

Supplemental Notes:

*The Book
of
Jude*

*Compiled by
Chuck Missler*

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Tape Listing

Tape 1: Jude 1-4

Introduction.

Tape 2: Jude 5

Israel in the Wilderness, Numbers 14, 1 Corinthians 10, Hebrews 3 & 4.

Tape 3: Jude 6

The Angels that Sinned, Isaiah 14, Ezekiel 28, Genesis 6.

Tape 4: Jude 7-8

Sodom and Gomorrah, Genesis 18 & 19.

Tape 5: Jude 9-10

Michael, Satan, and the Body of Moses, Deuteronomy 34, Revelation 11-12, Matthew 17.

Tape 6: Jude 11-13

Cain, Balaam, and Korah, Genesis 4, Numbers 16, 22-25, 31.

Tape 7: Jude 14-15

Enoch, Genesis 5.

Tape 8: Jude 16-25

Lessons and Conclusions.

Jude 1-4

Tape 1

Introduction

Why study the book of Jude? Because it is written for us, today. It is written for the end times, for the end of the Church Age.

The beginning of the Church:	Acts of the Apostles
The end of the Church Age:	Acts of the Apostates

Jude is the only book devoted ENTIRELY to the great apostasy. “Shall the Son of Man find faith on the Earth?” (Luke 18:8).

Apostasia, “falling away,” (2 Thess 2:3); departure from the faith (1 Tim 4:1); unwillingness to endure sound doctrine (2 Tim 4:3); false teachers, damnable heresies (2 Pet 2:1; 3:3).

Jude is the “vestibule” to the book of Revelation. It is a book tragically neglected by students, yet filled with fascinating Old Testament references and allusions.

Structural Outline

Assurance for the Christian	1-2
The Believer and the Faith	3
Apostates Described	4
Apostasy in OT History	5
Apostasy in the Supernatural Realm	9-10
An Ancient Trio of Apostates	11
Apostasy in the Natural Realm	12-13
Apostasy in OT Prophecy	14-16
Apostasy Described	17-19
The Believer and the Faith	20-23
Assurance for the Christian	24-25

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

“Jude” = (Gr.) Judas (i.e., “Apostasy,” “Traitor”!) We call our sons “Paul,” “Peter”; dogs “Nero,” “Caesar” ... but ... ?

“Bondservant of Jesus Christ”: *doulos*. Is He your **LORD**, too? Cf. Rev 1:1, “to show His servants....”

“Brother of James”: James was Head of the Church in Jerusalem; author of the Epistle of James; the “Lord’s brother” (Gal 1:19); one of four “brothers” of Jesus (Mk 6:3; cf. Ps 69:7,8).

Neither James nor Jude were among the 12. They didn’t believe (at first); cf. Jn 7:5.

Epistles: James—good works as evidence of saving faith;
Jude—evil works as evidence of apostasy.

Let’s check our equipment before we plunge into the book.

“Sanctified ... Preserved ... Called”: Trinity: Called, Beloved, Kept (Authorized Version).

“Called”

I have chosen you (Jn 15:16; 6:65); God hath from the beginning chosen you (2 Thess 2:13, 14); Foreknew, predestined, called, justified, glorified (Rom 8:28-30).

“Beloved”

Who are the “Beloved”? (Jn 14:23; Jn 16:27; Jn 17:20, 23).

“Kept”

The only salutation in any epistle in the New Testament that uses this particular verb. Watchful care; close attention; present possession. Example: Peter and Paul’s imprisonment (Acts 12:5; 25:4, 21); our heavenly inheritance (1 Pet 1:4). Perfect tense: “Continually kept.”

He will keep us from the hour of trial (Rev 3:10). We are to be kept blameless unto the coming (1 Thess 5:23). Caution: We need to “keep” ourselves (Jude 21)!

Fallen angels also “kept” (v.6) as they kept not their first estate.

2] Mercy unto you, and peace, and love, be multiplied.

“Mercy” rather than Grace? It suits the forthcoming message (Heb 4:16).

Law = death (Num 15:32-36), failure (James 2:10);
Works = chamber of horrors (Gal 5:19-21);
Grace: Eph 2:4.

“Peace”: We have peace with God through our Lord Jesus Christ (Rom 5:1). There is no peace for the wicked (Isa 57:20,21).

Worry about nothing \
Pray about everything | Phil 4:6
Thank God for anything /

“Love”: This word appears in each of the first three verses: it must be important.

It is our badge of identity (Jn 13:34, 35). Lack of love in end times (Philadelphia is followed by Laodicea). Ephesian pitfall: they lost their “first love...” Cf. Jude 20,21; the same elements appear.

Mercy: upward Peace: inward Love: outward

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’s objective for the epistle. To whom is the epistle written? To the “Beloved.” It holds little meaning to those not born into His family (1 Cor 2:14 “*agapao*”: totally given over to). A Divine Compulsion—something **changed his mind**. (Gr. “to compress; pressure.”)

Christ: “must needs” (Acts 17:3); Paul: “necessity is laid upon me...” (1 Cor 9:16). Word precise (2 Pet 1:21).

First Exhortation: Contend earnestly for the faith.

Gr. “Exhort” (v) = *Paraclete* (n): comforter, called alongside.
Gr. to agonize upon; contend strenuously in defense of.

How are YOU faithfully following this exhortation?

- Strengthen the hands of faithful pastors and tape ministries (Rev 3:2);
- Unflinching witness; diligent preparation (v.20);
- Withhold support and encouragement from those who compromise or deny the whole counsel of God; speak out against the preaching of “another Gospel” (Prov 19:27);
- Work with a sword at your side (Neh 4:17, 18).

“Faith”: more inclusive term than “salvation” or “gospel.”

Examine yourselves (2 Cor 1:5). Eighteen occurrences:

- mystery (1 Tim 3:9)
- to be departed in the last days (1 Tim 4:1)
- involves duty to others (1 Tim 5:8)
- faithful teaching established Church (Acts 16:5)
- all believers need exhortation to stand fast and to continue therein (1 Cor 16:13; Acts 14:22)

Any claim of additional revelation is evidence of apostasy (Deut 4:2; Rev 22:18). There is great need for a “Combat Faith” (Eph 6)!

- 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.

Verse 4: The Threat (contrast with 2 Peter). Why did Jude write this letter? Why must we contend for the faith?

- There are Tares among the Wheat (Mt 1:24-30);
- False brethren have stolen into the Church (Gal 2:4-5);
- Saints are in peril (2 Cor 11:26);
- Latter times: doctrines of demons (1 Tim 4:1,6);
- Pre-written warnings: Enoch vv. 14,15.

What Is an Apostate?

Parable of the sower, the seed, the soils:

- Rocky ground: in time of temptation (verb form *Apostasia*) “receive”: *dekomi* (Lk 8:13) vs.
- Good ground: “receive”: *Paradekomai* (Mk 4:20); “welcomed” it into their life.

Apostates do not understand the Word; they do not bring forth fruit (Mt 13:23). “Without fruit, twice dead, plucked up by roots” (v.12). They received light, but not life; written Word, but not Living Word.

Deliberate rejection is involved—not indifference, error, or involvement in heresy alone: Judas, Cain, Balaam, Korah (v. 11).

What manner of men are these? “Crept in privily” = “have settled down alongside.” These are false teachers, privily shall bring in damnable heresies (2 Pet 2:1).

Three Identifiers of Apostates

Ungodly, perverts of grace, denying our Lord and Master.

- Cain, ungodliness;
- Balaam, perversion of grace;
- Korah, denial of God’s appointed leader.

“**Ungodly**” = destitute of reverential awe toward God.

- Form, but denies the power thereof (2 Tim 3:5);
- Denies the Gospel of Christ (Rom 1:16);
- Denies the transforming power, new life (Phil 3:10);
- Heart vs. outward appearances is key (1 Sam 16:7; Isa 66:2);
- Denies wrath against sin; God’s holiness and God’s acceptance of the finished work of Jesus Christ on behalf of sinners;
- Universal Brotherhood of Man vs. Jn 8:44; Jn 1:12; Gal 3:26.

“**Perverts the grace of God into lasciviousness**”:

Perversion of Eph 2:8,9 vs. Titus 2:11-13; rejection of the Word of God occurs whenever it is displaced by tradition, custom, creed, loyalty to an organization, etc.

“Denies our only Master and Lord Jesus Christ” (2 Pet 2:1,2):

Sovereignty: preexistent Creator of all things.

“Lord”: of all true believers (Acts 10:36; Rom 14:9).

“Jesus”: Jehovah the Saviour, our martyr-substitute.

“Christ”: Messiah, the Anointed One of OT Prophecy.

If we deny Him, He will deny us (Mt 10:3; 2 Tim 2:12; 1 Jn 2:22,23).

Homework : Num 14 (answered prayer); 1 Cor 10, Heb 3,4.

Jude 5

Review: To whom was the Book of Jude written? To The Beloved, Believers. Why was it written? Exhort Believers to Contend Earnestly for The Faith.

- 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.

Three Examples (for our learning...)

Israel	v. 5	saved men
Angels that sinned	v. 6	angels
Sodom & Gomorrah	v. 7	unsaved men

Lessons from Israel’s Wilderness Experience: What is the issue?

- NOT:
- God being able and willing to save
 - Passover Lamb
 - Red Sea Miracle?
 - Tabernacle? Priesthood? Offerings?

The issue is APOSTASY: The lesson is that God **reserves the right to destroy** that people if they become guilty of certain forms of unbelief, or other sins to which unbelief leads.

Assurance and Safekeeping: “They shall never perish” (Jn 10:28); “...shall never thirst” (Jn 4:14).

Let’s understand v. 5: 1) what this salvation was; 2) what this unbelief was, and; 3) what this destruction was.

Was Israel truly saved? “My people...” (Ex 3:7; 5:1; Deut 3:29). Passover, etc. Saved in a deeper sense than just from bondage.

Num 14: vv.1,2—a prayer? vv.28,29—prayer answered!

Exposition of 1 Corinthians 10:1-14

- 11] Now all these things happened unto them for ensample: and they are written for our admonition, upon whom the ends of the world are come.

ALL that’s written in the OT on Israel is for our example ... types!
Nothing is extraneous.

True Faith vs. outward relationship only:

Egypt	World
Pharaoh	Devil & his armies
Moses	Deliverer: Christ
Red Sea	Baptism
Pillar: cloud, fire	Holy Spirit
Manna	Bread of Life
Water from Smitten Rock	Living Water

- 5] But with many of them God was not well pleased: for they were overthrown in the wilderness.

Carcasses fell in the wilderness, not Egypt: they were out of Egypt but short of Canaan.

It was an 11-day journey from Horeb to Kadesh-Barnea (Deut 1:2). It took Israel 38 years!! Over a million left Egypt. None returned. But only two Israelites over 20 years old who left Egypt ever reached Canaan!

Canaan is NOT heaven; Jordan is NOT death. Leave behind the wilderness of doubt, defeat, failures, and enter VICTORY!

“Thou hast a name that thou livest, and art dead.” (The Church of Sardis, Rev 3:1. Cf. Lazarus: Dead. Defeated. Dangerous.)

- 7] Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

Idolatry: Leader is no longer visible => Golden Calf. An idol is anything we place before the Lord... "Little children, keep yourself from idols" (1 Jn 5:21; 1 Cor 14).

- 8] Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand..

Uncleanness: Novels, movies, cable TV, modern music; "Ye have been called to liberty; only use not liberty for an occasion to the flesh" (Gal 5:13).

[23,000: "one day" vs. Numbers 25:9 "24,000."]

- 9] Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

Tempt Christ? "Can God furnish a table in the wilderness?" Num 21: Neglect of manna is tempting the Lord!

[Response to ingratitude ... lessons as a parent...]

Christ as a Brazen Serpent? (Jn 3:14,15; 2 Cor 5:21.) [Aesculapius: son of Apollo; born to Alexandria; symbol is a single serpent on a cross—the double serpent (medical profession's symbol) is Hermes, the symbol of commerce!]

- 10] Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"Neither murmur," re: Korah, Dathan, and Abiram (Num 16:3). "He that spared not His own Son..." (Rom 8:32). Never allow ourselves to become **self**-confident. "Let him that thinketh he standeth take heed lest he fall" (v.12). "But the fearful, unbelieving" (Rev 21:8).

- 13] There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE KEY.

Hebrews 3 & 4

"Harden not your hearts, as in the provocation..." (Heb 3:7-13; cf. Ps 95).

The BRETHREN must beware of "an evil heart of unbelief in departing from the living God" (Heb 3:12).

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb 4:1).

Summary Warnings & Conclusion

"There is a sin unto death" (1 Jn 5:15). Sickness, weakness, and death: Taking the Lord's supper unworthily (1 Cor 11:29-30). Ananias and Sapphira (Acts 5:1-11).

Cleansing Available:

- Israel: There was a laver in the Tabernacle.
- Ephesians: Washing of the water by the Word (Eph 5:26).
- Christian's "Bar of Soap" (1 Jn 1:9).

A Final Lesson Forthcoming re: Israel

Israel: God's Timepiece; Christ to take DAVID's Throne; Israel to be trampled down by the Gentiles UNTIL the time of the Gentiles be fulfilled... God's promise to Israel was NOT due to Israel's faithfulness (cf. Ezek 36:21-23).

vs. "Kingdom Now"/"Dominion" Theology: Is the final apostasy becoming evident? Unbiblical heresy and the anti-Semitic foundation for the "Time of Jacob's Trouble." This is a covert movement, with closet leadership in both charismatic and fundamental camps.

Homework for next time: Read Isa 14; Ezek 28 (The origin, career and destiny of Satan) and Gen 6 ("Sons of God and Daughters of Men").

Jude 6

The second of three historical examples of corporate punishment. When did this take place? What lessons does the Holy Spirit desire to convey to the saved?

- 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.

The Angels That Sinned: Three Views

- 1) We are not intended to know any more than what is in this brief statement. The problem with this view is that it stands between verses 5 and 7: all three verses draw upon the familiar Old Testament truths.
- 2) Angels having to do with the fall of Lucifer (Isa 14:12-17; Ezek 28:12-19). The Prince of Tyre = Ittibalus (Josephus); King of Tyre was superhuman (in Eden?)! Different death predicted (“merchandise” = to traffic; to **slander**).

Goals (Rev 12:1-6): One-third of the angels fell with him (Rev 12:4).

Destiny (Mt 25:41; 12:24-27): Neither Satan’s demons nor angels are now bound (Rev 12:9; Mt 10:8). Some are, which Jude talks about. Two governing bodies are to be punished (Isa 24:21).

- 3) **Genesis 6:1-4**: LXX: *B’nai Elohim* = “Angels of God.” Mentioned four times in the OT (Job 1:6; 2:1; 38:7).

The Nephilim

Genesis 6 indicates that the “sons of God” (*B’nai Elohim*) took wives of the “daughters of men,” which gave birth to the “*Nephilim*.” What on earth was going on?

The *B’nai Elohim* is a term that refers to angels. It occurs four times in the Old Testament and is rendered “Angels of God” in the ancient Septuagint translation. The intrusion of certain angels into the human family resulted in unnatural offspring termed *Nephilim*, which derives from the Hebrew *naphal* (to fall), or the Fallen Ones. (The Greek Septuagint renders this term *gigantes*, which actually means “earth-

born.” This is often misunderstood to mean “giants”—which they also happen to have been, incidentally.)

“Line of Seth?”

The early church viewed the *B’nai Elohim* as angels up through the late fourth century: Justin, Athenagoras, Cyprian, Eusebius, et al. (also Josephus, Philo, Judeaus, and the Apocrypha regard this traditional view). Celsus and Julian the Apostate exploited the older common belief to attack Christianity. Cyril of Alexandria, in his reply, repudiated the orthodox position. Julius Africanus (a contemporary of Origen) introduced the theory that the “sons of God” simply referred to the genealogical line of Seth, which was committed to preserving the true worship of God. Seemingly more appealing, the “Sethite theory” prevailed into the Medieval Church, and many still hold this view.

This view, however, has several serious problems. There is no indication that the Sethites were distinguished for piety; they were not exempted from the charge of general wickedness which brought on the flood. In fact, Seth’s son Enosh was the one who introduced apostasy to that world. This is masked by a mistranslation of Genesis 4:25, which should read “...then men began to *profane* the name of the Lord.”

Furthermore, when the faithful marry the unfaithful, they do not give birth to unnatural offspring! And the “daughters of men” were not differentiated with regard to the Flood. All were lost. (Incidentally, the Nephilim didn’t completely end with the flood. Genesis 6:4 mentions, “...and also after that....” We find the sons of Anak, the *Anakim*, later in the Old Testament.)

Anakim

The bedstead of one of them was 13 feet long (Deut 3:11). Compared to them the men of Israel were “as grasshoppers.” (Num 13:3; Amos 2:9). [Why does Israel refer to their **second appearance** as Nephilim (fallen ones)?] Goliath and his four brothers were sons of Anak.

2 Peter 2:4

Tartarus = pit of darkness in the unseen world; Greek term for dark abode of woe. Homer’s *Iliad*: “as far below Hades as the earth is below heaven...”

The language of Jude 7 seems to require the same view of Jude 6: "...strange flesh..."

Nature of Angels

There is a great deal revealed in the Bible about angels. They can appear in human form (Gen 19:5, 10, 16), they spoke as men, took men by the hand, even ate men's food (Gen 18:8; 19:3, 16). They are capable of direct physical combat (death of the firstborn in Ex 12, Sodom and Gomorrah in Gen 19, and the 185,000 troops slaughtered in 2 Kgs 19:35), and some are the principal forces behind the world powers (Dan 10). Angels don't marry, at least in heaven (Mt 22:30), and are apparently capable of much mischief.

Are Demons Angels? (Acts 23:9; Rev 9:1, 2,10)

Not all are bound; not all are free. Demons tend to seek embodiment. They are aware of their destiny (Lk 8:26). Two thousand swine were involved in Mk 5:1-20; Mt 8:28-34. Why did they **seek** embodiment in a herd of swine? Why did the Lord acquiesce? Demons seem to be different from angels—if this is so, then where did the demons come from?

“Principalities, Powers...”:

- *Shedim* = “mighty ones” (Deut 32:17)
- *Seirim* = He-goats, satyrs
- *Lilith, Tsium, im...*

These Hebrew words are all translated “demons.”

Lessons

Scripture warns against meddling with the spirit world. The punishment which overtook the angels that sinned emphasizes the serious nature of apostasy: beings of a higher order than ours have been hurled down into a dark place of confinement where they have remained for thousands of years.

God has not changed His attitude toward them; time has not mitigated the seriousness of their sin. False teachers are pre-written into condemnation (1 Tim 4:1).

What are our weapons of protection against such things? We do, indeed, “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Our armor is well defined in Ephesians 6:10-17.

Homework for next time: Sodom & Gomorrah (Gen 18,19).

Jude 7-8

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

It is a very solemn thing that Sodom and Gomorrah are set forth as examples for instruction **to the Church!**

What can believers learn from the record of the old cities of the plain which God destroyed because of their terrible wickedness?

It is **prophetic** of the apostasy within Christendom in the last days:

“turn the grace of our God into lasciviousness”	v.4
“defile the flesh”	v.8
“corrupt themselves as beasts”	v.10
“walk after their own lusts”	v.16

Apostasy begins with intellectual doubts; it's certain to end with physical degradation. **Sodom and Gomorrah** are mentioned in connection with apostasy, therefore they once had knowledge of the truth!

It was only 450 years since the Flood; Shem (Noah's son) still walked the earth, having 50 years left before him.

Sodom and Gomorrah

Its first mention is in Genesis 10:19 “...the border of the Canaanites...” Archaeological notes by Dr. Melvin Grove Kyle show that at Jebel Usdum (on the southern shore of the Dead Sea) the Zoar ruins were identified,

with oil and bitumen (“slime” in Genesis 11:3; 14:10). The other cities are believed to be under the southern part of the Dead Sea.

The Dead Sea is 1286 ft below sea level. It is the terminus of the Jordan River and is 40 miles long, 10 miles wide. Its northern segment is very deep—1400 ft in places; the southern segment (10 miles long) is only 10-20 ft deep. It now covers the “Vale of Siddim” (Gen 14:3,8,10) in which five cities existed: Sodom, Gomorrah, Zoar, Admah, and Zeboim. They were very prosperous; over one million tombs discovered.

Lot’s Walk

- 1) “**lifted up his eyes**” attractive to flesh (Gen 13:10);
- 2) “**chose him**” all the plain of Jordan;
- 3) “**separated himself**” from Abraham (Gen 13:11), Abraham chose the heights of Hebron (“Communion”);
- 4) “**dwelt** in the cities of the plain”;
- 5) “**pitched his tent toward Sodom**” (Gen 13:12);

Abraham saves Lot the first time: The First War (Gen 14:11,12).

- 6) “**sat in the gate**” (Gen 19:1). Lot’s attempts at righteous life met with contempt (Gen 19:9). He lost his testimony completely (Gen 19:14) and the last mention of him is “in a dark cave in misery and sin” (Gen 19:30).

Lot was “righteous” but was vexed daily (2 Pet 2:7,8).

The First Intercessory Prayer in the Bible: Genesis 18 “One Righteous Man.” God seeks even one (Ezek 22:30; Jer 5:1).

Every man’s work to be made manifest (1 Cor 3:11-15).

The Last Days to be as the Days of Lot

Luke 17:28-30. “Remember Lot’s Wife” (Lk 17:32; cf. Heb 10:38,39; Lk 9:62). “Remember Sodom” (Lk 10:32). What was going on spiritually in Sodom and Gomorrah? (Rom 1:18-32).

The heathen are accountable; “without excuse.”

Ancient Sins Reappear

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

Three times: Old Testament examples.

- defile the flesh
- set at nought dominion
- rail at dignities

Defile the Flesh

“Walking after their own lusts” (2 Pet 3:3) list in Gal 5:19-20.
“Out of the heart...defile a man” (Mt 15:19,20).

Every headline in America: A renewed outbreak of ancient sins. Rom 1:18-32: They once knew God—failed to glorify Him—vain in their reasoning—hearts darkened. God gives them up to uncleanness, vile affections, a reprobate mind (Jn 12:39,40).

Remember Lot’s Wife.

Set At Nought Dominion

“Denying our only Master and Lord” (v.4);
“No man can say...but by the Holy Spirit (1 Cor 12:3);
“Every knee shall bend” (Phil 2:10,11).

“New” social order: Kingdom Now: not people of the world; “crept into”; Doctrines of Demons (1 Tim 4:1).

Rail at Dignities

“Rail” = speak evil, revile (vv.9,10); speaking in judgment of authority...Satan = “Accuser of the Brethren” (Rev 12:10). Aren’t we doing his work each time we open our mouths against the Lord’s chosen vessels?

The Ultimate Dignity: Our Lord Jesus Christ!

Jude 9-10

Michael vs. Satan Over the Body of Moses

- 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.

A curious fact: It is almost impossible to find a sermon or article on this strange dispute between the chief of the holy angels and the chief of the wicked spirits.

“Speak evil of no man” (Titus 3:2.).

Review verse 8: Three outstanding marks of apostasy.

- defiling the flesh
- despising dominion
- railing at dignities

Railing judgment is important enough to merit further illustration!

Two mighty angels once disputed over the body of a creature of a lower order than they:

- the angel who was faithful to his Creator said nothing against his evil opponent...
- even though he himself was doing the work of God in obedience to a divine command, and...
- even though the Devil who opposed him was seeking to thwart God's purposes!

Other “New” Revelations Given by Allusion

Jude:	Prophecy of Enoch	vv.14,15
Peter:	Noah as a preacher of righteousness	2 Pet 2:5
Paul:	Words of Christ not in Gospels	Acts 20:35
	“More blessed to give than receive”	
	Names of the two magicians in Egypt	2 Tim 3:8
James:	Elijah prayed to stop rain for 3 1/2 years	
	(1 Kgs 17:1 & 18:1 do not link long drought in	
	Ahab's reign to the prayers of the prophet)	Jas 5:17
Stephen:	“another Pharaoh” <i>heteros</i> , not <i>allos</i> ;	
	Moses learned wisdom of Egyptians	Acts 7

Michael

Archangel: “Chief Angel”; always in the singular: only **one**. Michael = “who is unto like God?” (vs. Satan, which means “Adversary.”)

First reference is in Daniel 10:13: After three weeks of prayer and fasting, delay and assist (Eph 6:12). Michael “one of the chief princes” = “the **first** of the Chief Princes.” He is assigned to defeat Satan's purpose against God's people:

Israel

Time of Jacob's Trouble

Dan 10:13,21

Dan 12:1; Rev 12:7-9

Summary

Satan seeks to defeat God's program; Michael is God's chosen instrument for overcoming Satan's purpose.

Why Are They Both Interested in Moses' Body?

There are over 500 Old Testament references to Moses: Only one refers to his **body**: Deut 34:5,6.

[Targum of Jonathan, on Deut 34:6: The grave of Moses was given into the special custody of Michael. Ancient Jewish traditions speak of a contest about Moses' soul at the time of his burial.]

Why did God Himself bury Moses?

- Why is the place of the sepulcher kept secret?
- Why is Satan interested in the body of man...this man?
- Why is Michael dispatched to oppose?

- 1) Fetish Risk? The potential of being worshipped (Josephus, *Antiquities of the Jews*, IV:8:49). Satan's goal is deception and false worship (Beast “wounded to death” in Rev 13:3,4); veneration of Prophet (Deut 18:15,19). The Brazen Serpent and King Hezekiah's reform—640 years later (2 Kgs 18:4).

- 2) Future Role?

Future Roles: Moses and Elijah

Three were expected in John 1:20-21:

- Messiah;
- Elijah (confusion in Mt 11:14; 17:10,11); John the Baptist NOT Elijah (Jn 1:21; Mt 17:11);
- Moses (Deut 18:15-18).

Two “unfinished” ministries:

- Moses superseded by Joshua (Num 20:7-12 vs. Ex 17);
- Elijah superseded by Elisha (1 Kgs 19:13-16 @ Horeb; 2 Kgs 2:11). [Elijah, 8 miracles; Elisha, 16 = double portion.]

Two Witnesses of Revelation 11

Identified Gifts:

- Elijah:
- Fire from Heaven (1 Kgs 18:36,37 @ Carmel); 2 Kgs 1:10,12 (2X!);
 - Shut heaven from rain (1 Kgs 17:1; Jas 5:17; cf. Lk 4:25);
- Moses:
- Water to blood (Ex 7:19);
 - All manner of plagues (Ex 8-12).

Why not Enoch? [“Die but once?” (Heb 9:27) vs. Lazarus, Jairus’ daughter, widow of Nain’s son...] Enoch was a *Gentile!*

Matthew 17 “Staff Meeting”

Jesus spoke of His Crucifixion (Lk 9:31); His Sufferings and Glory (1 Pet 1:10-12); and His Second Coming (2 Pet 1:15-18).

“Wetmore Hypothesis”: This mountain the same location as Moses’ sepulchre and Elijah’s departure?

- Elijah’s translation across Jordan, east of Jericho (2 Kgs 2:1-14);
- Moses’ sepulchre at Beth-Peor, at the base of Mt Nebo (Deut 34:1,6);

- The Transfiguration was not in Galilee (Mk 9:30). Could it be the *same* mountain? (cf. Mt 17:20).

Conclusion

Example of Michael = terrible warning against evil speaking.

- Attacking God’s people;
- Speaking accusations against institution which honor the Lord and are honored by Him;

These are acts which point to a falling away from the teaching of the Bible rather than to a subjection to it. Contending for the faith is one thing (v. 3), being contentious is another (Titus 3:9).

In the mouth of two witnesses every word shall be established: “The Lord rebuke thee, O Satan...” (Zech 3:2). Michael’s words were restricted to his adversary **alone**. If words are publicized, no one can tell how far it will go, how twisted it will become, or what harm it will ultimately do.

Verse 10: Like Creatures Without Reason

One thought linking vv. 8,9 & 10: **Railing at Dignities.**

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

“But these rail at whatsoever thing they know not.” An apostate does not hesitate to speak out in condemnation concerning matters about which he does not know enough to make him a judge over others.

“Rail” = Greek root, *blasphemeo*, transliterates “blaspheme” means to “vilify,” “speak reproachfully” or “calumniate.”

What are the “things they know not” (cf. Rev 13:6; 1 Pet 3:16; 2 Pet 2:12...). Two words for “knowing”:

oida = deeper knowledge;

epistao = perception by animal senses and faculties. Unreasoning beasts have knowledge of the natural world, but only a superficial, if any, understanding.

Marks of apostasy, in verse 10, in reverse order (vs. v.8).

- v.8: “defile” = to dye, or stain
- v.10: “corrupted” = spoiled, or ruined (cf. Eph 4:22)

The apostate limits himself to mere natural knowledge, rails at the truth, and finally perished eternally in his own corruption.

Next Time: Downward acceleration highlighted in v. 11, the heart of the epistle’s structure: Midway between illustrations from the supernatural realm (v.9) and from the natural realm (vv. 12,13); preceded by apostasy in history, and followed by apostasy in prophecy. It makes personal, individual examples to follow those already set forth in corporate examples.

Homework: Read about Cain (Gen 4); Balaam (Num 22-25,31); and Korah (Num 16).

Jude 11-13

- 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.

Three Men From the Past

This verse is the **heart** of the epistle’s structure. Midway between illustrations from the supernatural realm (v. 9) and from the natural realm (vv. 12,13).

It is preceded by apostasy in **history**, and is followed by apostasy in **prophecy**. This verse also supplements previous corporate examples with **personal, individual** examples.

Apostasy is not confined to one class of person:

- Cain a tiller of the soil
- Balaam a prophet
- Korah a prince in Israel

Individually, each speaks of a particular aspect of what it means to fall away from the truth; collectively, they present a complete **process**:

First, they enter upon a wrong path;
they run riotously down that path;
finally, they perish at its end.

There is **no hope** for apostates to be found in all of Jude. Their doom is sure. To them is reserved the blackness of darkness forever (Heb 6:4-6). Like the swine of 2 Peter 2:20-22, they were never the true sheep of the Good Shepherd; like the swine of Mark 5:13, they run violently down a steep place into God’s wrath;

Once they come under the power of the “doctrine of demons” (1 Tim 4:1), they turn from the truth (Jn 14:6).

They knowingly choose the **way** of Cain for the **way** of Christ; the **error** of Balaam for the **truth** of Christ; the **perishing** of Korah for the **life** of Christ.

Literal rendering: “In the way of Cain they went away, and in the wandering of Balaam for reward they rushed headlong, and in the rebellion of Korah they perished.”

Way of Cain (Prov 16:25; 14:12)

Genesis 4:1-7...Abel, a sacrifice by **faith** (Heb 11:4); “Faith comes by hearing...” (Rom 10:3).

Levitical concepts are introduced in Gen 3:21—being covered by innocent blood of a substitute (elaboration is found in Gen 22); “without the shedding of blood there is no remission” (Heb 9:22).

Men were not to touch animal food: it was authorized *after* the flood. Why were they raising sheep? Clothing? Offerings?

What Was Cain’s Mistake?

He did not deny the existence of God; He did not refuse to worship Him; He simply failed to satisfy God by approaching Him on the revealed basis of vicarious atonement.

Cain: a sacrifice of works = a setting aside of God’s Word.

Our “Way of Cain”

To blaspheme God by declaring His Salvation incomplete by our attempting to add to it! Doctrine is important (cf. universalist, pantheists, etc.).

There are two gates: broad and narrow (Mt 7:13,14). [Is **your** gate popular (broad)?]

Error of Balaam

Gr. “ran riotously,” “have been poured forth,” “rampage.” They are lovers of pleasures more than lovers of God (2 Tim 3:4).

Balaam: a prophet greedy for gold, hired by the enemies of the people of God to curse them; warned not to by God (Num 22:12). Not satisfied with this (sufficient) answer, he makes a further request to go, and is given permission but not allowed to utter anything but blessings. Moses’ summary (Deut 23:4,5).

Deprived of rewards promised by Balak, King of Moab, Balaam’s covetous heart conceived an evil thought: if he could counsel the women of Midian and Moab to tempt the Israelites and cause them to sin, God would have to punish His people: Balak’s purpose would be served, and Balaam would be rich.

The seduction worked (Num 25:2,3; 31:16).

The doctrine of Balaam (Rev 2:14).

Balaam took the way of Cain, lived riotously afterward, but perished miserably with the enemies of God at last (Josh 13:22).

The Error of Balaam for Hire

Sacrificing of eternal riches for temporal gain. Lust for the “pleasures of sin for a season”; greed for the “treasures of Egypt” (Heb 11:25; Mk 8:36). Demas: “Having loved this present world” (2 Tim 4:10). Cf. “**Error of Balaam**” (Jude 11): natural reasoning = supposed a righteous God **had** to curse the evident immorality in Israel.

“**Way of Balaam**” (2 Pet 2:15): A Hireling = making a “market” for his gift. “**Doctrine of Balaam**” (Rev 2:14): Spiritual unchastity; marriage with the world.

Rebellion of Korah

(Note: **not** in chronological order...) “Gainsaying”: Gr. *antilogia* = “against the word.”

Korah was a Levite and a cousin to Moses (Ex 6:18-21). Under his leadership, He and his associates, Dathan and Abiram, rejected God’s appointed mediator ... and went down **alive** into the pit (Num 16:31-3).

They rebelled against the type of Christ (Heb 3); they dared to think “all are holy” (Num 16:3):

- all are sons of God? (Gen 3:5);
- is a mediator needed? (Jn 14:6);
- the Cross unnecessary? 3 times! (Mt 26:36-44);

Woe unto Apostates (Lk 10:1-16).

All three statements in Jude 11 are in the past tense: those who go the way of Cain ... *have already perished*.

The Coming Grand Apostasy (2 Thess 2:10-12).

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

Five Word Pictures

Selected and assembled in a definite order (e.g., craftsmanship!)

Graph

Hidden rocks
Waterless clouds
Autumnal trees
Raging waves
Wandering stars

Significance

Unseen danger
False promise
Barren profession
Wasted effort
Aimless course

Hidden Rocks

Re: Reefs below the ocean, threatening safe navigation (**known** rocks less of a problem...!)

Agape feasts; abuses rebuked (1 Cor 11:21); some began to “pasture” themselves.

Clouds Without Water

- Deceit and discouragement = thirsty (Prov 25:14); Opposite of Luke 12:54.
- “Without water” = “dry places” where evil spirits said to wander (Mt 12:43).
- “Carried aside by winds”: winds = *ruach* (OT) = *pneuma* (NT) (Jn 3:8); bondslaves to Satan (Rom 6:16). A cloud cannot go where it pleases, but must go where the **winds** carry it!

Autumn Trees

Gr. “autumn” + “to wane” = **Late Autumn Trees** (fruitless).

Harvest is ripe: Believers to be gathered in His barn (Mt 13:30); Others are rooted up (Mt 15:13) and transgressors rooted out (Prov 2:22).

“Twice Dead”: Dead to the fruit of profession (1 Tim 5:6); dead to the root of possession = second death (Rev 20:14).

Contrast trees planted by rivers of water (Ps 1:3; Jer 17:7,8).

Wild Waves

Sea = People who do **not** know God (Isa 57:20,21).

God has imposed limits on the sea (Ps 104:9):

- Nothing shall hurt you (Lk 10:19);
- All to account to His glory (1 Pet 2:12).

He rules, stills, the sea (Ps 89:9); rebuked the sea (Mt 8:26); “there was no more sea” (Rev 21:1).

Wandering Stars

Meteorite: Illumination derived; flashing brilliantly for a brief time. Stars in orbits ordained by their Creator (Judg 5:20) or destined for the blackness of (outer) darkness forever (Mt 8:12).

[Black holes: no light, draw all into it, time nonexistent.]

Summary

Five graphs present the same downward degeneration as v. 11: Men present at Christian love-feasts...

...carried away;

...fruitless, uprooted, dead;

...shame, outer darkness their territory.

Contrast With Our Lord

Hidden rock threatening shipwreck

Clouds with no blessing

Trees of death

Restless troubled sea

Wandering stars in darkness

Rock of Our Salvation

Comes With Clouds

Tree of Life

Leads Beside Still Waters

Bright and Morning Star

Contrast With True Believers

Dangerous Rocks

Waterless Clouds

Dead Trees

Raging Waves

Wandering Stars

Living Stones

Sources of Living Water

Trees of Righteousness

Peace like a River...

Shine as Stars forever

1 Pet 2:5

Jn 7:38

Isa 61:3

Isa 48:18

Dan 12:3

Observe the **craftsmanship** of the Holy Spirit!

Homework for Next Time: “Methuselah was the oldest man in the Bible; yet he died before his father...”? (Gen 5).

Jude 14-15

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

Prophecy Before the Flood

If it were not for Jude, we would know practically nothing about prophecy **before** the flood. We know of cities, cattle raising, fine arts, education, and manufacturing (Gen 4:17-22).

[Words similar to Jude's appear in the apocryphal Book of Enoch, a patchwork of fanciful and unscriptural material.]

Review: Examples of "New Revelations" by Way of Allusions

Jude:	Michael's dispute over body of Moses	Jude 9
Peter:	Noah as a preacher of righteousness	2 Pet 2:5
Paul:	Names of the two magicians in Egypt	2 Tim 3:8
	Words of Christ not in Gospels	Acts 20:35
James:	Elijah prayed to stop rain for 3 1/2 yrs	Jas 5:17

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

"Then men began to **profane** the name of the Lord" (Gen 4:26). "Call **something** by the name of the Lord..."

- Targum of Onkelos: "...desisted from praying in the name..."
- Targum of Jonathan: "Surnamed their idols in the name..."
- Kimchi, Rashi, & other ancient Jewish commentators agree
Jerome indicated this opinion of many Jews of his day.
- Maimonides, *Commentary on the Mishna* (a constituent part of the Talmud), AD 1168, ascribes the origin of idolatry to the days of Enos.

Four Hebrew words for "Man":

Adam	"origin"	the "dust of the adamah" (ground)
Ish	"sex"	a male
Geber	"strength"	a mighty man
Enosh	"infirmities"	a physically mortal character, incurable (over 500X)

Enos = frail, weak, sickly, **incurable:**

Third from Adam: Jonathan, grandson of Moses, first idolatrous priest in Israel (Judg 18:30).

Son of Seth: Destroys the "line of Seth" theory of Gen 6.

Enoch walked with God "by Faith" (Heb 11:5). This was not a casual stroll (v.22 continues in v.24: 300 years later!). Agreement; surrender, witness (Amos 3:3) This privilege is available **today!** (Col 2:6; Gal 5:25; 2 Cor 5:7).

Enoch was translated midway between Adam and Abraham;
 Elijah, midway between Abraham and Christ;
 Both of them ministered in times of deep apostasy.

Enoch's earliest prophecy was **not** these words in Jude, but the *name* of his son (Noah's grandfather):

Methuselah: *Muth* = "to die" (125 times in OT; 8X in Gen 5 alone)
Shalak = "to send forth" (used 60X: send judgment on the earth, plagues of Egypt, famine, fire, pestilence of prophets, etc.)

Names in the Bible have meaning:

- Eve = life-giver; mother of all living (Gen 3:20);
- Cain = acquired (Gen 4:4);
- Seth = appointed (Gen 4:25);
- Abraham = father of many nations (Gen 17:5);
- Enoch = teaching; initiation; commencement.

When Methuselah died, judgment was sent. Tradition says that he died seven days before the Flood.

Enoch “walked with God” **after** he begat Methuselah (Gen 5:21-24). He received the revelation ... named his son ... became a prophet. [Was his incentive any different than *ours*?]

Methuselah’s life becomes a model of grace and longsuffering: he is the oldest man in the Bible (969 years—Gen 5:27). God is not willing that any perish (2 Pet 3:8,9).

Four Facts Emphasized by Enoch’s Prophecy

- 1) We know the Lord’s coming **is sure**;
- 2) We know **who will accompany** the Lord;
- 3) We know **the purpose** of His coming;
- 4) We know **the result** of the Lord’s coming.

1) We Know the Lord’s Coming is Sure

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

2) We Know Who Will Accompany the Lord

He will come “with His holy myriads”: “myriads” found in other passages (Zech 14:5; Rev 19:14; Dan 7:10). Moses: ten thousands of “holy ones” (Deut 3:2) = Angels (Acts 7:53; Gal 3:19). Christ’s return: “All the holy angels” (Mt 25:31); believers also (Col 3:4; 1 Thess 3:13); “we shall judge angels” (1 Cor 6:2,3).

3) We Know the Purpose of His Coming

First and last prophecy (Rev 22:20) given through a man focuses on His Second Coming in judgment. He will come to bring judgment (*krisis*) (Heb 9:26-28).

“*krisis*” of Sodom (Lk 10:14);
 “a certain fearful looking for *krisis*” (Heb 10:27);
 “the day of *krisis* ...of ungodly men” (2 Pet 3:7).

No believer will ever come into *krisis* (Jn 5:24); a different word is used: *bema* (Rom 14:10; 2 Cor 5:10). [“Book of Enoch” error: “He comes with myriads of saints to execute judgement on them.”]

“ All”: Who will be judged?

- He cometh to judge the earth (Ps 96:13).
- ...all nations (Joel 3:12; Mt 25:32).
- ...with their cities (Mt 11:22; 12:41).
- ...every man, living or dead (2 Tim 4:1; 2 Thess 1:7-9).
- ...fallen angels (v.6) et al. (Isa 24:21).
- ...and demons (Mt 8:29).

Who will be this judge? “The Father judgeth no man, but hath committed all judgment to the Son” (Jn 5:22) “...according to truth...deeds... my gospel” (Rom 2:2,6,16).

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

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

Note: Rapture Models in the Old Testament

- Enoch’s translation **before** promised judgment (cf. Noah’s Ark, preserved **through** judgment).
- Lot’s deliverance from Sodom **prior** to judgment).
- Daniel’s fiery furnace: WHERE WAS DANIEL? (Dan 3).
- Israel and the Church are “mutually exclusive” (Dan 9). [See the list below for 24 dispensational “gaps” in Scripture.]
- Ruth at Boaz’s feet during the threshing floor scene (Ruth 3).
- Explicit in Isaiah 26:19-21; Zephaniah 2:3.

Occurrences of “Dispensational Breaks”

	Book	Gap Evident	
1)	Gen 1	1, 2	*
2)	Ps 22	21, 22	*
3)	Ps 118	middle of v. 22	*
4)	Isa 9:6	after first clause	*
5)	Isa 53	middle of v. 10	*

6)	Isa 61	middle of v. 2	*
7)	Lam 4	21, 22	*
8)	Dan 9	26, 27	*
9)	Dan 11	20, 21	*
10)	Hos 2	13, 14	*
11)	Hos 3	4, 5	*
12)	Amos 9	10, 11	*
13)	Micah 5	2, 3	*
14)	Hab 2	13, 14	*
15)	Zeph 9	7, 8	*
16)	Zech 10	9, 10	*
17)	Mt 10	middle of v. 23	()
18)	Mt 12	middle of v. 20	*
19)	Lk 1	31, 32	*
20)	Lk 4	18-20 (our Lord quoting Isa 61:1,2)	
21)	Lk 21	middle of v. 24	*
22)	Jn 1	5, 6	?
23)	1 Pet 1	middle of v. 11	?
24)	Rev 12	5, 6	*

Jude 16-25

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.

Recognition of an Apostate

The Church will be without excuse if it fails to recognize apostates when they appear (vv. 8, 10, 12, 13...).

- 1) murmurers... people of Israel;
- 2) complainers... Angels' dissatisfaction with their assigned place;
- 3) walking after their own lusts... Sodom and Gomorrah.

Murmurers

The noun "murmurers" is found nowhere else in the New Testament. The verb form is found in several passages:

- "Jews murmured at Him...Bread of Life (Jn 6:41).
- "Disciples murmured...walked no more... (Jn 6:61,66; Eph 2:2,3).

Murmuring was a sin of no minor importance: it is the hallmark of apostasy (Ps 106:24-26; 1 Cor 10:10).

Complainers

Again, this noun is found nowhere else in the New Testament. Pharisees "found fault" ...traditions... (Mk 7:2,6,8). Making the Word of God of no effect through tradition is a form of apostasy wherever it is found.

Faultfinding may mark a professing Christian as one who has turned his back upon the truth! Complainers may be apostates (vv.8,10; cf. 2 Cor 11:15; 1 Cor 5:11).

"...displeased the Lord in the Days of Moses" (Num 11:1);
 "...displeased the Lord" (Mk 7);
 "...Today"? Compare "those dissatisfied with their lot" (angels v.6) with "whatsoever state we're in" (Phil 4:11).

Walking After Their Own Lusts

This is the same word as the Lord uses in the Parable of the Sower (Mk 4:18,19). "...scoffers, walking after their own lusts..." (2 Pet 3:3:5).

Trio in the Old Testament, mixed multitude (with Israel, not of Israel):

- Murmurers (Num 14:2);
- Complainers (Num 11:1);
- "Fell a lusting" (Num 11:4).

Their Mouth Speaketh Great Swelling Words

This is the same expression found in 2 Peter 2:15-21; the Doctrine of Demons (1 Tim 4:1); identified of the Last Leader (2 Thess 2:3, 11; Rev 13:5,6).

Having Men's Persons in Admiration...

"Professionalism" replacing the call of the Holy Spirit (cf. the Calvary Chapel history: *Harvest* by Chuck Smith).

- 17] But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ,
 18] How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
 19] These be they who separate themselves, sensual, having not the Spirit.

Remember the Word!

These verses end the longest paragraph: vv.5-19. It began with Old Testament references, concludes with New Testament apostles.

Remember, cherish, and rejoice: HIS WORD (Prov 30:5).
 Rejoice ...as those who find great spoil (Ps 119:162).
 ...more to be desired than fine gold (Ps 19:10).

Doctrine of Inspiration paramount: Not in man's wisdom, but by the Holy Spirit (1 Cor 2:13); not by the will of man, but as moved by the Holy Spirit (2 Pet 1:21).

[The Primary Mission of these studies: the supernatural origin and role of the Word of God.]

Apostolic Warnings

Paul: grievous wolves, not sparing the flock (Acts 20:29; Rev 2:1-7); seducing spirits, doctrines of demons (1 Tim 4:1); in the last days, perilous times (2 Tim 3:1).

Peter: Scoffers, after their own lusts (2 Pet 3:1-3) = willing ignorance; deliberate rejection.

Fools Make a Mock at Sin (Prov 14:9)

Progress in human wisdom and knowledge does not lessen the tendency of men to engage in ancient folly. A must-read book: *The Closing of the American Mind* by Allan Bloom. The conclusion of this secular expert is that humanism and relativism have left this country morally bankrupt.

They Who Make Separations (v.19)

Luther: "those who make factions." Those who bring about divisions because of borderlines, or limits = sin, not just ecclesiastical doctrines.

Neglect of the Word => contrary teaching => Reformation.

Obverse: "There must needs be heresies among you that they who are approved may be made manifest among you..." (1 Cor 11:19).

Turn back one page in your Bibles for an illustration: 3 Jn 9,10. Diotrophes caused division in the church; he refused to receive John, he loved his own preeminence... "Let each esteem the other better..." (Phil 2:3); Christ is to have preeminence (Col 1:18).

He was an apostate: speaking evil of John, malicious words;
 refusing to receive the brethren;
 forbidding others who would have done so;
 even casting brethren out of the church;
 "He that doeth evil hath not seen God."

Sensual

The Greek word is *psychikos*. This is not lasciviousness (v.4) nor is it walking after ungodly lusts (v.16). It is soulish, in the realm of the senses.

Tripartite man: spirit, soul, body (1 Thess 5:23). The spirit is God-consciousness; the soul is self-consciousness, our personality, our emotions, our will. Our best English equivalent = **natural** man (1 Cor 2:14).

Is An Apostate Saved?

Believers are normally **spiritual**, if they are obedient to the Word of God (1 Cor 2:15). Although they may be carnal, or babes (1 Cor 3:1), they are **never** said to be sensual or natural men. The unsaved are **natural** men, dominated by the senses of the **self**. They receive not the things of the spirit: "foolishness."

There is no passage of Scripture which could be made the basis for the concept that a natural man ever was anything else but an unsaved man.

"**Having not the Spirit**" = an apostate never became a child of God (no matter how prominent, how public, etc.).

- "If any man have not the Spirit of Christ, he is none of His" (Rom 8:9).

- The apostate lacks the distinguishing mark of the true believer: the seal until the day of redemption (Eph 1:13,14).

A Christian is:

- Baptized by the Spirit into the Body of Christ
- Sealed by the Spirit
- Indwelt by the Spirit
- Taught by the Spirit
- Led by the Spirit
- Can cry ... “Abba, Father...” (Gal 4:6).

An apostate knows nothing of these things.

- 20] But ye, beloved, building up yourselves on your holy faith, praying in the Holy Ghost,
- 21] Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Building, Praying, Keeping, Looking

Contrast these verses with v. 19: ungodliness, separations, sensuality. This verse is the counterpart to verse 3: The Sword of Nehemiah 4:17,18.

Spiritual Building:

- The Church (Mt 16:18);
- Foundation of apostles, prophets (Eph 2:20); Christ = Chief Cornerstone;
- We = “living stones...spiritual house” (1 Pet 2:5);
- Our works: stones vs. stubble (1 Cor 3:10-15).

“Building Up Yourselves”

We bear the responsibility for self-development. “Building” is a present participle => lifelong task.

Diligence => Faith => Virtue => Knowledge => Self-control => Patience => Godliness => Brotherly Kindness => Love (2 Pet 1:5-7).

How? (Acts 20:32).

- Faith comes by hearing ... Word of God (Rom 10:17);
- Cleansing from sin (Eph 5:26; Jn 17:17);

- Obedience brings blessings (Jas 1:25);
- When we desire it, we grow thereby (1 Pet 2:2);
- Whoso keepeth...in Him...love perfected (1 Jn 2:5).

“Praying in the Holy Spirit” (cf. Eph 6:18; Rom 8:26,27).

“ Keep Yourselves in the Love of God”

Compare with verse 1: We are kept for Jesus Christ, also 1 Pet 1:5 (cf. angels “kept” in everlasting bonds...).

Note: **Not** “keep on loving God”; it’s His Love, not ours, in view (Jn 15:9). The Prodigal Son removed himself from the place where he could enjoy the benefits of his father’s love to the fullest. He did not keep himself in the love of his father...Luke 15. How do we keep ourselves in the Love of God? It is a call to obedience (Jn 15:10; 1 Jn 3:23).

“Looking for”: Greek = “waiting for” (e.g., Lk 12:36)
= “looking for” (e.g. Titus 2:13)

Progressive: faith => love => blessed hope
Holy Spirit/Father/Son

- 22] And of some have compassion, making a difference:
- 23] And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Response = Sacred Duty

Three Groups?

- 1) Compassionate understanding: Sincere doubts trouble them;
- 2) Urgent Boldness: If they are to be snatched from an eternity of fiery judgment;
- 3) Cautious Compassion: Lest the soul-winner himself be endangered with their sins.

1) Mercy

The first mention: “Blessed are the merciful...” (Mt 5:7);
The last mention: Here.

“Doubt”: The first mention was when Peter was sinking (Mt 14:31). “and some refute while they dispute with you” (cf. v.9). Be ready to give every man an answer (1 Pet 1:15); ask for wisdom (Jas 1:5).

“Refute”: punitive sense (Heb 12:5); The Word can refute, punish, convict, and convert.

2) Eternal Fire (v.7)

The first mention was the unquenchable fire (Mt 3:10-12).
The last mention: Rev 21:8.

- Lot and his daughters (Gen 19:15,16,24); only by intercession?!
- Firebrand plucked out of the burning (Amos 4:11);
- Even a high priest snatched (Zech 3:1,2).

3) Godly Fear

We are at risk; mingle zeal with godly fear (Prov 1:7; 9:10; 14:16; 4:14,15). Don't be tempted to “tone down” the Gospel (Prov 19:27); 28:4). “Spotted garment”: Don't covet that which is denied us (Josh 7).

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

The Grand Benediction/Doxology

Began, and ends, with Assurance. There is nothing to suggest that a **true** child of God can become an apostate. Secrets of one's walk penned long before (Prov 3:19-23); Over 30 New Testament admonitions... (1 Thess 4:1). Run, don't walk (Heb 12:1; Prov 4:10, 12; Isa 40:31; Ps 37:24). Stumbles? (Ps 37:24).

Transition: “Set you in the presence of His glory” = the highest pinnacle of truth in the epistle (Jn 17:24). “...without blemish” (Gr. *amomos*) Cf. Eph 5:26,27. “...we shall be like him, for... (1 Jn 3:2); a lamb without blemish and without spot (1 Pet 1:19). “...exceeding **joy**”: contemplation of inheritance (1 Pet 1:6); anticipation of Christ's return (1 Pet 1:6,8; Rev 19:6,7). “God our Saviour”: 1 Tim 2:5. Believing in God is insufficient—the Cross is essential! (Jn 14:6; Acts 4:12).

The same expression: NT (1 Tim 1:1; 2:3; Titus 3:4-6); OT (Ps 106:21; Isa 60:16; Ps 80:1-3).

“Glory, Majesty, Dominion, and Power”

The only other New Testament verse with all four is found in Heb 1:3.

“Glory”: Divine radiance that shines (Lk 2:9); Blinds (Acts 22:11); Protected by smoke (Rev 15:8).

“Majesty”: Only here and in Heb 1:3 and 8:1; incomparable, ineffable regal presence of the Ruler of the Universe; suggests the omniscience of God upon the throne.

“Power”: Irresistible divine authority and might; omnipotence.

This demonstrates the poverty of human language...cf. David (1 Chr 29:11). Having comprehended the glorious brightness, the unutterable regal Being of the One who sits on the throne, the limitless extent of His rule, and the unlimited strength of His might... Jude can write no more...

“...before all time,” (before the most distant stars were created...)

“...and now,” (the only epoch **we** can impact)

“and forever more.” (Let us add our “Amen” to his...)

What a way to end! AMEN!

Bibliography

- Barnes, Albert, *Jude*, Baker Book House, Grand Rapids MI, 1884.
Coder, S. Maxwell, *Jude, The Acts of the Apostles*, Moody Press, Chicago IL, 1958.
Fausset, A. R., *Jude, Critical, Experimental, and Practical Commentary on the Old and New Testaments*, Vol VI, Wm. B. Eerdmans Publishing Co., Grand Rapids MI, 1948.
Green, Michael, *2 Peter and Jude*, Inter-Varsity Press, Leicester, England, 1968.
Ironside, H. A., *The Epistles of John and The Epistle of Jude*, Loizeaux Brothers Inc., Neptune NJ, 1931.
Kistemaker, Simon J., *Peter and Jude*, Baker, Grand Rapids MI, 1987.
Salmond, S.D.F., et al., *Jude, The Pulpit Commentary*, Vol 22, Wm. B. Eerdmans Publishing Co., Grand Rapids MI, 1950.

