could ruin a local church, threatening the moral shipwreck of the body

- "...love feasts" - or, "Agapē Feasts"; these were modern day "potlucks" where everyone brought what they could, and they all shared together

— These feasts were the most intimate gathering in the early church. They were communal meals that also included observance of Communion (Cf. 1 Cor 11:17-22).

- The participation of the false teachers in these intimate gatherings threatened to spoil/shipwreck the fellowship. It appears that these false teachers sought to participate in these gatherings, not to express mutual love and concern, but only to gratify themselves.
- "...shepherds caring *only* for themselves" - *poimainō heautou*, the Greek literally means "shepherding themselves"; this highlights their self-centered attitude
- "...clouds without water" - the false teachers promised refreshment, but they proved to be without substance; they were all promise, but never delivered
- "...autumn trees without fruit" - late autumn is harvest time; even after growing in the body for some time, they were vapid, without fruit, useless; a disappointment
- "...doubly dead" - many different interpretations of what this means:
 - They bore no spiritual fruit and were incapable of bearing spiritual fruit
 - Dead "through and through"
 - Dead in reality as well as in appearance
 - Presently dead in sin and destined for eternal death
- "...uprooted" - trees that do not bear fruit were usually dug up and discarded; an "uprooted" tree is an OT symbol of divine judgment (Cf. Ps 52:5; Prov 2:22; Jer 1:10)

False teachers are like...

- "reefs" in that they can be destructive
- "clouds" in that they can be disappointing
- "trees" in that they can be unproductive
- "waves" in that they can be defiling
- "wandering stars" in that they can be unreliable and misleading
 - (e) Wild waves: lack of edification (13a)
 - (f) Wandering stars: unstable (13b)

13 wild waves of the sea, churning up their own shameful deeds like *dirty* foam; wandering stars, for whom the gloom of darkness has been reserved forever.

13 wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

13 They are wild waves of the sea, churning up the foam of their own shame. They are wandering stars for whom the deepest darkness has been reserved forever.

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

- "wild waves of the sea" - to people in the 1st century, the sea was an unmanageable terror. No weather forecasting, no navigation (other than stars), no radar; venturing out on a ship was a terrifying experience.

- These false teachers were busy and active like the raging waves of the sea, but all it brought was foaming up of their own shameful deeds
- "...churning up their own shameful deeds" - waves after a storm cast filth and debris onto the shore with their foam. Similarly, false teachers spread evidence of their uncontrolled immorality and impurity wherever they go.
- "...wandering stars" - some stars move about the sky differently than other stars. We recognize these as planets, and differentiate them from stars. Similarly, the false teachers behaved out of harmony with apostolic teaching.
- An unpredictable star was no good for navigation, just as these false teachers were no good for guidance in the body of Christ
- "...the gloom of darkness" - hell (*Gehenna*, the Lake of Fire); this describes the destiny of the false teachers, unless they repent

(3) Doom of apostates (14-16)

(A) Prophesied by Enoch (14-15)

(a) Source: Enoch (14)

14 *It was also about these people that Enoch, in the seventh generation from Adam, prophesied*, saying, "Behold, the Lord **has come** with many thousands of His holy ones,

14 *It was also about these men that Enoch, in the seventh generation from Adam, prophesied*, saying, "Behold, the Lord came with many thousands of His holy ones,

14 Enoch, in the seventh generation from Adam, prophesied about these people when he said, "Look! The Lord has come with countless thousands of his holy ones.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints;

- This is the earliest recorded prophesy of the second coming of Christ.

- "...seventh generation from Adam" - Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch (vs. another Enoch, son of Cain, Gen 4:17)

- "...prophesied" - this is the only place in Scripture where we read that Enoch was a prophet; he is the only individual identified as such before the Flood

- "...has come" - an example of the futuristic present tense (Cf. Joshua 6:2; Rom 8:29-30; 2 Peter 3:8; 1 John 2:17)

— At the time Enoch offered this prophecy, the Lord had not yet come, yet Enoch (and Jude) use the past tense to describe His Incarnation

- Jude loosely quotes from a prophecy that Enoch gave, which was recorded in the apocryphal Book of 1 Enoch

— Although the Book of 1 Enoch was not inspired by the Holy Spirit, He led Jude to quote Enoch's prophecy

— The Holy Spirit also led Paul to quote pagan philosophers or other non-biblical sources (Cf. Acts 17:28; 1 Cor 15:33; Titus 1:12). This was never to proclaim new truth, but to

support an already established biblical principle.

"And behold, he comes with myriads of the holy to pass judgment upon them, and will destroy the impious, and will call to account all flesh for everything the sinners and the impious have done and committed against him." [The Book of Enoch, sec.1, ch.1, v9]

(b) Reasons for coming judgment (15)

- (i) Sinful acts (15a)
- (ii) Sinful words (15b)

15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

15 He will judge all people and convict everyone of all the ungodly things that they have done in such an ungodly way, including all the harsh things that these ungodly sinners have said about him."

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

- This is a prophecy of God's judgment that will take place at the Second Coming (Cf. Matt 24:30; 2 Thess 1:7-10)

— The second coming is the time that these unbelieving false teachers will be the objects of God's wrath

- Jude emphasizes "all" and "ungodly" in this verse. God is coming to judge all of the ungodly.

— These unbelieving false teachers will be the objects of God's wrath at His second coming

Four Facts Emphasized by Enoch's Prophecy

1. The Lord's Coming is Sure

- We have the assurance of past tense (Cf. Rev 19:11-14)
 - Like history, nothing can change it. He is "able to subdue all things to Himself" (Phil 3:21).

2. Who Will Accompany Him at His Return

- He will come "with His holy ones"
 - Moses: ten thousands of "holy ones" (Deut 3:2) = angels (Acts 7:53; Gal 3:19)

- Christ's return: "All the holy angels" (Matt 25:31); believers also (Col 3:4; 1 Thess 3:13)

3. Purpose of His Coming

- First and last prophecy (Rev 22:20) given through a man focuses on His Second Coming in judgment. He will come to bring judgment (*krisis*) (Heb 9:26-28).
 - *krisis* of Sodom (Luke 10:14)
 - "a certain fearful looking for *krisis*" (Heb 10:27)
 - "the day of *krisis*...of ungodly men" (2 Peter 3:7)
 - No believer will ever come into *krisis* (John 5:24); a different word is used: *bema* (Rom 14:10; 2 Cor 5:10)
- "All": Who will be judged?
 - He cometh to judge the earth (Ps 96:13)
 - ...all nations (Joel 3:12; Matt 25:32)
 - ...with their cities (Matt 11:22; 12:41)
 - ...every man, living or dead (2 Tim 4:1; 2 Thess 1:7-9)
 - ...fallen angels (v6) (Is 24:21)
 - ...and demons (Matt 8:29)
- Who will be this judge?
 - "The Father judgeth no man, but hath committed all judgment to the Son" (John 5:22)
 - "...according to truth...deeds...my gospel" (Rom 2:2,6,16)

4. We Know the Result of the Lord's Coming

- All the ungodly will be convicted of all their works of ungodliness...
 - Depart from me, ye cursed, into everlasting fire (Matt 25:31-46)
 - Books opened...according to their works (Rev 20:11-15)
 - Heavens and earth reserved unto fire... (2 Peter 3:7); ...which they have ungodly wrought.
 - He looks at the heart (1 Sam 16:7); ...hard things which ungodly sinners have spoken against Him ...every idle word which men shall speak (Matt 12:36).

(B) Prophesied by Jude: Reasons for coming judgment (16)

- (a) Grumblers (16a)
- (b) Fault finders (16b)
- (c) Lustful (16c)
- (d) Arrogant (16d)
- (e) Flatterers (16e)

16 These are **grumblers, findingfault**, following after their own lusts; they speak arrogantly, **flattering people** for the sake of *gaining an advantage*.

16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of *gaining an advantage*.

16 These people are complainers and faultfinders, following their own desires. They say arrogant things and flatter people in order to take advantage of them.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

— "...grumblers" - *gongystēs*, noun, found nowhere else in the NT; the verb form (*gongyzō*) is found in several passages (John 6:41; 6:61,66; Eph 2:2-3)

— Grumbling/complaining/murmuring is a sin of major importance: it is often a hallmark of apostasy (i.e. Israelites in the wilderness; Cf. 1 Cor 10:10, see notes there)

— It has been pointed out many times that when a person is out of fellowship with the Lord, they are likely to begin complaining about something

— Nothing can ever satisfy a person prone to complaining; they are always discontented

— "...finding fault" - *mempsimoiros*, used nowhere else in the NT

— Jude notes here that the methods of the false teachers revolved around words, what they said

— On top of their questionable lives, they were essentially people of deception, departing from the foundation of Christ laid down by the apostles and prophets

— "...flattering people" - they used smooth, flattering words to gain personal advantage over others; they would say anything to gain an advantage or control over someone (Cf. James 2:1-13)

III. Defense against apostasy: duties of believers in the midst of apostasy (Jude 17-23)

Jude now moves from warnings for his readers about the false teachers in their midst, to exhorting them positively to persevere faithfully in spite of the danger that faced them.

(1) To remember the scriptural warnings of coming apostasy (17-19)

(A) Apostolic prophecy (17-18)

17 But you, beloved, ought to **remember** the words that were spoken beforehand by the **apostles** of our Lord Jesus Christ,

17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

17 But you, dear friends, must remember the statements and predictions of the apostles of our Lord Jesus, the Messiah.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ,

- "...remember" - the first encouragement Jude gives it to remember apostolic teaching (Cf. Acts 20:29; 1 Tim 4:1-4; 2 Tim 3:1-7; 2 Peter 3:1-3; Rev 2:1-7); this is the first imperative (command) in Jude
- Forgetting the teachings and warnings of God in Scripture is a major cause of spiritual deterioration
- The Word of God is always the answer to dangers in or out of the church
- "...apostles" - refers to the Twelve plus Paul rather than the larger group of Christian leaders Jesus sent out with the gospel (Matt 28:19-20)
- The NT also called this larger group "apostles" (Cf. Rom 16:7; 2 Cor 8:23; Phil 2:25). However, it was the smaller group that established the church on the "faith...once for all delivered to the saints" (v3).

18 that they were saying to you, "In the **lasttime** there will be mockers, following after their own ungodly lusts."

18 that they were saying to you, "In the last time there will be mockers, following after their own ungodly lusts."

18 They kept telling you, "In the last times there will be mockers, following their own ungodly desires."

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

- Jude summarized the apostle's teaching rather than giving a specific reference
- "...last time" - a reference to the "last days" or the end of the Church Age; it is in reference to Jesus' return to reign on earth
- The object of the "mockers" seems to be the revealed will of God (Cf. Ps 35:16; Prov 14:6; 19:25). They love to mock those who desire to please God.
- Jude wants believers to expect this kind of mocking, so they won't be surprised by it [2 Peter 3:3]

(B) How apostates fulfill apostolic warnings (19)

- (a) Divisive (19a)
- (b) Unscriptural (19b)
- (c) Devoid of the Holy Spirit (19c)

19 These are the ones who cause **divisions, worldly-minded, devoid of the Spirit.**

19 These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

19 These are the people who cause divisions. They are worldly, devoid of the Spirit.

19 These be they who separate themselves, sensual, having not the Spirit.

- "...divisions" - *apodiorizō*, only use in the NT; it refers to superior people who keep themselves to themselves (i.e. Christian pharisees)

- The false teachers' teaching divided believers into two groups: those who remained in the apostles' teaching and those who departed from it to follow the false teachers
- "...worldly-minded" - *psychikos*, also translated as "sensual" but it has nothing to do with sexual immorality
- It describes a person who lives only by and for what he can get through his physical senses; selfish. A good descriptor of this person is, "If it feels good, do it" or "How can it be wrong when it feels so right."
- "...devoid of the Spirit" - the absence of the indwelling of the Holy Spirit is proof of an unsaved state (Cf. Rom 8:9)

(2) To themselves (20-21)

Jude now gives instruction to his readers on how to deal with these false teachers. They are not to attack them, even though they are a danger to the church. Instead, he instructs his readers to focus on their walk with the Lord, help others affected by these false teachers, and to focus on the Lord. Jude wanted his readers to not pay attention or to ignore these false teachers, and to leave their judgment up to God.

- (A) Build yourself up on your faith (20a)
- (B) Trinitarian example of building one's self (20b-21)
 - (a) Holy Spirit: pray of the Spirit (20b)

20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

20 But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

20 But you, dear friends, must continue to build your most holy faith for your own benefit. Furthermore, continue to pray in the Holy Spirit.

20 But ye, beloved, building up yourselves on your holy faith, praying in the Holy Ghost,

- "But you, beloved" - distinguishes Jude's readers (believers) from the unbelieving false teachers

- "...building" - *epoikodomeō*, present tense, meaning it's a continual (lifelong) process; it depicts the growth of a believer as you would erect a building, on an existing foundation

- "...yourselves" - we are responsible for our own spiritual growth toward maturity. We can't wait for spiritual growth to happen or expect others to make us grow.

- "...on" - Jude isn't telling us to grow "in" faith, he's telling us to grow "on" the faith foundation we already have

- "...most holy faith" - the faith that was "once for all delivered to the saints" (v3)

- "...in the Holy Spirit" - to pray "in the Holy Spirit" means to allow the Spirit to direct our prayers, aligning our desires with God's desires (Cf. Rom 8:26)

— It means to pray for God's help in harmony with the Spirit's desires (Cf. 1 Cor 12:3; Gal 4:6; Eph 6:18)

(b) Father: keep yourself in God's love (21a)

(c) Son: await Christ (21b)

21 keep yourselves in the love of God, looking forward to the mercy of our Lord Jesus Christ to **eternal life**.

21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

21 Remain in God's love as you look for the mercy of our Lord Jesus the Messiah, which brings eternal life.

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

- "keep yourselves in the love of God" - maintain yourselves within the sphere of God's love (Cf. John 15:9; 1 John 2:28)

— We know God loves even the ungodly (John 3:16; Rom 5:6), so Jude isn't saying, "Live in such a way to make yourself lovable to God." What he's saying is "keep yourselves in the love of God."

— God's love for even the ungodly is a reflection of God's goodness, not ours. The perspective is not "I'm so good that even God loves me." Rather, it's "God is so great that He loves even me."

— Nothing can separate a believer from God's love (Rom 8:38-39), but we can deny ourselves the benefits of God's love. We can move ourselves out of position to receive God's blessings.

— The Prodigal Son is a great example of this...the younger son was always a son of the father, but his actions (sin) temporarily moved him out of the benefits of the father's blessings.

— "keep" - *tēreō*, imperative mood, a command; means to attend carefully or take care of; to guard

— How do we keep ourselves in the Love of God? Obedience (John 15:10)

- "...eternal life" - we should keep in mind and consciously look forward to the complete realization of our "eternal life" (Cf. 1 John 3:2; Rom 8:29)

— This is the greatest manifestation of Christ's mercy to us as believers

— In other words, Jude exhorted his readers to keep their hope in view. We only have a short time to wait and remain faithful.

(3) To others (22-23)

(A) To believers: have mercy on doubters (22)

22 And have **mercy** on **some**, who are doubting;

22 And have mercy on some, who are doubting;

22 Show mercy to those who have doubts.

22 And of some have compassion, making a difference:

- We are to compassionately help fellow believers who are struggling, and perhaps stumbling, under the influence of the false teachers
- "...mercy" - compassion; often means to watch over someone, helping them with accountability
- "...some" - those in view are the earnest doubters, who cannot sincerely decide between truth and error; they are wavering in their loyalty
 - Jude's audience needed to make a distinction, based on where they are coming from, using wisdom and being sensitive to the Holy Spirit, they should know who to comfort and who to rebuke
 - We should not abandoned these brethren, but compassionately seek to restore them in love

(B) To believers under discipline or unbelievers (23)

- (a) Save some by snatching them out of the fire (23a)
- (b) Have mercy on some with fear (23b)

23 **save others**, snatching them out of the **fire**; and on some have mercy **with fear**, hating even the **garment** polluted by the flesh.

23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

23 Save others by snatching them from the fire. To others, show mercy with fear, hating even the clothes stained by their sinful lives.

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

- This verse concerns those believers who have already fallen under God's discipline for following false teachers

- "...save others" - refers to believers who have already fallen under God's discipline for following false teachers

— They should attempt to extract ("save") them from their error before their consequent judgment falls (Cf. Amos 4:11; Zech 3:2)

— This outward focus demonstrates that we should not only be concerned with our own spiritual welfare, but should genuinely care when others are edging toward significant theological error

- "...fire" - symbolic of God's judgment

- "...with fear" - this group needed to be confronted more strongly, with fear and not with sanctimonious superiority

- "...garment" - those things affected by contact with fleshly behavior of those believers who have bought into false teaching, such as personal habits and practices, speech, companions, etc.

With all of the descriptions of false teachers in Jude, we are never given a command to confront these troublemakers (only to avoid them) nor a plan of disciplinary action. Jude simply indicates they are under the condemnation of God.

Three Groups?

1. Doubters (v22): sincere doubts brought about by the false teachers trouble them. We are to show them compassion (mercy) by watching over them and providing accountability.
2. Those headed for God's judgment (v23): we are to have urgent boldness to rescue them from God's coming discipline.
3. On others (v23), cautious compassion, lest the soul-winner himself be ensnared into their sin.

IV. Doxology: Jude praises God (Jude 24-25)

- (1) Cause for Jude's praise to God: election (24)
 - (A) God will preserve the believer despite the apostasy (24a)
 - (B) God will present the believer in glory (24b)

24 Now to Him **who is able** to protect you **from stumbling**, and **to make you stand** in the presence of His glory, **blameless** with great joy,

24 Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

24 Now to the one who is able to keep you from falling and to make you stand joyful and faultless in his glorious presence,

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

- One of the fullest and most beautiful doxologies in Scripture
- It stresses the security of the believer, even in the midst of apostasy
- "...who is able" - our confidence rests in God's ability to keep us safe and faithful
- He is able to save (Heb 7:25), able to establish (Rom 16:25), able to assist (Heb 2:18), able to subdue (Phil 3:21)—and here He is able to keep.
- "...from stumbling" - *aptaistous*, implies the result from tripping, both losing our balance and falling
- "...to make you stand" - this verse is not an unconditional promise that God will keep every believer from stumbling, either doctrinally or morally. But, He "is able" to make us "stand."

- "...blameless" - *amomos*, does not mean without sin; it means having no justifiable ground for accusation (Cf. Col 1:22; 2 Peter 3:14; Rev 14:5)

(2) Content of Jude's praise (25)

25 to the only God our Savior, through Jesus Christ our Lord, **be glory, majesty, dominion, and authority before all time and now and forever.** Amen.

25 to the only God our Savior, through Jesus Christ our Lord, **be glory, majesty, dominion and authority, before all time and now and forever.** Amen.

25 to the only God, our Savior, through Jesus the Messiah, our Lord, **be glory, majesty, power, and authority before all time and for all eternity!** Amen.

25 To the only wise God our Saviour, **be glory and majesty, dominion and power, both now and ever.** Amen.

- "...glory" - divine radiance that shines (Luke 2:9); blinds (Acts 22:11); protected by smoke (Rev 15:8)

- "...majesty" - only here and in Heb 1:3; 8:1; incomparable, ineffable regal presence of the Ruler of the Universe; suggests the omniscience of God upon the throne

- "...dominion" - His absolute power

- "...authority" - or, power; His freedom of action; irresistible divine authority and might; omnipotence. This demonstrates the poverty of human language...Cf. David (1 Chr 29:11)

— Having comprehended the glorious brightness, the unutterable regal Being of the One who sits on the throne, the limitless extent of His rule, and the unlimited strength of His might.

- "...before all time and now and forever" - these characteristics of God belong to Him eternally