

*THE BOOK  
OF JUDE*

*or*

*"ye should earnestly  
contend for the faith"*

*by*

*Rick Shoemaker*

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## INTRODUCTION

We are not told who Jude was writing to but we know he wrote to believers, and probably to an individual church.

The shortness of this letter does not make it unimportant. In fact, there is information in this letter that is found nowhere else in the Bible. Jude tells us about the angels that sinned (v.6), the confrontation between Michael and Satan (v.9), and Enoch's prophecy of the second coming (v.14-15).

Jude uses Old Testament examples to illustrate how God is able to judge the guilty and deliver the godly at the same time. He knows who to punish, who to protect, and how to do both.

Jude wrote this book (68-70 AD) when the church was being attacked by persecution from the outside and heresy from the inside.

His primary concern is the false teaching and apostasy taking place at the time.

In this letter, Jude describes an apostate. He tells us an apostate is ungodly, perverted, and a denier of Jesus (v. 4). They live by their flesh, are rebellious, and despise spiritual things (v. 8). They are dreamers, ignorant, and corrupt (v. 10). They are grumblers, fault-finders, self-seeking, arrogant, and flatterers (v. 16). They are mockers (v. 18). They cause division, are worldly-minded, and without the Spirit of God (v. 19). Yet, they are not beyond hope (v. 22-23).

Jude's compassion is obvious but he speaks directly and without apology. You can't play games with false doctrine.

In the book of Jude, we will discover, only truth can overcome error. The only real truth on earth is the Word of God. As Jesus prayed to the Father, He said, "Thy word is truth" (Jn. 17:17).

We will discover, some receive the gospel (Mk. 12:36; Lk. 19:6; Acts 2:41; 16:30), while others reject the gospel (Jn. 5:40; Acts 7:51).

We will discover, there are times when a person actually becomes more hardhearted the more truth they are exposed to.

We will discover, every individual is responsible for their response to God's invitation.

We will discover, the truth of God's Word has always been under attack. Even in the Garden of Eden, the devil tried to question (Gen. 3:1), twist (Gen. 3:3), and change (Gen. 3:4-5), God's Word. He does the same today. The sad fact is, his most successful attack against the truth has been with those inside the church who profess to know the truth.

Jude's warning to the church has never been more needed than today. So many churches are struggling because many who profess to know the Lord are leaving the church. What makes it worse is the fact that few are burdened and many don't seem to even notice the problem.

The days of apostasy are far from over. We are warned as much, or more, about apostasy now than in Jude's day (Mt. 13:20-21; 24:10-12; 1 Tim. 4:1; 2 Tim. 2:3; 4:3-4; Heb. 3:12).

With those things being said, I believe the theme of this book is "ye should earnestly contend for the faith" (v.3). Jude tells the believer, to keep walking with God no matter what.

## **JUDE, THE PERSON** v.1-2

Jude's letter follows the custom of giving the name of the writer, naming the recipients, and giving a Christian greeting.

***Jud 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:***

The name "Jude" is rendered "Judah" in Hebrew and "Judas" in Greek. This name may have been used to avoid any connection with Judas Iscariot.

Jude begins and ends, his letter trying to encourage the believers about their standing in Christ. He begins by telling us we are "preserved" in Jesus Christ and ends by telling us God is able to keep us "from falling" (cf. v. 24).

*Jude's home*

Jude was the half-brother of Jesus so he was raised in the same house as Jesus (Mk. 6:3).

Jude, like his brothers, did not believe Jesus was God through much of their early years of life. This demonstrates the fact of how two people can live in the same house and go in opposite directions.

Thankfully, James and Jude became believers (Jn. 7:5). More than likely, Jesus' resurrection convinced them. Both Jude and his brother James were in the upper room (Acts 1:13).

I heard one preacher say he thought Joseph and Mary didn't tell their other children that Jesus was the Son of God. I do not believe that for a second. Joseph and Mary knew who Jesus was, and they knew Jesus was the only hope of their children going to heaven. There is a way they would remain silent about who Jesus was.

It also shows us how there is a vast difference between knowing about Jesus and knowing Jesus. All of His siblings knew about Jesus, but they, like every person on earth, had to trust Him as their personal Savior if they were to be forgiven.

*Jude's humility*

Jude, like James, did not call himself the brother of Jesus. A lesser man would have been quick to boast of his connection to the Savior, but he had no interest in exalting himself. He was more concerned with being a servant to Christ than a brother to Jesus.

God certainly blessed Jude's humility. While he was not one of the original twelve apostles he certainly became one of the leaders of the early church. God resists the proud (Jam. 4:6a; 1 Pet. 5:5; Ps. 119:21; Pro. 16:5) but gives grace to the humble (Jam. 4:6b; Mt. 20:26-27; Jn. 13:14; Eph. 4:2; 1 Pet. 5:5-6). Jesus said, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Mt 23:12).

The word "servant" means "bond servant". A bondservant was a man who, because of his love for his master, willingly gave himself to his master for life (Ex. 21:5-6). By doing so, he became the legal property of his master and was entirely at his disposal.

James did refer to himself as the "brother of James". Since James was a prominent leader in the church (Acts 12:17; Acts 15:13), he probably did so, not for selfish reasons, but to put weight to his letter.

James realized he was "called" by God. This speaks of God's call to Jude for a specific area of service. When God calls someone, He does not change His mind. Jonah is a perfect example. Many have disgraced their calling but that does not undo God's desire and design for their lives. God calls, enables, and empowers His servants (1 Tim. 1:12).

There are three aspects to God's calling of a believer.

One, there is the initial call to service. For example, God calls a man to preach His Word (Rom. 1:1; 1 Cor. 1:1).

Two, there is a call to a specific area of service (Acts 9:15; 1 Cor. 9:16). For example, the man God called to preach, He calls to become the pastor of a particular church. God will give that man a special burden for that particular area of service (Neh. 1:2-7).

Three, God calls every believer to a holy life (Rom. 12:1; Col. 1:10; 1 Th. 4:7; 2 Pet. 1:5-7, 15, 16; Heb. 12:14). Whether God wants us to preach or keep the nursery at our church, He wants a clean vessel.

Jonah met the first two (Jonah 1:1-2) but failed the third miserably (Jonah 1:3).

#### *Jude's holiness*

The word "sanctified" means "to make holy" and carries with it the idea of something, or someone, being set aside for God's use.

No doubt, Jude was a man who walked with God and lived a godly life. This is made evident in what he writes. He writes about contending for the faith (v3), recognizing and resisting heresy (4), building oneself up in the faith (v.20a), praying in the Holy Ghost (v.20b), keeping oneself in the love of God (v.21), having compassion (v.22), reaching the lost (v.23), and hating the flesh (v.23).

#### *Jude's hope*

#### ***Jud 2 Mercy unto you, and peace, and love, be multiplied.***

Even though these words were a common way of greeting (cf. 1 Tim. 1:2; 2 Tim. 1:2; Ti. 1:4; 1 Pet. 1:2; 2 Jn. 2), they reveal Jude's compassion and desire for God's blessings on those who he was writing to. He truly hopes his words will help his readers and make a difference in their lives.

These words show us the human side of why this book was written. We know it was inspired by the Holy Spirit (2 Tim. 3:16), but it is a letter from a man who truly loved those he was writing to. We warn those we love when they are in pending danger.

The word "mercy" means "to give out compassion". God is rich in mercy (Eph. 2:4).

The word "love" is the Greek word "agape". It is the type of love that God has for mankind (Jn. 3:16).

The word "peace" means "quietness". Nothing on earth is better than a quiet spirit. Every person on earth is in need of mercy, peace, and love. True peace can only come from God (Jn. 14:27; Eph. 2:14). Nothing on earth gives peace.

Simply put, Jude is hoping those who read his letter will receive God's best blessings. We are never more like God than when we put others before ourselves (2 Cor. 8:9; Phil. 2:6-7).

#### **JUDE, THE PURPOSE v.3**

#### *Why did God have Jude write this letter?*

***Jud 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.***

#### *Jude wrote to encourage the flock*

The word "beloved" is connected to the Greek word "agape". It is the word God used when He spoke of His own Son (Mt. 3:17; 17:5). It is a word commonly used when speaking of someone truly loved (Acts 15:25; 1 Cor. 4:17; Eph. 6:21; Phil. 4:1; Phm. 1:1).

Jude was telling his readers he loved them and was genuinely concerned about their situation. But, more importantly, Jude was telling his readers God loved them. When we truly love someone, we will put their needs before our own. Also, we warn those we love when they are in pending danger. Both of these are true of our brother Jude.

This tells us the human side of why this book was written, but more importantly, we know it was inspired by the Holy Spirit (2 Tim. 3:16).

#### *Jude wrote to exalt the Father*

Jude wrote, "I gave all diligence to write unto you of the common salvation".

Jude sat down intending to write a letter that celebrated "salvation". He desired to exalt the God who would give His own Son for sinful man. More than likely, he expected to write an encouraging message that would cause God's children to rejoice about being forgiven and on their way to heaven.

The word "diligence" means "eagerness" and carries with it the idea of haste. That means, Jude got excited about being saved and wanted to share his excitement with those he cared about. Every God-called preacher has had this experience. The thrill of receiving something from God can be such a thrill.

The word "common" means "shared by all". It reminds us how salvation is offered to all and can be experienced by anyone who will believe and repent (Mt. 28:19; Acts 2:39; Rom. 1:16; Eph. 2:18).

Whether prince or pauper, all those in Christ have the same salvation. We all have the same Father (Ps. 68:5a; Lk. 12:32; Isa. 63:16b), the same forgiveness (Acts 10:43; Col. 1:14; 1 Jn. 1:9), and the same future (1 Cor. 15:51-58; Rev. 21:1-4).

#### *Jude wrote to expose the frauds*

As we will discover, Jude's goal will be to expose the apostates that had already infiltrated the church. Someone has to be willing to speak up against error.

The word "needful" is very important.

The word "needful" means "constraint".

That means, as mentioned earlier, while Jude was intending to write a letter about the wonders of salvation, the Holy Spirit moved him toward a greater need.

The word "needful" means "necessity" and has the thought of obligation. Jude saw himself as having no choice other than to warn the believers about the false teachers that were already infiltrating the church (cf. v.25). Paul used the same word (cf. 1 Cor. 9:16).

The word "needful" carries with it the idea of distress. It means, Jude was truly troubled about the situation. The battle for biblical truth should not be taken lightly.

The Greek tense of the phrase, "it was needful for me to write unto you" adds an urgency to Jude's writing. It needed to be addressed immediately. False doctrine is too serious to ignore. It should be dealt with as soon as possible because it only gets worse.

#### *Jude wrote to exhort the faithful*

The word "exhort" means "to encourage". It is translated as "desiring" (Acts 9:38; 19:31), "besought" (Mk. 5:10; 5:12; Acts 21:12; 25:2), "beseech" (Mk. 1:40), and "pray" (Acts 24:4).

The word, "exhort" carries with it the idea of comfort. It is the word Paul used when he said "be of good comfort" (2 Co 13:11). Being told there were impostors in their midst could be very unsettling to the faithful believers in the church. Jude wanted to comfort them amid this very difficult and dangerous situation.

Jude opened his letter trying to encourage the believers (v. 2). Now, he is trying to stir them to action. It is time to get serious about their stand for truth.

He is trying to encourage the believers to not let their circumstances keep them from serving God. We need the same attitude in our day. One of the foremost desires of our Savior is for us to mature to the point to where we are not affected by our circumstances.

Jude exhorted them to, "earnestly contend for the faith".

Jude wants to assure these believers they are believing the right thing. It isn't time to doubt the truth of God's Word, it is time to stand more steadfastly than ever before.

This brings some questions to my mind.

#### *The first question, what is "the faith"*

If we are to contend for it, we had better know what it is.

The term, "the faith" is not referring to a believer exercising their personal faith. The "faith" refers to the truth of Scripture in its entirety. The Bible has much to say about "the faith" (Acts 6:7; 13:8; 14:22; Col. 2:7; Rom. 1:5; 16:26; 1 Cor. 16:13; Gal. 1:23; 3:23; 1 Tim. 3:9; 3:13; 4:1; 5:8; 6:10; 6:21; 2 Tim. 3:8; 4:7; Ti. 1:13).

The "faith" is another way of saying the "truth" the bible contains. We must grasp this in our minds if we are to understand what Jude says in this book.

Jude tells us this truth (faith) was "once delivered unto the saints". Let's take this statement apart word by word.

Jude says the truth in the Bible was "once" delivered. The word "once" means "a single time". It refers to something that is done once for all and is complete. It means, one time for all time. Peter used the same word when he said, "Christ also hath *once* suffered for sins" (1 Pet. 3:18 emphasis added). The writer of Hebrews used it when he wrote, "And as it is appointed unto men *once* to die, but after this the judgment" (Heb 9:27 emphasis added).

That means, the truth of the Bible was given once, is complete, and never needs to be revised or updated. It does not change with the changes of time and there are no new revelations from God. This means, those who claim to have some new revelation from God, are mistaken, or lying. Some say "Me and Jesus have it all worked out". But, when we try to adjust it to our liking, we defile the whole.

Jude talks about "faith" (singular), not "faiths" (plural). There is only one true faith because there is only one real truth. That means we can reject without fear the writings of Mohammed and his Koran, Joseph Smith and his Book of Mormon, or Sun Moon and his Divine Principle. They claim to have new truth from God but God tells us there is no new truth.

Jude also tells us the truth in the Bible was "delivered". That means it came from God. All real truth comes from God (Jn. 14:26; 16:13). In fact, the Bible is the only source of "real" truth.

And lastly, Jude tells us the truth in the Bible was given "unto the saints".

The truth is the same for all believers. Paul said, there is one body, one Spirit, one hope, one faith, and one baptism (Eph. 4:4-6). We do not have the privilege of picking and choosing what we like or don't like. God said it and that settles it, whether we believe it or not. We take it or leave it, that is our only choice.

#### *The second question, why does God call it "the faith"*

God called it "the faith" because it was our faith in the Scripture that convinced us of our sin and drew us to God for salvation. We got in, by faith (Rom. 10:17; Eph. 2:8-9; 1 Pet. 1:23).

It is called "the faith" because it is by faith that we live our daily lives. The Christian walk begins, continues, and ends, by faith. The truth in the Bible should be the guide for our lives (3 Jn. 4).

If we need help, we can find it in the Bible. We need to go to the Bible when we need encouragement (Jn. 16:33; Rom. 8:28), peace (Isa. 26:3; Rom. 15:13; 2 Cor. 13:11; Phil. 4:6-7), courage (Isa. 41:10, 13; Ps. 34:4), or direction (Col. 3:15).

#### *The third question, how do we contend for the faith*

When I think of the word "contend" it makes me think of two boxers in a ring pounding away at each other. And, contending for the faith is similar to those two boxers. When Paul said he had "fought a good fight", he was talking about how he "kept the faith" (2 Ti 4:7).

The Greek word translated "earnestly contend" is a compound verb that means "to struggle for" or "to agonize". It is in the present tense which means it is a continual struggle. Our fight against error never ends.

There are some things worth fighting for. In fact, there are some things worth dying for.

- We contend for the faith by loving

Contending involves a fight, but our fight is with the devil and not with people. Our motivation should be love and not anger. We are to "earnestly", not savagely, contend for the faith. Our motivation should be love, not anger. It is easy to get abrupt when we are taking a stand for something we care about.

We contend for the faith by loving God. Every aspect of the Christian life should begin with our love for God. We should love Him enough to be willing to take a stand for Him and His Word.

We contend for the faith by loving the Word. We won't fight for that which we care little about. The truth of Scripture should matter to us.

We contend for the faith by loving others. Jesus rebuked the scribes and Pharisees but he ended his most blistering sermon with the words, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Mt 23:37).

- We contend for the faith by recognizing it is our responsibility

The fight for the faith is for all believers, not just the preachers. That means it is my responsibility.

The word "delivered" means "surrendered or given". It has the idea of being entrusted with. God has entrusted us with the most precious thing on earth, the truth of Scripture.

The believer is the guardian of the truth of God. Millions of believers have given their lives for the truth they believed. If it is worth dying for, it is certainly worth living for.

We need to ask ourselves, what part of the gospel message can we afford to give up? What part of the Bible is unimportant? Of course, there are no unimportant parts, so we must guard it all.

- We contend for the faith by learning and believing the truth in the Bible

We can not recognize error until we know the truth ourselves (Jn. 8:32; 2 Th. 1:3; 2 Tim. 2:15; 1 Pet. 2:2; 2 Pet. 3:18). We need to get settled about what we believe (Ps. 119:142b; Jn. 20:31). So many believe what Grandma believed. We don't really know the truth until we can point to the chapter and verse that proves what we believe.

That means man's opinion does not matter. Man's opinion changes with the wind, and quite frankly, isn't worth two cents. God tells us to contend for the truth, not for our own opinions.

- We contend for the faith by resisting all forms of error

We should resist any and all forms of questionable doctrine (Gal. 1:8-9).

We should not play games with biblical error. You can not mix truth and error and get something good. You don't mix poison with water and end up with a different type of water, you end up with poison.

You don't pat a wolf on the head and say "Nice wolf". You do your best to warn anyone about the wolf. The job of every preacher is to cry "wolf" to the flock.

False cults thrive because gullible people listen to their heresy. Many in searching for the sensational dabble in the far-fetched teaching of anyone who claims to have a word from God.

Some spend their lives searching for that which no one else has ever found. Some seem to think they have some special connection with God that gives them insight no one else has ever had. By doing so, they come up with all types of ridiculous ideas that would be humorous if they were not so dangerous. By the way, we are in trouble when we need more than what we find in the Bible.

- We contend for the faith by living a pure life

A godly example is a personal display of God's truth (Rom. 12:1-2; Eph. 4:22; Col. 3:5; 1 Th. 5:22; 1 Pet. 1:13-16; 1 Jn. 3:3).

- We contend for the faith by praying consistently

As with any fight with the devil, there is no substitute for prayer (Lk. 6:12; 18:1, 18:5; 21:36; 1 Th. 5:17). We should pray for ourselves to have discernment from the Holy Spirit to be able to recognize error. We should pray for our church that God will keep apostates out. And, we should pray for anyone who might be deceived by the lies of the devil.

- We contend for the faith by sharing Christ with those around us

One of the best ways to defeat error is, to tell the truth (Mt. 28:19; Acts 1:8).

- We contend for the faith by separating from those who teach false doctrine

Jesus tells us to avoid those who teach error. He said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Mt 15:14).

The "mixed multitude" always harms the whole (Ex. 12:38). The cry of the modern religious world is "unite". The devil knows the power of mixing the false with the real. We see that demonstrated at the Tower of Babel (Gen. 11:4-9). God confounded their language to force them to separate as He had instructed (Gen. 1:28).

- We contend for the faith by exposing error

The faith that causes us to receive the truth will cause us to reject error. There may come a time when we need to tell someone they are teaching or believing error. The person who dares to call out the error in our day is called unkind, judgmental, and holier than thou. Many are reluctant to expose error but the Jesus did not hesitate to do so.



The problem of our day is we are expected to be so positive that we cannot be negative at all. Unfortunately, part of delivering the truth is pointing out the error. Even the gospel is negative. It begins by telling man he is wicked and heading to hell.

It will cost the believer, or the church, to take a stand against false teachers. People will think you aren't Christ-like if you take a stand against error. We should remember how Jesus called the Pharisees a bunch of snakes (Mt. 3:7).

Paul talked to Timothy about being a "good" minister (1 Tim. 4:6). Part of what he said was, "But refuse the profane" (1 Tim. 4:7). In other words, if you want to be a good minister, you have to be willing to expose that which is wrong. You may be a popular minister if you don't expose error, but you will not be a "good" minister.

Rebuke for error is common in the New Testament. John the baptist rebuked Herod (Mt. 14:3-4), Peter rebuked the Jews (Acts 2:22-23), Simon (Acts 8:20-23), Paul rebuked Elymas (Acts 13:8-11), and Hymenaeus and Alexander (1 Tim. 1:20), Stephen rebuked the Sanhedrin (Acts 7:51-53).

Jesus rebuked His own disciples when they were in error (Mt. 6:30-33; 8:26; 14:31; 16:8; Mk. 8:32-33). He rebuked the religious but lost crowd. He called the scribes and Pharisees, "vipers" (Mt. 3:7), "evil" (Mt. 12:34), "hypocrites" (Mt. 23:27), "whited sepulchres" (Mt. 23:20), "blind guides" (Mt. 23:16), and told them they were headed to hell (Mt. 23:33). In His very first sermon on earth, he warned them about their error (Mt. 5:20). His last sermon on earth consisted almost entirely of his rebuke (Mt. 23). He went so far as to pronounce woes on them (Mt. 23:13-33).

The modern church would have problems with Jesus who would make a whip, drive out people, and overturn the tables, in their church (Jn. 2:13-16).

We must not miss the fact that Jesus' rebuke was from a heart of love. He ended his most blistering sermon with the words, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings" (Mt 23:37).

#### **JUDE, THE PROBLEM v.4**

Jude deals with the problem of apostasy.

Noah Webster defines apostasy as "An abandonment of what one has professed; a total desertion, or departure from one's faith or religion".

Apostasy is not someone ignoring, misunderstanding, or even being indifferent to, the message of the gospel. Apostasy is the conscience and deliberate rejection of the gospel. It means someone has heard, understood, and even believed the facts of the truth, but deliberately turned away from it.

Apostasy is not a believer who is doubting whether they are really saved.

Apostasy is not a saved person losing their salvation. A believer is eternally secure. Jesus said He gives them eternal life and they will never perish (Jn. 10:28-29).

Apostasy is the forsaking of what one has professed to believe. It refers to a person who at one time professed to believe but now denies that which they claimed to believe.

Therefore, only a lost person can be an apostate. John wrote, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (1 Jn 2:19).

Jude is dealing with the problem Paul warned about. Paul wrote, "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Ti 4:1). The word "depart" means "to abandon" and has the idea of desertion.

Jude said these apostates are ungodly (v.4), denying Christ (v.4), despising authority (v.8), ignorant (v.10), morally impure (v.10), grumbling and complaining (v.16), critical (v.16), mocking (v.18), living by their own sinful desires (v.18) divisive (v.19), and without the Spirit of God (v.19).

Notice, Jude does not explain what they believe. Instead, he explained what kind of people they were. He talked about how they lived instead of what they believed. It is useless to try to explain the error of these types of people because they are continually adding to their heresy. The second you expose their last error, they come up with something new.

***Jud 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.***



### *They deceive ("crept in unawares")*

The word, "crept" means "to settle in alongside". It means they slip into the church unnoticed and get close. The idea of this word is like a crooked lawyer that twists the thinking of the jury.

They sneak in "unawares". They sneak in undetected because they seem to be the real thing.

The word "ordained" means "to write previously". Jesus warned about the false prophets that would come (Mt. 7:15). Paul did the same (1 Tim. 6:3-5; 2 Tim. 4:3-4).

The words, "before of old ordained" do not mean these individuals are preordained to apostasy and have no power to resist it. It does mean, God has preordained that anyone guilty of the traits described here will be among the number who will be condemned.

The king of all apostates is Lucifer himself. He is the master of deception. He has transformed himself into an angel of light and has ministers who have done the same (2 Cor. 11:14-15).

### *They deny ("denying the only Lord God")*

The word "denying" means "reject or contradict" and means they willingly turned away from the truth. They deny that which they once claimed to believe.

The Bible is belittled more in the liberal pulpit than in the neighborhood bar.

### *They defile (crept "in")*

They crept "in" means they are a part of the church.

As we will see, they live ungodly lives, which contaminates the church and taints its reputation. Most people judge Christianity by the worse person in the church and not the best.

Some of these hypocrites may actually become leaders in the church. How could anything good come from a person who does not even believe the gospel? Great damage could be done to the church and Christianity as a whole.

The one ray of sunshine in all this gloom is the fact that God loves His church and He knows who the impostors are.

### *They disobey ("ungodly")*

The first word Jude used to describe the nature of the apostate is the word "ungodly". He will use this word six times in this short letter. Ungodly means they have no connection with God. When you start there, you can't have a good end. Jude will expand on this further in verse 15.

Of course, their moving away from the faith was an intellectual decision. But, as we will see, their turning from the truth was because of their sinful nature. Their corrupt heart caused them to have no desire to live according to God's Word and will.

The word, "lasciviousness" means "behavior lacking moral restraint". It means they turned God's grace into blatant immorality. They are openly defiant of God's Word and don't even try to hide it. In fact, they not only do not try to hide it, but they are also proud of it. It means their conscience is so seared that they do not feel any shame about their sin. The average person feels guilt and will try to conceal their sin, but not these people.

They use God's grace as a license to commit sin. They talk a lot about God's love and mercy but ignore His holiness and justice.

We see this attitude demonstrated with an unmarried couple who says it is right to live together because God gave them their desires. We see this demonstrated with the many practicing gay and lesbian pastors who claim God made them gay even though the Bible says it is an abomination (Lev. 18:22; 20:13; Rom. 1:26-27).

God is good, but He isn't that good. He is merciful, but He isn't that merciful.

In our day, we can find apostates who are liberal preachers, homosexual preachers, lesbian pastors, professors in "so-called" Christian universities, and TV and radio preachers. That which was once in the dark alleys of the slums is now in the pulpits and pews of the local church.

J. Vernon McGee writes the following,

A few years ago in Washington, D.C., a minister said, "So far as we are concerned, it makes no difference whether Christ was born of a virgin or not. We don't even bother to form an opinion on the subject."

An Arlington, Virginia, minister said, "We have closed our minds to such trivial consideration as the question of the resurrection of Christ. If you fundamentalists wish to believe that nonsense, we have no objection, but we have more important things to preach than the presence or absence of an empty tomb twenty centuries ago."

Dr. McGee tells of another man who said, "We are moving in the direction of the elimination of prayer from our services entirely. We still include it occasionally, to please those who are accustomed to it, for prayer is a sort of habit with folks. It takes time to educate them to a realization that it is a hangover from the superstitious past. We do not teach Bible to our young people. We do not teach them to pray. Our youth program is centered around recreation."

### *They deserve ("to this condemnation")*

Jude tells us the apostates will get what they deserve. The word "condemnation" means "guilty or liable for punishment". They are condemned because they have turned from the only means of forgiveness. Jesus said, "And ye will not come to me, that ye might have life" (Jn 5:40).

It is interesting that, when describing the apostate, Jude is quick to mention their judgment. Their punishment will be severe.

Because they are not saved, they will go to hell (v.7). But, their punishment will be greater because they rejected spiritual light. Those who have heard the gospel and rejected it will suffer greater torment than those who never heard. The writer of Hebrews talks about "sorer punishment" for those who rejected the gospel (Heb. 10:29). Peter went so far as to say it would be better to have never heard the gospel than to have heard it and reject it (2 Pe 2:21). It is no wonder why the Lord admonishes us all to examine ourselves to make sure we are really saved (1 Tim. 4:1).

### **JUDE, THE PAST v. 5-7**

To make his point about apostasy, Jude looks to the past and gives three examples of those who turned away from the truth. He mentions the Jews, the angels, and the Gentiles (Sodom and Gomorrha). As we will see, each of these has its own uniqueness.

The Jews (v. 5) were God's chosen people.

The angels (v. 6) were special beings created by God for His own will.

Those living in Sodom and Gomorrha (v. 7) were Gentiles.

Each of these groups had their own special purpose in God's work, yet He judged them because they rejected Him and His Word.

The fact that God judged all three of these groups proves that no one escapes God's judgment.

### *First example of apostasy, people of Israel*

***Jud 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 realized his readers were aware of what he was writing, but he told them anyway. So often, the message from God is not new information but something to remind us of what we already know.

The key to this verse is the words "believed not". Jude is talking about people who never believed. He is not talking about someone who has gotten saved and lost their salvation. Since salvation is eternal, we know it can't be lost (Jn. 6:37; 10:28-29).

Jude looks to the past when God brought the people of Israel out of the land of Egypt (Ex. 12:29-42).

I believe he had in mind what God calls the "mixed multitude" (Ex. 12:38; Num. 11:4). This group was comprised of unsaved Egyptians and non-Hebrews that left Egypt with the people of Israel. They professed to know and love the Lord but they were not genuinely saved. They saw all the miracles and even enjoyed the benefits of God's provision and protection but refused His salvation. The bottom line is, they were with them but they were not of with them. John spoke of this type of person (1 Jn. 2:19).

By joining the people of Israel they were professing to be like the people of Israel. But, walking out of Egypt did not deliver them from their sin. In like fashion, walking into a church and participating in its activities does not save a soul.

They revealed their true nature by their continual disobedience to God's Word. Paul talks about this group and says they were guilty of, displeasing God (1 Cor. 10:4), sinful lusts (1 Cor. 10:6), idolatry (1 Cor. 10:7), fornication (1 Cor. 10:8), and tempting of God (1 Cor. 10:9). Certainly, these are not actions of a person who is a true believer.

This bunch was a thorn in Israel's side from day one.

They were constantly complaining. They complained at the Red Sea (Ex. 14:10-12), about bitter water (Ex. 15:23-24), lack of food (Ex. 16:1-3), lack of water (Ex. 17:1-4), the manna (Num. 11:4-6). and about their leader (Num. 14:1-4). They longed for the food of Egypt (Num. 11:5). As if that wasn't bad enough, they influenced the rest of the people of Israel to complain against God.

God "destroyed them that believed not". They suffered the consequences of their unbelief. The word "destroyed" means "die or perish" and is the same word translated as "perish" in John 3:16.

While they were, one by one, dying in the wilderness, God was miraculously protecting and providing for those who were faithful. What a wonderful display of God's grace. The same God who can destroy the deceiver can deliver the believer. Remember, Jude is telling us, God knows how to judge the guilty and protect the innocent at the same time. He knows who deserves what and He is able to do both.

### *Second example of apostasy, angels*

***Jud 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 first spoke of apostate Jews, now he talks of apostate angels.

What do we know about these angels?

- We know, they left their "own habitation"

The word "habitation" means "residence". It was "their own" unique position God had established for them. God has a specific purpose for all of His creation.

- We know, they left their God-given position

The word "left" means "to leave behind".

When Lucifer revolted God allowed the angels the freedom to decide whether to go with Lucifer or stay faithful to Him. Their decision could not be reversed and could never be forgiven. The angels who followed Lucifer went through a door through which they could never return.

- We know, they "kept not their first estate"

I believe Jude had two things in mind when he said they left not their first estate.

One, Jude was talking about when 1/3 of the angels followed Lucifer in his failed attempt to overthrow God (Isa. 14:12-15; Re. 12:4; Mt. 25:41; Mk. 1:23; 1 Pet. 5:8; 2 Pet. 2:4).

This is an important part of Jude's discussion. These angels willingly and intentionally left the position God had given them and walked away. That is a perfect example of apostasy.

Two, Jude was talking about another sin committed by these angels. There has to be more than the original fall of Lucifer and the angels because Jude said these angels are in "everlasting chains. Most of the angels who fell with Lucifer are free and roaming about doing the will of their evil master (Mt. 8:31; 12:45; Lk. 8:30; Acts 17:14-15; Eph. 6:12; Jam. 2:19; 1 Tim. 4:1; Rev. 12:7).

The event Jude is speaking about is recorded in Genesis 6:1-8. Let's take a brief look at those verses.

As I look at Genesis 6:1-8, I can think of five questions.

- The first question is, who are the "sons of God" (Gen. 6:2)

There are two views.

Some believe the sons of God were the godly line of Seth and the daughters of men were the ungodly line of Cain.

Others believe the sons of God were fallen angels. The title "sons of God", is used of angels in the Old Testament (Job 1:6; 2:1; 38:9). They are called the sons of God because they were created by God.

- The second question is, what did the sons of God do

They did something similar to what happened in Sodom and Gomorrha. The words, "Even as Sodom and Gomorrha" in verse seven tell us what was true of Sodom was true of these angels. One of the sins of Sodom and Gomorrha was the perversion of the physical union between a man and a woman.

Jude's words, "going after strange flesh", mean they departed from the course of nature and went after something unnatural.

So, it would seem, these fallen angels tried to alter the genetics of man in an attempt to corrupt the bloodline of mankind and keep the Son of God from being born.

- The third question is, how did they do this

Three suggestions have been offered for how they did this.

First, by persuading the godly offspring of Seth to marry the ungodly female offspring of Cain.

Second, by actually having physical relationships with the female offspring of Cain. Jesus' comment seems to make this view unlikely at best (Mt. 22:30).

Third, by possessing the bodies of the godly male offspring of Seth and somehow contaminating the bloodline of man through physical relationships with the ungodly female offspring of Cain.

- The fourth question is, why would these fallen angels do such a thing

As already mentioned, these fallen angels were trying to corrupt mankind. Perhaps the devil was trying to keep the promised seed (Gen. 3:15) from being born. He certainly did all he could to stop Jesus from going to the cross (Mt. 2:16; 4:9; 12:14; Lk. 4:28-29; Jn. 5:16).

Whoever the sons of God were, their plan must have corrupted the human race to such an extent that God determined to do away with the entire human race. God said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Ge 6:7). God put a stop to their plan.

- The fifth question is, what happened to these angels

God judged them immediately by confining them in "everlasting chains" (v. 6). Peter comments about them being locked in darkness (2 Pet. 2:4). Whether these chains are literal or figurative, they have no hope of escape. Also, they will eventually be cast into the Lake of Fire where they will suffer forever (Mt. 8:29; 25:41; 2 Pe 2:4b; Rev. 20:14). Their sinful pursuit for freedom from God's authority actually put them in bondage. Sin always imprisons. The angels who once stood in the very presence of God, are now chained in the pit of darkness.

As I have mentioned, one message of the book of Jude is how God can rescue the innocent while judging the guilty. He did just that with the angels. He judged those who rebelled and kept safe those who stayed faithful.

### *Third example of apostasy, Sodom and Gomorrha*

***Jud 7 Even as Sodom and Gomorrha, 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.***

The words "Even as" connect those living in Sodom and Gomorrha with the angels who left their first estate (v. 6). Like all apostates, the people of Sodom and Gomorrha rejected the truth and went down the road to destruction.

They were "giving themselves over" means they totally gave themselves to their sinful desires. They offered no restraint whatsoever but did that which their evil nature desired.

They, like the angels, had left the natural use of their bodies by going after "strange flesh".

Genesis gives us an example of the condition of the people of Sodom (Gen.19:1-13).

While living in the wicked city of Sodom, Lot was visited by two angels (Gen. 19:1). The men of the city surround Lot's house and request Lot send the "men" out so that they might have physical relations with them (Gen. 19:4-5). Lot tried to persuade them to not do such a wicked thing, even going so far as to offer his daughters for them to do to them as they desired (Gen. 19:6-8).

God smote the ungodly men with blindness but, even in their blindness, they tried to find the door to Lot's house so they could get in to the "men" (Gen. 19:11). This is a perfect example of the bondage of sin.

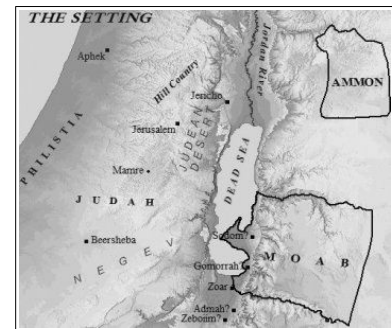
Their complete loss of conscience and total lack of the fear of God is evident. Even with blinded eyes, they grope for the door. Surely they realized the blindness was more than an just act of nature. It appears that it did not even cross their minds that God was angry at them.

As a result of their rejection of God's way of mercy, God sent judgment to Sodom and some of the surrounding cities by raining upon them "brimstone and fire" (Gen. 19:24-25). The rain that fell from heaven was merely a preview of the eternal fire of hell they would endure. God uses Sodom as a warning many times throughout Scripture (Dt. 29:23; Isa. 13:19; Lam. 4:6; Lk. 17:29; 2 Pet. 2:6).

As He did with Israel and the angels, God delivered the innocent while judging the guilty. He brought Lot and his children out of Sodom allowing him to go to a neighboring city named Zoar (Gen. 19:20-22). God did not just bring Lot out of the city of Sodom, He also kept the judgment out of Zoar, the city where He sent Lot (Gen. 19:21).

God intended to destroy four other cities when He destroyed Sodom. Sodom was the primary city of five cities that were close to the Dead Sea. The five cities were, Sodom, Gomorrah, Admah, Zeboiim, and Bela (also called Zoar) (Gen. 14:2).

Of course, God spared Zoar as he promised Lot. When He sent the judgment, the entire area of these cities was covered with brimstone and fire. That is, except for the city of Zoar where God had sent Lot and his children.



As the map shows, these cities were close together. For brimstone and fire to destroy Sodom, Gomorrah, Admah, and Zeboiim, while leaving Zoar untouched is nothing short of the hand of God.

Jude gave three examples of apostasy (Israel, the angels, and Sodom and Gomorrah).

They all were obviously blessed by God. Israel was brought out of Egypt, the angels lived in God's perfect heaven, and the people of Sodom enjoyed the well-watered plain of Jordan (Gen. 13:10). They all had been exposed to God's truth. They all turned from the truth they had received and went their own way. They all were judged by God. If God did not spare Israel, the angels, or those in Sodom, He will not spare the modern-day apostate.

Their example warns us of the danger of knowing what God demands and turning away from it. No one spits in the face of God and gets away with it. The writer of Hebrews writes, "How shall we escape, if we neglect so great salvation" (Heb 2:3).

Dear friend, if you are not certain of your salvation, please go to the Lord right now and make sure you are truly saved. Many will find out too late they had never really been born again (Mt. 7:22). Make sure you will not be in that number.

### **JUDE, THE PRIDE** v.8-10

In verses 8 and 9, Jude gives us insight into the thinking of the apostates. Their pride is seen in the fact that they had no respect for the authorities that God had established.

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

The word "Likewise" connects this verse with the previous verses. The apostates were like the disobedient unbelievers who came out of Egypt with Israel (v. 5), like the rebellious fallen angels (v. 6), and like the wicked ones who lived in Sodom (v. 7).

#### *They dream v. 8a ("filthy dreamers")*

Jude called the apostates "dreamers" for a reason. In the Old Testament, God occasionally communicated to His people through dreams (Gen. 20:3; 31:11; 31:24; 37:5-11; Num. 12:6; 1 Kgs. 3:5; Dan. 7:1).

Even when God used dreams to communicate, there were problems. First, knowing if a dream was a message from God or simply a dream. Two, interpreting the exact meaning of the dream. Interpreting Pharaoh's dreams caused quite a bit of problems (Gen. 41:15). Three, anyone having a dream could claim it was a message from God.

For these reasons, God told His people to be careful when someone claimed to have a message from Him. They were to ignore the dreamer who contradicted the Word of God (Dt. 13:1-3). The lying dreamer was to be put to death (Dt. 13:5).

That is why Jude called the apostates of his day "dreamers". They did not even know God, yet they claimed to have special messages from God. We should avoid those who say things like "Thus sayeth the Lord" as though God has given them some new and previously unknown truth.

#### *They defile v. 8b ("defile the flesh")*

The word "defile" means "contaminate". They were morally polluted and had totally given in to their corrupt desires. Many in our day try to use the Bible to defend their ungodly lifestyle. They twist Scripture to "prove" their point. God is a God of love but that does not mean He will tolerate filthy conduct.

#### *They despise v. 8c ("despise dominion")*

The word "despise" means "disesteem". It carries with it the idea of taking it lightly.

The word "dominion" means "ruler" and has the idea of authority. The apostates had no respect for any type of authority over them. They lived as though the laws and rules did not apply to them.

#### *They defy v. 8d ("speak evil of dignities")*

They defied all forms of authority and refused to submit to anything or anyone because they wanted to be in control.

They "speak evil" means they spoke scornfully of those who are above them. Their disrespect was towards not only the powers of the earth but towards the God who established those powers.

The word "dignities" means "glory". It speaks of that which is honored and refers to that which God has exalted. The point is, these apostates showed no respect even for that which God honored and exalted. Peter spoke of these types of people when he wrote "They are not afraid to speak evil of dignities" (2 Pe 2:10b).

Whether we realize it or not, like it or not, everyone is under some type of authority.

God established authorities over us for our good (Rom. 13:4).

- God established the church for our spiritual well-being (Mt. 16:18; Eph. 4:11-12)

God established the church for the "perfecting of the saint" (Eph. 4:12). The word "perfecting" means "to mend". The church is a place where God fixes people. The believer can get help from God at church.

As with all areas of authority, God built into the church certain leaders that He might work through.

- God established the family for our social life

God established the family for our social well-being (Gen. 1:28; 2:24; 9:7). God established authority in the home. The fifth of the Ten Commandments tells us to honor our parents (Ex. 20:12). The Bible teaches children to obey their parents (Gen. 28:7; Dt. 27:16; Pro. 6:20-23; Mal. 1:6; Mt. 15:4; 19:19; Eph. 6:1-3; Col.3:20).



- God established the workplace for our financial life

God designed work to provide for man's financial needs (Gen. 3:19). The owners and overseers of a business are to be respected and their instructions are to be followed (1 Cor. 7:21-22; Eph. 6:5-7; 1 Tim. 6:1-2). Believers should be the best employees in the business (Col. 3:23). When an employee refuses to respect his boss, he is disrespecting the entire company (Col. 3:22-25; 1 Tim. 6:1-2; Ti. 2:9).

- God established the government for our physical well-being

God established the government for man's security. True security can only be established when there is punishment for those who violate the law of the land.

After the flood, God gave the government authority to punish those who violated the law. That authority included capital punishment (Gen. 9:6). This authority was given to the government as a whole, not to individuals.

We are to be submissive to the government God has established (Rom. 13:1-5), even if that government is ungodly (Rom. 13:5; 1 Pet. 2:18-19). Paul was under the Roman government when he wrote the Book of Romans and that government was no friend to Christians. Nero, a Roman Emperor, had Paul put to death.

When we rebel against the earthly authorities God has established, whether it be church, family, workplace, or government, we are actually rebelling against God's authority. Those who submit to no authority will be bound by their own evil nature. Peter said this type of person walks "after the flesh" (2 Pet. 2:10). That means, they live under the authority of their own desires.

Until we get in line with God's areas of authority, we will not experience God's best blessings. God will never make a leader of the one who has not learned how to follow.

With all this being said, if our government, or any authority, asks us to do that which is contrary to the Word of God, we are to obey God rather than man (Acts 5:29). Shadrach, Meshach, and Abednego (Dan. 6:10), and Daniel are wonderful examples (Dan. 3:18).

#### *They demand v.9*

The apostates were demanding their rights, so Jude gave an example of humility to show the importance of respecting authority.

***Jud 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.***

The word "Yet" shows a contrast to what Jude said in verse 8. He compared the attitude of the apostates with the attitude of the archangel Michael.

Jude describes a dispute between two of the most powerful beings ever created. It is a battle between good and evil and between heaven and hell.

The word "archangel" comes from a Greek word meaning "chief angel". Michael is certainly one of the chief angels of God. One of his assignments is to watch over and defend Israel (Dan. 12:1).

The word "archangel" is found only two times in the Bible (1 Th. 4:16; Jude 9). Some believe the use of the definite article "the" means Michael is the only archangel. Daniel called Michael "one" of the chief princes (Dan. 10:13; 10:21). The word "one" in that verse means "the first". Gabriel is another high-ranking angel but is never actually called an archangel. We know an archangel will be involved with the Rapture (1 Th. 4:16).

The word "contending" means "dispute or debate". Michael and Satan disputed over the body of Moses. Only Jude tells us about this event. We are told how God buried Moses' body somewhere in the land of Moab (Dt. 34:5-6) but nothing is mentioned about this dispute over his body.

We are not told why the devil wanted the body of Moses but two suggestions have been made.

One, is that he might influence the people to worship Moses' body. They worshipped the brazen serpent (2 Kgs. 18:4), no doubt they would have worshipped the body of Moses.

Two, that he might stop God from using Moses later. God used Moses as an example of the resurrection at the transfiguration of Christ (Mt. 17:1-5). He will probably use Moses as one of the witnesses during the Tribulation Period (Rev. 11:3).

Jude's purpose was not to tell us why Satan wanted the body of Moses. His purpose was to show how Michael showed respect for a higher authority than himself. And he did so, even though that authority was an evil one.

The word "accusation" means "justice". Michael recognized he had no authority to bring the devil to justice. He left that to God for he knew only God can rightly deliver justice.

Jude used the example of Michael to show the apostates it was wrong for them to disrespect the authorities God had placed over them. If Michael, who was one of the highest-ranking angels, showed respect to the most evil of all beings, surely they should respect the authorities of their day.

As a side note, many who claim to be believers are quick to rebuke the devil and command him to depart. Such actions are not supported by Scripture. Attempting to command the devil is not only dangerous, it may actually be contrary to that which God is doing.

God sent the devil to attack Job (Job 1:8-12), refused to take the devil away from Paul (2 Cor. 12:7-10), and allowed the devil to sift Peter (Lk. 22:31). We have no idea how God is actually using the devil to accomplish His will.

#### *They debate v.10*

They speak against and debate those things they know nothing about.

***Jud 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.***

They speak about spiritual matters but do not know the Spirit of God. Without the Holy Spirit, there is no spiritual discernment (cf. 1 Cor. 2:14).

They speak evil of that which "they know not". How can anyone with any measure of intelligence condemn that which they know nothing about? They thought they were superior to others while they themselves were ignorant.

Jude said they are acting like "brute beasts". The word "brute" means "irrational or without reason". The word "beast" means "animal".

An animal acts by instinct, not by intellectual reasoning. A duck flies south for the winter, not because he is so intelligent, but because it is an animal instinct.

In like fashion, these apostates don't use human reasoning. More importantly, they do not use spiritual reasoning. A person without the Spirit can not think spiritually.

They cause unity where there should be division and division where there should be unity. As mentioned earlier, we need to divide from those who preach error.

#### **JUDE, THE PERVERSION v.11-13**

Jude has already pointed to three examples of those who turned away from God (v. 5-7). Now he gives three more examples to further warn the believers. Cain, Balaam, and Korah, like the apostates Jude is warning about, turned people away from God.

#### *Jude gives three examples*

***Jud 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.***

The word "Woe" is an exclamation of grief and is actually a pronouncement of judgment on the apostates. This may seem harsh but we should keep two things in mind.

One, this pronouncement comes from God, not from Jude. That means it is right for God judges only those who deserve it.

Two, the seriousness of their actions. The apostates were doing great damage to the cause of Christ, and their influence was actually sending people to hell. Anytime there are unbelievers entangled among believers, there will be problems.

Notice, Jude did not say they "are going", he said they "have gone". They have already fallen into the trap of the devil.

#### *Jude gives an example that deals with pride*

Jude said the apostates have "gone in the way of Cain".

Cain's pride caused him to think his way was as good as God's.

The word "way" means "journey" and has the idea of progression. Our lives are a journey where each step leads to another. One step in the wrong direction can lead to a devastating end. Cain learned that the hard way.

His first wrong step was ignoring the warning of his parents' bad example. Surely his parents told him how they rejected God's warning and ate the forbidden fruit (Gen. 3:6-7).

His second wrong step was thinking God would accept his method of approaching Him. Cain tried to approach God without blood (Gen. 4:3-4). He knew what God required for a sacrifice, yet, he disobeyed God and did what he wanted to do. He did not care what God demanded, he thought his way was as good as God's way.

The end result was, God refused Cain's offering (Gen. 4:5).

Cain's rebellion against God and His Word led to further disobedience. Self-will and sin never stay dormant. It always worsens. When a person isn't right about how to become acquainted with God, nothing else can be right in their lives.

Instead of repenting, Cain continued to resist God.

First, Cain got angry at God and stubbornly refused to submit to God's will (Gen. 4:6). Like it or not, agree or not, God is the one who makes the rules.

Second, Cain killed his own brother (Gen. 4:8).

Cain's failure involved more than his bringing the wrong sacrifice. Cain's sin involved, pride, rejection, anger, bitterness, and hatred.

Like Cain, the apostates believed their works were good enough to satisfy God. To willingly and knowingly reject God's one way of forgiveness is not something to be taken lightly.

#### *Jude gives an example that deals with possessions*

Jude said the apostates have run "greedily after the error of Balaam for reward". As we will see, Balaam was more interested in money and possessions than in God's will in his life.

The word "ran" means to "gush out" and speaks of something quickly running. Jesus used this word to describe wine running out of bottles (Mt. 9:17). The Holy Spirit used this word to describe the apostates running after the error of Balaam. They were excited about it because it is what they were in their hearts.

The word "reward" means "reward or wage". It means Balaam was a man who was more interested in possessions than pleasing God. He loved things so much that he tried his best to curse the entire nation of Israel. We're talking about over a million people. We're talking about young people and old people, mamas, and daddies, sons and daughters.

As with Cain, we see here progression. Jude talked about the "way" of Cain. Now, he talks about "running" after the error of Balaam. Balaam did not get to such a selfish state overnight. Our spiritual walk is progressive, it happens slowly, but surely, over time.

Balaam was a unique man in that he was a prophet who truly heard from God but was wicked at the same time. His true self was revealed when King Balak, an enemy of Israel, asked him to curse the people of Israel (Num. 22:4-6). King Balak was attempting to get rid of the people of Israel.

Despite God's warning (Num. 22:12), Balaam tried to curse Israel on two separate occasions. On both occasions, instead of cursing the people of Israel, God blessed them.

When God would not let him curse Israel, Balaam convinced King Balak to send Moabite and Midianite women to seduce the men of Israel (Num. 25:1-9; 31:16). By giving into the seduction of these ungodly women, the people of Israel grieved God and forced God to judge them (Num. 25:3-5).

Balaam died with the Midianites, the very people he influenced to seduce the men of Israel (Num. 31:7-8).

Balaam was a man who are willing to compromise his beliefs for the sake of money. God describes him as a man "who loved the wages of unrighteousness" (2 Pet. 2:15). He was willing to do wrong if he got paid for it.

Jude was warning his readers to not allow the love of things to override their desire to be obedient to God. Unfortunately, there are many so-called preachers who, at least appear to, love the things of this world.

The fact that these preachers are rich is really not the issue. God blessed Job (Job 1:3), Abraham (Gen. 6:13, 6), David (1 Chr. 22:14), Solomon (2 Chr. 9:20), and many others, with riches.

The difference is, many of the modern preachers believe they deserve the extravagance. How does any person get to the place where they think they deserve multi-million dollar estates, private jets, and such extravagant clothes? I cannot say if they are lost or saved, but I can say without hesitation, their love for money is not Christ-like. Jesus did not even have a place He could call home (Mt. 8:20; 2 Cor. 8:9).

There are many today who would never be caught in the devil's net of sensual lust. But, they are bound by the love of money. God said, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Ti 6:10).

The apostates Jude was speaking about had the same problem Balaam did. They were willing to compromise anything and everything for money.

Before we move on, there are other lessons we can learn from the story of Balaam.

One, we should learn if the devil fails with a frontal attack, he will use a back-door approach.

Two, we should learn we cannot cooperate with the world and serve God at the same time. Unfortunately, many modern churches are trying to do just that. When you can't tell the difference between a church service and a rock concert there is a problem. God tells us to be holy (Lev. 20:7, 26; 1 Pet. 1:15-16).

Three, we should learn there is no such thing as a little sin. Small sins have big consequences. God says a "little" leaven leavens the whole lump (Gal. 5:9).

Four, we should learn, as believers, we cannot avoid unbelievers (Lk. 7:34; 1 Cor. 5:10-13), but we must guard against their evil influence and stand for truth (Mt. 5:16; 1 Jn. 2:15).

#### *Jude gives an example that deals with position*

Jude said the apostates have "perished in the gainsaying of Core". The name "Core" is referring to Korah.

The word "perished" means "to destroy". Simply put, it means God killed them.

Korah was a man who longed for a position. He longed for recognition. He rejected God's chosen leaders and paid the consequences by being swallowed by the earth and going to hell (Num. 16:29-31).

Korah was one of the people of Israel who left Egypt and wandered in the wilderness. During this journey, there were many complaints and criticisms (Ex. 14:11-12; 15:24; 16:1-3; 17:1-4). Korah was one of the ones who complained against Moses and Aaron.

Korah, a cousin to Moses, was a Levite but not of the priestly line of Aaron. Being a Levite, he was of the group who carried the holy items of the Tabernacle as they traveled through the wilderness (Num. 3:27-32). Even though his assignment was one of great honor, Korah was not satisfied. He wasn't satisfied with the position God had given him because he wanted to be a priest.

Korah tried to exalt himself by degrading Moses and Aaron. He said to Moses and Aaron, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD" (Nu 16:3). By this, Korah was saying he had as much right to make decisions for Israel as Moses and Aaron did. His attack against God's chosen leaders was also an attack against God Himself (Num. 16:11).

Korah convinced Dathan, Abiram, and 250 other leaders of Israel to follow his revolt (Num. 16:1-3).

Being led by God, Moses confronted Korah and told the people of Israel to get away from Korah and his followers (Num.16:23-27).

The Lord opened the earth swallowing Korah and his family (Num. 16:31-33). Also, God sent fire from heaven and consumed the 250 who had followed Korah in the rebellion (Num. 16:34-35).

Unbelievably, the strange death of Korah had little effect on the people of Israel. The very next day, they spoke against Moses (Num. 16:41). As a result, God killed almost 15,000 with a plague (Num. 16:41-49). Korah's rebellion had grown into good size group. Sin always spreads. A little leaven leavens the whole lump (1 Cor. 5:6; Gal. 5:9). It also tells us God doesn't play games with those who rebel against His plan.

The apostates Jude was speaking about, like Korah, wanted positions that would bring them recognition. What makes it worse is the fact that they were not saved. When those who are lost are given positions in a local church, there will be big problems.

As believers, we can also fight the battle of thinking we deserve more than what God has given us. We need to remember, it is God who promotes or demotes (Ps. 113:8; 1 Sam. 2:7; Dan. 2:21; Lk. 1:52). The Bible says, " But God is the judge: he putteth down one, and setteth up another" ( Ps 75:7).

Thankfully, there are some rays of sunshine in the story of Korah.

First, Samuel, the great man of God, came from the line of Korah (1 Sam. 1:20).

Second, some of the descendants of Korah would become doorkeepers of the Tabernacle (1 Chr. 9:19).

Third, some of the descendants of Korah became mighty warriors who assisted David (1 Chr. 12:6).

Fourth, some of the descendants of Korah became song leaders in the Tabernacle (Ps 42, 44-49, 84-85, 87-88).

The three examples of apostates Jude gave are from three totally different backgrounds. Cain was a farmer, Balaam was a prophet, and Korah was a leader in Israel. It shows us how apostasy can cover all realms of society.

***Jud 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;***

In verses 12 and 13, Jude uses illustrations to describe the apostates. He uses stains on clothes, clouds without rain, withered fruit, dead trees, raging waves, and wandering stars. This is a perfect description of man without God. Notice how Jude covers every aspect of this world. He deals with clothes on the person, clouds in the air, trees on the earth, waves in the sea, and stars in the sky.

The "feasts of charity" refer to the "love feasts" which were a part of the early church (1 Cor. 11:18-34). Luke called it the "breaking of bread" (Acts 2:42).

At their love feast, like our modern potluck dinners, everyone was to bring food to be shared by all who were present. It was more than just a meal, it was a time when the Christian family could get away from the sinful world, and the pressures of life, and get encouraged.

The word "spots" means a stain or blemish. It's like a stain on a precious garment that defiles the whole. The presence of the apostates at the love feast turned that which was supposed to be spiritual into something selfish and sinful. Their mere presence contaminated the entire event. How could there be a Christian atmosphere when some were present who had absolutely no interest in spiritual matters?

*The apostates defiled the church because they were different*

Jude says when they feast "with" you.

As I mentioned in verse 5, the words "with you" remind us they were "with" them but not "of" them (1 Jn. 2:19). The fact is, an unbeliever is different than a believer. They have a different law (Rom. 6:16; 1 Jn. 3:4), a different love (Dt. 6:5; Lk. 10:27), a different lifestyle (Rom. 6:19; 2 Cor. 6:14; 1 Th. 4:7), and a different lord (Jn. 13:14). Joining the church or going to the love feasts did not change who, or what, they were.

*The apostates defiled the church because they were divisive*

The love feast was supposed to be a time of closeness and encouragement to the saints. But, the apostates used this special time to spread their unbiblical beliefs among the people. They turned what was supposed to be a time of unity into a thing of disunity and dysfunction. We talk about how believers can cause division in the church, but we seldom think of how unbelievers can cause even greater division.

Paul also dealt with some of the problems related to the love feasts and went so far as to tell them they should eat at home (1 Cor. 11:17-22).

*The apostates defiled the church because they were disrespectful*

The attitude and actions of the apostates showed an absolute disrespect for God and His church.

The words "Feeding themselves" actually mean "to tend as a shepherd". A good shepherd would never eat before making sure his sheep had eaten. However, these apostates, being the selfish and sinful people they were, would greedily eat before others.

Feeding themselves "without fear" means they ate like gluttonous beasts with no concern about how they were disgracing the church, despising the Christians, and disgracing Christ. They cared nothing about the real reason for the love feast. By the way, it was for this reason, the early church stopped having the love feast (cf. 1 Cor. 11:22).

*The apostates defiled the church because they were discouraging*

They were like "clouds" without water.

The dry climate of Israel made rain essential. Without rain, there was no life. A cloud that brought rain would give refreshment and relief. When a cloud came and went without giving rain it was discouraging to everyone.

The apostates claimed they had a message of hope and help, but it was as useless as empty clouds. They promised spiritual life but provided none. Their message sent people to hell.

There are a multitude of beliefs around the world and they all promise hope and help for the seeking soul. The truth is, the only message of hope in this world is the gospel of Jesus Christ (Jn. 8:32, 36).

Being "carried about by winds" means the false teachers were being controlled by an unseen force. This force is not God.

*The apostates defiled the church because they were deceptive*

The word "fruit" refers to autumn fruit. Every year the land of Israel had a spring, summer, and autumn harvest. The autumn harvest was especially important for it brought the last fruit of the year.

Jude says the apostates were like a tree that bore no fruit during the autumn harvest. He says their fruit "withereth". The idea is, from a distance, you think you see good fruit, but as you get closer, you find the fruit is withered and shriveled. It is deceptive.

These false teachers were deceptive in that they claimed to have truth from God, but their message was a message of death.

*The apostates defiled the church because they were dead*

The "trees" Jude speaks of had no fruit because the tree itself was dead.

Jude calls it "twice dead". The first death was the death that autumn brought every year when the tree stopped bearing fruit. The second death was when the tree died itself. Such a tree was "plucked up by the roots". The tree that ceases to bare is removed by the owner (Mt. 15:13).

Jude is saying the apostates never bore fruit because they were never really alive. They were like an uprooted tree lying in the field waiting to be burnt. The only true life is the spiritual life that can come only from God.

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

*The apostates defiled the church because they were discontent*



Jude likens the apostates to the "Raging waves of the sea". The word "raging" means "wild".

In like fashion, the apostates were not content to remain silent. They felt compelled to spread their heresy throughout the church.

Jude is saying, like the raging sea, these apostates stirred up trouble wherever they went. Isaiah wrote, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Is 57:20).

The word "waves" means "swell". It also means "toppling", which refers to a wave that has reached its highest point. This word is found five times in the Bible and with each instance, it is describing the effects of the sea on a ship. It is translated as "covered" (Mt. 8:24), "tossed" (Mt. 14:24), "beat" (Mk. 4:37), and "violence" (Acts 27:41). Each of these speak of unrest.

The word "foaming" means "to exhibit". It means the raging water washes up that which was hidden below the surface of the water. A visit to the beach after a storm will demonstrate what Jude is saying. The trash and debris that washes ashore is sickening.

That which surfaces was their "shame". The storm revealed what they really were.

### *The apostates defiled the church because they were dangerous*

Jude likens the apostates to "wandering stars"

Ancient mariners used stars to direct them across the sea. They were able to navigate the journey only because the stars remained on a consistent course. If the stars deviated from their path, the ship would get off track.

A "wandering star" is a star that does not follow a regular orbit and moves erratically throughout the heavens. The ship that follows such a star would be in extreme danger. Jude was not implying there are such wandering stars, he was simply trying to make a point.

The apostates were like stars that had wandered off course. Following them, like following a wandering star, would be extremely dangerous.

The last words of this verse are an indication of the horrible end of the apostates. As the wandering star is headed toward the blackness of the sky, those who follow the apostates will end up in the horrible pit of darkness called the Lake of Fire (Rev. 19:20; 20:10; 20:14-15).

As mentioned earlier, an apostate is not one who has been saved and has backslidden. They are those who have never been saved and they will pay the price of eternity without Christ.

Before we move on, I want us to notice, in verses 12 and 13 Jude has told us the apostates were different, divisive, disrespectful, discouraging, deceptive, dead, discontent, and dangerous. But notice in verse 12, he said, these are spots in "your" feasts. That tells us, Jude is speaking to the believers, not the unbelievers. With these words, he is not trying to win the sinner, he is trying to warn the saint. To every believer in every gospel preaching church on earth, he is saying, you had better be concerned about the distinct possibility that there are unbelievers in your church. And, if there are, they are hindering your church.

So, what does all this mean to the believers in today's church? What do we do about the unbelievers who are in our churches? Jude tells us they can hinder the church, yet he does not tell us to get rid of them. If we aren't to run them off, what are we to do? We are to win them to the Lord.

If we are going to win them, we need to get serious about our walk with God.

First, we need to examine our own salvation and make sure we are truly saved ourselves.

Second, we should not become judgmental. The worse thing we could do is to start searching through the church trying to guess who isn't really saved. God is the only One who knows the heart and we are not His spiritual police.

Third, we need to get ourselves on praying ground.

By that, I mean getting spiritually fit to where God will hear our prayers. God will not consistently answer the prayer of a carnal believer. In mercy, He may grant an occasional request, but the carnal believer knows nothing about the regular answer to prayer. We get spiritually fit by asking God to show us anything in our lives that is not pleasing to Him, and then, getting it right. We get spiritually fit by developing a close and consistent fellowship with our heavenly Father.

Fourth, we need to get right about our prayer life. Prayer should not be something we use only in cases of emergency. It should be a way of life and a consistent habit. When Jesus said "Howbeit this kind goeth not out but by prayer and fasting" (Mt 17:21), He was talking about a life consumed with prayer and fasting.

Fourth, we should ask God to break our hearts for the unbelievers who are close to us. Until we care about them, we will never do what I have just suggested.

### **JUDE, THE PUNISHMENT** v.14-16

Jude points out the fact that God will judge the apostates and He will do so because that is what they deserve.

*Jesus is coming to judge*

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

Enoch was the "seventh" from Adam. Adam (Gen. 5:2), Seth (Gen. 5:3), Enos (Gen. 5:6), Cainan (Gen. 5:9), Mahalaleel (Gen. 5:12), Jared (Gen. 5:15), Enoch (Gen. 5:18). Enoch was the great-great-great-great-grandson of Adam and grandfather of Noah. He walked with God after the birth of his son, Methuselah (Gen. 5:22). He was translated to heaven without dying (Gen. 5:24).

That which Enoch "prophesied" is found in one of the apocryphal books. His words were not included in the inspired text of Scripture and Jude was not suggesting they should be. Paul also quoted from non-Biblical writers (Ti. 1:12). God has used many men and women to write good and godly books. While these books can be helpful, we must never elevate them to the level of the Bible. There is no book, like "The" Book.

The coming of the Lord mentioned here is "The Second Coming" when Jesus returns to the earth at the end of the Tribulation Period (Rev. 19:11-21).

The "saints" will come with Jesus when He comes at that time.

Some believe it is the angels who are coming with Jesus because the word "saints" means "holy" and can refer to believers or angels. The fact is, both angels (Mt. 24:31; 25:31; Mk. 8:38; Lk. 9:26; 2 Th. 1:7) and believers (Zech 14:5; Col. 3:4; 1 Th. 3:13; Rev. 19:14), are said to come with Him. Personally, I believe Jude has the saints in mind here. Either way, He is coming and that is what is important.

***Jud 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.***

Jesus is coming to execute justice upon those living on earth at that time. Those who have denied the Lord (v.4) must face the consequences of their deeds. God cannot, and will not, overlook sin (Hab. 1:13; Rom. 6:23).

The "judgment" Jude has in mind, commonly called the Judgment of the Nations, or the Judgment of the Sheep and Goats, will take place between the Tribulation Period and the Millennial Reign of Christ. This judgment will determine who will enter into the Millennial Kingdom of Christ and who will be sent to hell. It is called the Judgment of the Nations because all those of the Gentile nations will stand before God.

Jesus Himself will judge the individuals from the Gentile nations to determine who are true believers (Mt. 25:31-46). This will be determined by how they treated the Jews during the Tribulation Period. True believers living during the Tribulation Period will reveal their faith in God by assisting Israel. They will be allowed to enter into the Millennial Kingdom not because they assisted the Jews, but because they repented of their sin and got saved (Mt. 25:33-40). The unbelievers living during the Tribulation Period will reveal their lack of faith by mistreating Israel. They will be sent to hell, not because they mistreated the Jews, but because they never repented of their sin and got saved (Mt. 25:41-46).

The word "convince" means "to convict fully". God will have mercy now, but there will be none then. What could be worse than a Holy God giving a guilty sinner what they deserve?

Jude makes it abundantly clear that those who God judges are those who are guilty and getting what they deserve. The evidence against them is overwhelming and there is no chance of acquittal.

God's judgment will be "upon all" those who dwell on earth at that time. Not one guilty person will escape. Unfortunately, our present-day judicial system allows the guilty to go unpunished. It is not so with God.

The word "ungodly" means "wicked". If the Holy Spirit moved Jude to this word four times in one verse, they must not be ordinary sinners.

The word "hard" means "harsh". Not only their actions, but their speech was ungodly.

They had been saying harsh things about God. They despised God, His people, and His Word, they were proud of it and were vocal about it.

So many are quick to be flippant in how they speak about God. They will not be so flippant when they stand in the very presence of Almighty God and give an account of every word they ever uttered. Jesus said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Mt 12:36). The harsh things they said about God and His people will be remembered then.

### *The reason for judgment*

***Jud 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.***

Jude's words are amazingly similar to Peter's (2 Pet. 2:1-3).

Jude lists some of the sins of the apostates.

They were guilty of the sin of discontentment. Jude used the word, "murmurer" and "complainers" to describe this sin.

The word "murmurers" means "grumbler". This speaks, not of a loud and obvious attack, but an underlying discontentment. It is mumbling under the breath. It may not be loud, but it is destructive. Like the low buzzing of a beehive, it is ready to erupt at any moment.

The word "complainers" means "discontented". They were the type who were never satisfied.

As with most complainers, they saw the fault in others but failed to see their own. This is a problem that plagues the modern church.

The truth is, complaining reveals an attitude that is contrary to God and His will. God is in control of the circumstances of our lives (Isa. 14:24; 45:7; Ps. 115:3; Pro. 16:4, 9; 1 Cor. 10:13). He is working all things for our good (Jer. 29:11; Rom. 8:28). Therefore, complaining is direct rebellion against that which God is doing. Complaining has become an accepted part of the modern church, yet, God still considers it a sin.

The people of Israel were notorious for complaining (Ex. 15:24; 16:2; 17:3; Num. 14:2; Dt. 1:27; Ps. 106:25). Moses told them their complaining was not against him but against the Lord (Ex. 16:8).

First, and most important, complaining angers God. He said, "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me" (Nu 14:29). One of the reasons they never entered the Promised Land was because they continued to complain. I wonder how many good things God has withheld from today's church because of our complaining.

Second, complaining discourages the leader God has given us (Num. 11:13-14). It seems that many have forgotten the fact that God's leaders are human. They can get discouraged just like anyone else.

Third, complaining discourages other believers (Dt. 1:27-28).

Lastly, complaining makes our problems seem worse than they are (Num. 13:33).

On the other hand, we can find examples like Joseph. He was sold by his own brothers and endured years of hardship as a result, and yet he never uttered one word of complaint. There was not even the slightest hint of anger or bitterness about all he endured. Those who complain about McDonald's leaving the pickle off their hamburger, need to follow his example.

The words, "walking after their own lusts" tell us why they did what they did. They were guided by their own sinful desires. Like wild animals, they were driven by their instincts. They lived as they pleased with no regard for the consequences. Our lifestyle does matter. It matters to God and it should matter to us.

Jude exposed not only how they lived, but how they talked. They spoke "great swelling words". The word "swelling" means "boastful".

The words, "having men's persons in admiration because of advantage" mean they were willing to give empty complaints in an effort to get on the good side of individuals. Nothing can sway a person in your direction quicker than a few compliments. James talks about being nice to a person because they are rich (Jam. 1:1-9)

Jude is saying the way they talk is as ungodly as the way they live. We must not miss this, Jude is saying how they talk is just as important as how they live.

### **JUDE, THE PERSEVERANCE** v.17-23

In the following verses, Jude tells the believer what they should do. Should they force the apostate out of the church, should they leave themselves, what does God want them to do? What does God want us to do?

Jude started his letter by telling the believer to "contend for the faith" (v.3). Now, he is going to tell them what that means and how to do it. He tells the believer what they should do about the unbelievers in their lives.

How do we handle apostasy? What do we do when lost people are closely connected to our lives? They may be at work, at church, or even in our own household.

#### *Jude tells the believer to stay calm*

In essence, Jude tells his readers to stay calm in spite of their circumstances by remembering the Words God had spoken through the prophets.

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

- A believer can stay calm in a hectic world by remembering the words of Christ

The word "beloved" is connected to the Greek word "agape". It is the word God used when He spoke of His own Son (Mt. 3:17; 17:5). It is a word commonly used when speaking of someone truly loved (Acts 15:25; 1 Cor. 4:17; Eph. 6:21; Phil. 4:1; Phm. 1:1).

As mentioned earlier, Jude was telling his readers he loved them and was genuinely concerned about their situation. But, more importantly, he was telling his readers God loved them. When we truly love someone, we will put their needs before our own. Also, we warn those we love when they are in pending danger. Both of these are true of our brother Jude.

Jude tells his readers to "remember" the words of the "apostles". In other words, he is telling them to turn to the Word of God. That should be our first step no matter what the situation. The Word of God has the answer no matter what the question. It should be our guidebook for life.

The fact that Jude talks about "the" apostles is an indication that he was not an apostle himself. This is further evidence that he was not the apostle named Jude.

We are admonished to remember because we are so prone to forget. God tells us to remember the Sabbath day (Gen. 20:8), how God leads us (Dt. 8:2), how we have provoked the Lord to wrath (Dt. 9:7), the commandments (Num. 15:39), the "former things of God (Isa. 46:8), God's marvelous works (1 Chr. 16:12), the days of old (Ps. 143:5), Lot's wife (Lk. 17:32), and how we have fallen (Rev. 2:5).

We are to remember the words of the apostles because they will instruct us how to deal with apostasy. But, the Word of God will instruct us through any issue in our lives. Nothing life throws at us is beyond the reach of God's Word. Life can be difficult but God has given us instructions about how we should deal with it.

Knowing the Word of God is essential if we are to survive the attacks of the devil and the influence of the wicked world (Dt. 6:6-9; Ps. 1:1-2; 119:11; Jn. 15:3; 2 Tim. 3:16). The Psalmist said, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps 119:9).

The all-knowing God has given us the instruction manual to life. However, we must follow the instructions given. Having, and even reading, an instruction manual is useless if we do not follow what it says. James said, "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas 1:22).

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

- A believer can stay calm in a hectic world by remembering Jesus' warning about the last days

Jude tells them they should stay calm because the apostles had already warned them about "mockers" coming in the "last time".

The word "mockers" means "scoffer" and speaks of a person who denies the truth of the Word of God. Rejecting the Word of God is the ultimate sign of ignorance.

The words "should be" leave no room for exception. Without any shadow of a doubt, that which Jude was speaking about would happen.

These mockers will "walk after their own ungodly lusts". They live their lives only to please their own wicked desires.

These characteristics are exactly those Jude discussed in verses 15-16. God knows what is going to happen before it happens. Peter wrote, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts" (2 Pe 3:3).

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

- A believer can stay calm in the midst of a hectic world by staying separate from the world

In this verse, Jude talks about the sinful lifestyle of the apostates. By implication, he is suggesting that believers should live differently than they do.

The apostates "separate" themselves from the family of God.

As mentioned before, them being "in" the church did not mean they were "in" the family. Their location may have been in the church, but their lifestyle certainly was not.

They separated themselves from believers by their ungodly beliefs and lifestyle. The word "sensual" means "human nature" and refers to the natural part of man. Once again, Jude emphasizes how they were controlled by their animal instincts.

Having "not the Spirit" was the reason for all their failure. They rejected the truth of Scripture and were driven by their human nature because they did not have the Holy Spirit.

The apostates separated themselves from the believers by their ungodly lifestyle. In contrast, the believer is to separate themselves from the world by their godly lifestyle (Num. 16:21, 26; Ezra 10:11; Isa. 52:11; Ps. 1:1-2; 1 Cor. 5:10; 2 Cor. 7:1).

### *Jude tells the believer to stay committed*

The fact that so many have walked away from the Lord should cause us to commit ourselves to God more than ever. Now is not the time for the believer to slack off or to quit. If ever, it is the time for us to commit ourselves more than ever to doing the will of God.

The wickedness of our day should burden us, but we should not be devastated by it. In fact, seeing it come to pass should excite us. It assures us that God knows all things and is in control of all things.

Even in the midst of perversion and persecution, the child of God is to live according to God's Word and will. In fact, it is even more important to live a Biblical lifestyle when others aren't.

### *We stay committed by building ourselves up*

### ***Jud 20a But ye, beloved, building up yourselves on your most holy faith...***

Jude talks about "building up". One of the worse enemies of the believer is stagnation. God wants us to grow spiritually. As we will discover, our personal growth depends on us. It is not automatic and it is not something someone else can do for us. We should not expect others to make us grow. If we are spiritual babes, we cannot blame our preacher, we must blame ourselves. The Bible speaks against laziness (Pro. 6:6; 13:4; 18:9; 20:4). It also speaks against spiritual laziness (Col. 3:23; 2 Th. 3:11-12; Jam. 1:22).

- A truly committed believer is one who is actively working on their spiritual development

With the words, "But ye" Jude comes to the reason for his letter. He had warned the believers about the apostates, now he tells them what they needed to do.



With the words, "But ye" Jude was telling believers they should be different than the apostates. What they are, we should not be. Certainly, there should be a vast difference between a believer and an unbeliever.

Jude reminds them once again that they are "beloved". He is trying to assure them that he has their best interest in mind.

The words, "building up" are from a compound word that refers to building a house. Jude likens our lives to building a house. A house consists of a foundation, building materials, and labor. Whether our lives become a good or bad house depends on how we build. In other words, how we live.

First, it takes a good foundation to build a good house.

The strength and stability of a building depends heavily upon a good foundation. The words "building up" mean "to build upon". That means, the foundation has been already laid. It means we do not build our own foundation, but we built on the foundation that God has already built. That means we are trusting the foundation to be strong enough to bear the load of our house. When the storms of life come, our house will be safe because the foundation is strong.

The foundation Jude has in mind is none other than Jesus Christ. Paul said, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Co 3:11). Jesus is the only dependable foundation. If our building doesn't start with Jesus and His forgiveness, our house will fall. Jesus warned about building our lives on the sand (Mt. 7:24-27).

Second, it takes good building materials to build a good house.

The foundation is only the beginning of the building. We are not to simply rest on our foundation and rejoice about being saved. We are supposed to grow. We are supposed to add to our spiritual house. Peter gives us a list of the materials we will need. They are faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (2 Pet. 1:5-7). Then, he says these things need to "abound" in us (2 Pet. 1:8). To abound means to increase and has the idea of an abundance.

We build ourselves up by staying consistently in the Word of God. Paul said "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

Third, it takes labor to build the house. Someone has to work.

Notice how Jude uses the word "yourselves". Even though, as is clearly taught throughout Scripture, we must depend totally on the Lord for any spiritual work in our lives, we must also, accept the responsibility of our spiritual walk.

Building up implies personal effort. There are some things I, and only I, can do for myself. I must be the one who gets in the car to go to church, I must pick up the Bible to read, I must make the time for prayer, and it must be my hand that gives the tract to the lost person. These things, and many more, I cannot expect someone else to do for me. It is my responsibility, and it will be my reward if I do these things.

But, as I do what I am able to do, I must trust God to do that which I cannot do. I can read my Bible, but I cannot open my spiritual understanding so that I might comprehend what God is saying. I can bow my knee to pray, but I cannot know the right words nor ask for the right things without the leadership of the Holy Spirit. I can give out a tract, but I cannot convict the heart of the unbeliever.

Fourth, it takes time to build the house.

A house doesn't instantly appear. It takes time. In like fashion, our spiritual maturity will take some time. That means we will not stay the same, we are progressively developing, maturing, and growing stronger.

Your "most holy faith" is what Jude called "the faith" in verse four. It is not the act of a Christian's faith, but the truths he believes. It refers to the truth of Scripture in its entirety.

It is called "most holy" faith because the words of Scripture are the words of our absolutely holy God. We are called to live holy lives (1 Pet. 1:15-16; Ti. 2:12-14).

*We stay committed by praying in the Holy Ghost*

### ***Jud 20b ...praying in the Holy Ghost,***

A truly committed believer is one who knows how to pray rightly and does it.

Praying in the Holy Ghost has nothing to do with praying in some ecstatic speech. It is not, as some might suggest, praying in an unknown tongue.

- Praying in the Holy Ghost is yielding ourselves to the Holy Spirit as we pray



We should begin our prayers by saying, "Lord, I yield myself to you, pray through me". Then, we pray the thoughts the Lord places in our minds. In this way, the Holy Spirit is actually guiding us through our prayer. This allows the Holy Spirit to speak through us as we pray to the Father. Our prayers, like our lives, should be yielded to, and controlled by, the Holy Spirit. Daniel's prayer is a good example of Spirit-led prayer (Dan. 9:4-19).

- Praying in the Holy Ghost is a part of our fight against the devil and the flesh

Paul connects praying in the Spirit with the believer's spiritual armor (Eph. 6:18). We will not win the battle with the devil and our flesh if we neglect Spirit-led prayer. No doubt about it, the battle begins, continues, and ends, in our prayer closet.

- Praying in the Holy Ghost helps us pray according to the will of God

There are times when we are uncertain about the Lord's will about a particular situation. In our humanness, we pray for healing, health, and happiness. We ask that our problems be solved and our troubles go away. But, that might be the last thing God wants. He may have sent those problems to mature us and make us more like Him. James calls it, asking "amiss" and tells us that is why the Lord does not give us our request (Jam. 4:3).

The Holy Spirit knows the Father's will about every matter in our lives. Paul wrote, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

This means the Holy Spirit will pray for us when we do not know what words to speak. But, this is done only while we are praying. The person who does not pray does not enjoy this divine intervention of the Holy Spirit.

- Praying in the Holy Ghost assures an answer to our prayers

When we know we are asking according to the will of God, we can expect our prayers to be granted. John wrote, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 Jn 5:14).

- Praying in the Holy Ghost will put an end to boring prayers

When we yield our hearts and minds to the Holy Spirit, He will take over. The times of uttering the same ole' words and asking the same ole' things will be over.

All these things being said, I am afraid the average believer prays more in the flesh than in the Spirit.

We should follow the example of the early church believers. Luke tells us, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). If it worked then, it will work now.

We will never grow without a consistent study of God's Word, a loving fellowship with like-minded believers, and a regular prayer life.

*We stay committed by keeping ourselves in the love of God*

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

A truly committed believer is one who keeps themselves in the love of Christ.

God's love is unconditional. He loves us no matter what we do or don't do. Jude, himself said we are "preserved in Jesus Christ (v. 1). Paul said, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (Rom. 8:35).

Someone may ask if God's love is unconditional, why does Jude tell us to keep ourselves in the love of God?

Keeping ourselves in the love of God does not mean we have to merit God's love. Jude is telling us to keep ourselves in the place where God can bless us. That would include avoiding all things that would grieve or displease Him.

- We keep ourselves in the love of God by keeping our minds focused on God and His care for us

The Psalmist said, "My meditation of him shall be sweet: I will be glad in the LORD" (Ps 104:34). Thinking of Him delights the soul (Ps. 1:2; 63:6; 77:12; 119:97; 139:17).

When we face our most difficult trials, we need to focus on the fact that God loves us. We need to remember, God has not forgotten me and He is working this to my good because He does love me. God's presence is like a safe haven for the troubled soul.

- We keep ourselves in the love of God by staying close to Him

It is not possible for God to stop loving us. It is, however, possible for us to sin in such a manner that He will stop blessing us. The prodigal son is a good example. The son never got away from his father's love, for he was watching and waiting for his return, but he did get away from the blessings of his father's love (Lk. 15:14-16). When he returned, he was putting himself back into the place of blessing (Lk. 15:22-24).

We do not have to be in the depths of sin, we may simply not be as close to the Lord as we once were.

- We keep ourselves in the love of God by obeying Him

Jesus said, "If ye keep my commandments, ye shall abide in my love" (Jn 15:10).

Those in the church in Ephesus were guilty of leaving their first love. Jesus told them to "repent, and do the first works" (Rev. 1:4-5). They left their first love by allowing sin to enter their lives.

We are to keep ourselves in the place of obedience to where God can shower His love on us. I pray quite often, "Lord bless us as much as we will let you". In other words, we are to obey Him so He can bless us as much as He wants to. It is astounding to me that He loves us so much that He wants to bless us so greatly.

- We keep ourselves in the love of God by longing for His coming

The words, "looking for the mercy of our Lord Jesus Christ unto eternal life" refer to the finalization of our eternal life. For those living in the church age, which we are, this will happen when the Lord comes to get His bride in the Rapture.

Paul certainly agreed with this concept, he said "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Ti. 2:13). He also talked about those who "love" the appearing of Christ (2 Tim. 4:8). Peter called it "the end" of our faith (1 Pet. 1:9).

The word "looking" means "to await". No doubt, Jude means we are to be looking with excitement and anticipation. There is something wrong if we are not excited about Jesus coming to get us. How could a believer be more excited about staying in this wicked world than they are going to heaven?

Until He comes and gets us, we should be continually growing. One of the saddest things about the modern believer is the fact that they are not growing spiritually. Our love, faith, endurance, and commitment should be greater now than a year ago. The more we walk with God, the more He answers our prayer, meets our needs, handles our problems, and the more we will mature in Him.

#### *Jude tells the believer to stay concerned*

Jude tells the believer how they should treat the apostates and those who have believed their lies.

The believer should stay concerned about those who have been swept away by the lies of the apostates.

If Jude's statements tell us anything, it is that all apostates are not beyond the reach of God's mercy. At least, some of them can be saved.

#### ***Jud 22 And of some have compassion, making a difference:***

The words, of "some" have compassion do not mean we should have compassion on some and not on others. We should, like the Lord Himself (Ex. 34:6; Ps. 86:15; Rom. 2:4; 1 Tim. 2:4; Ti. 2:11; 2 Pet. 3:9), have compassion on every lost person on earth. We should never abandon those who are blind to the gospel message. Would we not have mercy on a physically blind person? Should we not, therefore, be as patient to those who are spiritually blind?

The words "making a difference" are often misunderstood. The word "difference" means "to decide" and carries with it the idea of hesitating. Jude is saying, we should not be so quick to rush into our usual method of sharing the gospel with unbelievers. He is saying, we should take a moment to think and pray.

There are different ways to give out the gospel. The message of the gospel does not change, but our method of giving it out may change. Our presentation of the gospel needs to be tailored to fit them and the present situation we find ourselves. Jude is telling us we are to take a pause to discern in what manner we try to reach a particular unbeliever. We certainly need to ask God to give us wisdom in knowing just how to handle each of these different situations.

This was Paul's mode of reaching out to the lost. He said, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law" (1 Co 9:20). He was not compromising or changing the message, but he was using different ways to get the message across.

Many Christian teachers have cookie-cutter methods in winning souls. They recommend using the same procedure for every person and every situation. I certainly do not belittle these methods but I believe there is a better way.

We need to consider the individual we are speaking to.

Some have never heard. They need to hear the most basic of facts about the gospel message.

Some have tender hearts. Theirs is not a stubborn rejection but an honest question about sin and salvation. To these, we should be kind and tender when we present the gospel. We dare not omit any facts about their sin, though they may be harsh, but we should be tender in our delivery of the gospel.

Some are hard and stubborn. They have become calloused to the gospel message. Jesus was the most abrupt with this type of person.

Some, like those Jude, has been warning us about, have knowingly and willingly rejected the message of the gospel. In pride, they trust their own works and stubbornly reject the message of sin and salvation.

Some are doomed for judgment. They have passed God's line of mercy and should not even be prayed for. To these, it would be wrong to extend mercy. The shepherd does not have mercy on the wolf that is wearing the sheep's clothing. A word of extreme caution should be inserted here. I believe only the most spiritual believer will be able to discern this type of person.

Jesus was a master at sharing the gospel but He never used the same method twice. He observed the person and the situation and designed His approach accordingly.

He visited, He went to the house of Zacchaeus (Lk. 19:8). We are told to "go".

He connected the gospel with their occupation (Mt. 4:18-20). Talking about subjects the individual is interested in is a good way to get the conversation going.

He taught the Word (Lk. 4:31). He never assumed everyone who heard Him was saved.

He openly preached the gospel (Lk. 4:18). There are times when a clear and open presentation of the gospel is what is needed.

He lived a life that demonstrated the gospel (Mt. 4:19; 5:16). We are to let our lights shine.

He created interest (Jn. 4:10). Curiosity can be one of our best tools.

He was attentive to their attitude (Lk. 24:17b). Their mood is vitally important.

He asked questions (Lk. 13:17, 19). Questions are a wonderful way to open the conversation that we might direct it toward the gospel.

He listened intently (Lk. 13:19-24). Listening attentively will help us know what we need to say, or not say.

He confronted their sin directly (Jn. 4:16-18). They must know the truth about their sin. There are times when we need to be cautiously abrupt.

He also stood His ground when people rejected His message (Mk. 14:62). We are not to compromise. It is the truth sets free.

He was sensitive to the Spirit (Jn. 4:4). We should be tender to the voice of the Holy Spirit.

He was ready with the answer (Lk. 24:25). We should pray and study so that we might be prepared.

Jesus also was consistently encouraging others to share the gospel (Jn. 4:35). We should not only be a soul winner, we should try to make other soul winners.

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

Jude said some should be saved "with fear". He meant we should approach them with the fear that we could be lured into their error. Even the most spiritual of believers is not beyond the lure of the devil and the flesh. The devil would love to ensnare the believer who is actively trying to win the lost.

The phrase "even the garment spotted" was a proverbial phrase that meant to avoid even the most remote contact with sin. We must make sure that which is on them does not rub off on us. It is easy to be lured into their error. Someone has said we must make sure when we are trying to pull them out that they do not pull us in.

The word "pulling" means "to snatch away". The idea is, reaching into the fire quickly and yanking them out. God said in the book of Zechariah, "Is not this a brand plucked out of the fire" (Zec 3:2). We should yank them out of the fire as we would yank a person away from a rattlesnake. We should envision them on the edge of hell, just about to step in.

### **JUDE, THE PROMISE v.24-25**

Jude begins, and ends, his letter trying to encourage the believers about their standing in Christ. He began by telling us we are "preserved" in Jesus Christ and ends by telling us God is able to keep us "from falling" (cf. v. 24).

He closes with a doxology. It is a statement of God's care for His people and, at the same time, a prayer that God will protect them from the influence of the apostates.

***Jud 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,***

Jude has written a letter of gloom but he ends with the shout of joy.

God is "able to keep" us "from falling". The child of God is not able to keep themselves. Sooner or later, we would all fail. The good news is however, we do not have to keep ourselves. Our Savior does the keeping for us.

The child of God cannot fall for they are in the hands of the Father (Jn. 10:28-29).

God is able to present us "faultless before the presence of his glory". The child of God will stand before the Father totally free of guilt (Rom. 4:8; 5:1; 5:24; 8:33). Paul wrote, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (2 Ti 4:18).

What could be more grand than to be able to stand before Almighty God with "exceeding joy"? The thrill of knowing we are justified and therefore worthy to stand before a thrice holy God is indescribable.

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

Jude is not saying we should give these things to God, he is saying we should recognize and declare that He already has these things.

Our God is the "only wise God". He knows all things.

Our God is the "Saviour". He provided that which He demanded, a sacrifice for our sin.

He deserves the "glory". Only He deserves the honor. Only He deserves our worship and our service.

He deserves the "majesty". He is the great One.

The words "both now and ever" declare the eternity of God. He cannot become greater, because He is already greater than all things. He cannot become less because He never changes. He is greater than all of our needs.

In this letter, Jude has taken us to the lowest of lows. But, he ends with absolute confidence in the Almighty God. God is able to handle whatever we face.

In this letter, Jude has warned us about the danger of false teachers. He has assured us of God's power to keep us. He has admonished us to trust God to give us what we need to walk with Him. And, he has encouraged us to reach the unbelievers at any cost.

If Jude could give us one more admonition, no doubt he would tell us one more time to "CONTEND FOR THE FAITH".