

Jude

Dangers Within

I. Jude 1:1 - Authorship

A. Jude 1:1a - About the Author

1. Jude 1:1a - “*Jude, a bond-servant of Jesus Christ and brother of James*” - Jude identifies himself as the writer of the letter.
 - a. The author of this short letter is Jude, the brother of James.
 - 1) Jude’s brother James wrote the New Testament book of James. James 1:1
 - 2) Both Jude and James were the sons of Joseph and Mary (the mother of Jesus). They were the younger half-brothers of Jesus who was born while Mary was still a virgin. Matthew 1:18-24
 - 3) While Jesus was the oldest son in the family, Jude was most likely the youngest, as his name appears last on the list of Jesus’ brothers provided in Matthew 13:55.
 - 4) Growing up with Jesus, Jude and James would have had firsthand knowledge of His perfect obedience to his earthly parents and to His heavenly Father, but apparently they did not believe in Him until after His death and resurrection. Mark 3:20-21, John 7:1-5
 - 5) James is specifically identified by Paul as being one of the first eye-witnesses to whom Jesus appeared after His resurrection. 1 Corinthians 15:7
 - 6) No doubt, Jude also saw the risen Christ and may very well have been part of the group of 500 eyewitness mentioned by Paul in his first letter to the Corinthians. 1 Corinthians 15:6
 - 7) Although the exact circumstances are not recorded, we know that at some point (probably immediately following the resurrection) both Jude and James became convinced that their ‘big brother’ was the Messiah and subsequently put their faith in Him.
 - b. In introducing himself as the author of this letter, Jude does not mention that he is Jesus’ brother or half-brother. Instead, he refers to himself as a “bondservant [Literally: ‘a slave in chains’] of Jesus Christ.” James

refers to himself in a similar way at the beginning of his letter. James 1:1.

- 1) Under the law of Moses, provision was made for a person who was legally free, to willingly **forfeit** their freedom and deliberately place themselves into a life of servitude to a trusted and respected master. Out of his love and loyalty to Jesus (his beloved Master), Jude had chosen to do this very thing. Exodus 21:5-6
 - a) In light of the culture's attitude toward **slaves** at the time, seeing Jude identify himself in this way would have come as a shock to his readers. But, by calling himself 'a slave belonging to Jesus', Jude demonstrated that he fully recognized the infinite superiority of the Lord Jesus as the Son of God. Ephesians 3:1, Ephesians 6:20
 - b) Jude was merely a man, the natural born son of human parents (Mary and Joseph). Jesus, on the other hand was *and is* the God/Man, the eternal Son of God supernaturally born of a virgin. He is the Word made flesh; **God** revealed in a body. John 1:1&14, Romans 1:1-4, Romans 9:5, Galatians 4:4-5, Colossians 2:9, 1 Timothy 3:16, Hebrews 1:5-12

II. Jude 1:1 - The Readers

A. Jude 1:1b - The Called

1. Jude 1:1b - *"To those who are the called"* - Jude is writing to **believers** in Jesus Christ, those who have been called according to His purpose.
 - a. Jude wrote this letter to those who had put their **faith** in Jesus Christ alone for their salvation. The first words he uses to address these believers are "those who are called."
 - 1) The word "**called**" is used in Scripture of those who are invited, welcomed or appointed. In the New Testament letters, this word is used most frequently as a synonym for believers. This is exactly how Jude is using it here. Romans 1:6-7, Romans 8:28, 1 Corinthians 1:2, 1 Corinthians 1:23-24
 - a) In Romans 8:28-30, we learn that those who are called, are called "according to His purpose...to become conformed to the image of His **Son**." This transformation into His glorious image is guaranteed for each and every believer and will ultimately take place at

the moment of our future glorification when we will experience salvation from the very presence of sin.

- b) This will take place either when we **die** physically or at the moment the church is “caught up [raptured] to meet the Lord in the air.” At that point, we will be made “like Him, because we will see Him just as He is.” 1 Corinthians 15:49-55, 2 Corinthians 5:8, 1 Thessalonians 4:13-18, 1 John 3:3

B. Jude 1:1c - Loved by God

1. Jude 1:1c - “*beloved in God the Father*” - Just like us, Jude describes his readers as God’s **loved** ones.
 - a. In addressing his readers, Jude uses a beautiful and reassuring phrase that describes **all** believers. He refers to them as “beloved in God the Father.” 1 John 3:1
 - 1) The word “beloved” refers to those who are dearly **loved**, valued and held precious. It represents God’s constant attitude of unchanging and unending love toward His children (those who have put their faith in Jesus Christ alone for their salvation). 1 John 3:1, 1 John 4:16-18
 - 2) The love that God has for His **own** was demonstrated to the fullest extent, when God offered up Christ as the sacrifice for our sins. John 15:13, Romans 5:8, Romans 8:32
 - 3) God’s love toward us is unearned, undeserved, unconditional, unchanging, unrelenting and **unending**. This means that each and every believer is secure in Him (“in God the Father”) and in His love forever! Jeremiah 31:3, 1 John 3:1, 1 John 4:9-10

C. Jude 1:1d - Kept for Jesus Christ

1. Jude 1:1c - “*kept for Jesus Christ*” - Not only are all believers loved in God the Father, but we are also **kept** for God the Son.
 - a. The expression “kept for Jesus Christ” could be paraphrased “*kept for the **sake** of Jesus Christ*” or “*kept for the glory of Jesus Christ.*” In other words, in keeping us saved, the very honor and reputation of Jesus is at stake.
 - 1) If even just one believer in Jesus Christ was ever **lost**, His promises, faithfulness and power to save could all be called into question. But as the Scripture reminds us, even “if we are faithless [and unbeliev-

ing], He remains faithful. He will not disown Himself.” 2 Timothy 2:13

- 2) He keeps us saved forever, not on the basis of anything in us, or anything we do or don't do, but on the basis of His unchanging word, His unending faithfulness and His infinite power. As a result, His name (not ours) is exalted and He alone is glorified. Hebrews 7:23-28
- b. The Greek word translated “kept” means to keep an eye on, to watch over, or to guard. It was used of a soldier who was assigned to protect an important person (like the king) or an important building (like the palace).
- 1) Under the direct guidance of the Holy Spirit, Jude uses this word to assure us that God is always standing guard - watching out for and protecting each and every believer for all eternity! Jude 1:24
 - 2) Like all believers living anywhere and at any time in human history, Jude's readers had *eternal* and *everlasting* life as a *never-ending* sure possession. As a result, they could have full confidence that they would be held safe and secure forever!
 - 3) How can this be true? Since we know from biblical history that believers have been guilty of committing the vilest of sins, what could possibly prevent them (and us) from being lost forever?
 - 4) The answer to this question is right here in the text. Each and every believer, including the weakest and the worst, is “called [and] beloved in God the Father” and “kept for Jesus Christ.” John 17:6-12, 17:22-24, Romans 8:38-39
 - 5) In his letter to the Ephesians, Paul also makes it clear that we are “sealed” with the Holy Spirit who is the “guarantee of our inheritance until the day of redemption”. 2 Corinthians 1:21-22, 2 Corinthians 5:5, Ephesians 1:13-14, 1 Peter 1:3-5
 - 6) This all adds up to the fact that no one who has ever believed in Christ alone for their salvation has ever been, or ever could be, lost. John 6:47-40, John 10:27-30
 - a) This truth is borne out over and over in the Scriptures, where we find example after example of believers who sinned grievously and repeatedly (and who were severely disciplined by God as His children), but never lost or endangered their salvation in any way. Even those who sinned the worst and attempted to cover up their sins were never abandoned by God.

- b) If you have any doubts about this, take the time to **read** the stories of Noah, Abraham, Lot, Jacob, Judah, Jacob's sons (the leaders of the tribes of Israel), Sampson, Moses, Aaron, Saul, David, Solomon, Jonah, Peter, Ananias & Sapphira, and the believers in Corinth.
- c) The sins of these **saints** (believers) were shocking, offensive and widespread in their destructive impact. They included drunkenness, lewdness, stealing, adultery, incest, prostitution, kidnapping, abuse, pre-meditated murder, suicide, serving foreign gods, making and worshipping graven images (idolatry), denying and forsaking Jesus and lying to the Holy Spirit.
- d) Instead of being expelled from God's family and rejected for all eternity (which they all most certainly deserved), each one of these believers serve as a real-life example of both our utter unworthiness and the infinite and overwhelming magnitude of God's **grace**.

D. Jude 1:2 - Mercy, Peace & Love for All Believers

1. Jude 1:2 - "*May mercy and peace and love be multiplied to you*" - Jude offers a **blessing** of encouragement to his readers.
 - a. After Jude tells these believers that they are kept secure in Jesus Christ, he **adds** a blessing of divine mercy, peace and love.
 - b. We should always remember that **God's** mercy, God's peace and God's love are not in short supply. God has an abundance of these three heavenly commodities which He *multiplies* (not just adds but multiplies!) to us over and over again.

II. Jude 1:3-4 - Fighting for the Faith

A. Jude 1:3a - The Beloved of God

1. Jude 1:3a - "*Beloved*" - Jude shares his own **love** for his readers.
 - a. In verse one, Jude emphasized that his readers were "beloved in God the Father", a beautiful expression of the believers' precious and privileged **place** within the family of God. 1 John 3:1-3
 - b. Here in verse three, Jude is using the word "beloved" as an expression of his own loving relationship with those to whom he is writing. It is be-

cause of his love for these brothers and sisters in Christ that he is writing to warn them of the clear and present danger of false teachers.

B. Jude 1:3b - Our Common Salvation

1. Jude 1:3b - *“While I was making every effort to write to you about our common salvation”* - Jude had planned to write about the glorious salvation that all believers have in common.
 - a. This statement could be paraphrased as follows. ‘When I first sat down to write to you, I was intent on writing to you about the wonderful salvation that we have in common and share together as believers in Jesus Christ...’
 - b. Jude is most likely using the word “salvation” here in its fullest possible sense which includes the reality that all believers -
 - 1) Have been delivered from the penalty of sin (our past justification).
 - 2) Are being delivered from the power of sin in our daily lives (our present sanctification).
 - 3) Will be delivered from the very presence of sin when we leave this world (our future glorification).
 - c. The author of Hebrews calls this salvation a “so great salvation” and reminds us that the author of our salvation is Jesus Christ. Hebrews 2:2, Hebrews 2:10
 - d. In the book of Acts, Peter and Paul make it clear that salvation is found exclusively in Christ, that it is a free gift, and that it is received by simple childlike faith in what He has accomplished for us through His death and resurrection. These great and transforming truths are repeated over and over in the New Testament letters as well. Acts 4:12, Acts 10:43, Acts 13:38-39, Romans 4:5, Romans 5:15-17, Ephesians 2:8-9, 2 Timothy 1:9-10, Titus 3:3-7

C. Jude 1:3c - Doing Battle for the Faith

1. Jude 1:3c - *“I felt the necessity to write to you appealing that you contend earnestly for the faith”* - Jude decides to change his reason for writing the letter.
 - a. In spite of a strong desire to write about God’s glorious salvation, Jude finds himself compelled to change the subject, because he realizes that his readers are now facing an imminent threat from false teachers.

- b. Like many teachers in our day, these false teachers were undermining the great truths of God's grace and were attempting to sabotage the believers' understanding of all that they possessed in Christ. 2 Corinthians 11:13-14, Ephesians 1:3-8
- c. Jude now places all of his emphasis on the importance of fighting for the faith and doing battle with the false teachers. He says, I am appealing to you to "contend earnestly for the faith."
 - 1) The word translated "appealing" means to implore with strong force. Jude is urgently imploring his readers (and us) to do battle for the faith. 1 Timothy 1:18, 1 Timothy 6:12, 2 Timothy 4:7
 - 2) To "contend earnestly" (Greek: epagónizomai) means to strive, fight or do battle. It includes the idea of expending all of one's energy in an effort to win or prevail. This Greek word was used to refer to a strenuous struggle to overcome an opponent as would take place during a wrestling match in a Greek stadium or arena.
 - 3) The verb "contend" is in the present tense which suggests the urgency of the moment, as well as the continuing duty for all believers to engage in the fight. 1 Timothy 1:18-19

D. Jude 1:3d - The Faith Delivered to the Saints

1. Jude 1:3d - "*the faith that was once for all time handed down to the saints*" - Jude emphasizes the need to fight for the apostles' teaching.
 - a. When Jude speaks of "the faith", he means the established teachings (or doctrines) taught by Christ's apostles. This teaching has been written down for our sake in the book of Acts and in the New Testament letters. Acts 2:42
 - b. He describes "the faith" as that which was "once for all time handed down [past tense] to the saints." No doubt, Jude has the foundational apostolic era in mind, the period of time when the apostles laid down and explained the great truths about Christ's death and resurrection, etc. Ephesians 2:19-20.
 - c. In the New Testament, the word "saints" is used as a synonym for believers, those who have been saved and set apart for Christ. 1 Corinthians 1:2
 - d. The truths that the Holy Spirit communicated through the apostles were given for the benefit of believers, the saved and set apart ones.

E. Jude 1:4a -Enemy Infiltrators

1. Jude 1:4a - *“For certain people have crept in unnoticed”* - The **threat** of false teachers.
 - a. Jude makes it clear why his readers should earnestly do **battle** for the faith when he says that *“certain people [whom he calls ‘ungodly’] have crept in unnoticed.”*
 - b. Like enemy **spies** these people had secretly and deviously infiltrated the church and remained undetected and unrecognized for who they really were - the enemies of Christ! Galatians 2:4-5, Philippians 3:18-19, 2 Peter 2:1
 - 1) False teachers never identify themselves as such. They don’t announce that they have come into the assembly for the purpose of distorting the truth and misleading the sheep. They are **“wolves in sheep’s clothing”** looking only for the opportunity to devour their prey. Matthew 7:15
 - 2) In our time, false teachers have infiltrated Christian **radio** and television broadcasting and have widely influenced the beliefs in the majority of our churches. Some lead healing and miracle meetings, while others teach a false gospel of human devotion that undermines the free gift of God’s grace. 2 Corinthians 11:4, Galatians 1:6-9
 - 3) Outwardly, these so-called healers, evangelists and Bible teachers have **dynamic** and engaging personalities and present an air of spiritual authority. But inwardly they are motivated by the love of money, the pursuit of power, and the desire for fame and self-gratification. Behind the scenes, they are characterized by arrogance, greed and immorality. 2 Corinthians 2:17, 1 Timothy 6:9-11
2. Jude 1:4b - *“those who were long beforehand marked out for this condemnation”* - False teachers are destined to face **damnation**.
 - a. Jude tells us that these evil men were long ago marked **out** for condemnation.
 - 1) The word *“condemnation”* (Greek: krima) refers to a sentence or pronouncement of **judgment** that results in condemnation or damnation.
 - 2) The words *“marked out”* are the translation of a compound word in the Greek (pro-grapho) which means to **write** down or designate beforehand.

- a) In their writings, the **authors** of Scripture, in both the Old and New Testaments, wrote down warnings about these deceivers long before they ever showed up on the scene.
 - b) In the verses that follow, Jude will give specific written **examples** from the Old Testament of those who have been marked out for judgment and condemnation (verses 5, 7 & 11). Then he will provide additional historical examples not found in the Old Testament (verses 9, 14 & 15).
 - c) At this point, it would be wise to ask the question, what do all of these examples have in **common** and what is Jude's purpose for including them in his letter?
 - d) The answer is that each of Jude's examples demonstrate God's severe condemnation of **evil** doers and the fierce and inevitable judgment that they ultimately have to face.
3. Jude 1:4c - *"ungodly persons who turn the grace of our God into indecent behavior"* - Using grace as an excuse to indulge in **sin**.
- a. These **enemy** infiltrators abuse God's grace by turning it into an opportunity to engage in sinful and lewd behavior.
 - 1) The word *"indecent"* refers to **evil** and shocking misconduct.
 - 2) Like the false teachers of our day, these men were using the riches of God's grace as a license, or **excuse**, for unrestrained immorality and greed. Romans 6:1-2, Philippians 3:18-19
 - 3) Clearly, this is the very opposite of what God's **grace** is intended to teach us. In fact, the apostle Paul makes it clear that the grace of God teaches us "to deny ungodliness and worldly desires" and to "live sensibly, righteously, and in a godly manner in the present age." Romans 6:1-2, Titus 2:11-13
4. Jude 1:4c - *"and deny our only Master and Lord, Jesus Christ"*- False teachers deny the sufficiency of the person and work of Christ.
- a. In spite of their **external** appearance, Jude tells us that these teachers actually reject, and live in opposition to, our Lord Jesus Christ."
 - 1) The Greek word translated "deny" means to refuse, **reject** or renounce.

- 2) Although they may repeatedly use the name of Jesus and quote phrases from the Bible, false teachers actually **deny** Him by both their teaching and their actions.
- 3) In reality, they are “antichrists” (plural) who renounce both the **person** and work of Christ by what they say and by what they do. 1 John 2:18
 - a) The phrase “our only Master and Lord, Jesus Christ” could be translated “the only Lord **God**, our Lord Jesus Christ”, which emphasizes the deity and divine nature of Christ.
 - b) False teachers often reject the **deity** and sovereignty of the Son of God, in whose name they claim to preach.

III. Jude 1:5-7 - Those Marked Out for Judgment

A. Jude 1:5 - Judgment on the Nation of Israel

1. Jude 1:5 - *“Now I want to remind you, though you know everything once and for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.”* - The rebellion of **Israel**.
 - a. In verses 5-7, Jude will give **three** examples of those “who long ago were marked out for this condemnation.”
 - b. Verse 5 begins with the example of God’s judgment against the nation of Israel when, because of their **unbelief**, they refused to enter into the promised land.
 - c. Jude reminds his readers that after “**saving**” (i.e., delivering) His chosen people from bondage in Egypt, God destroyed those who did not believe.
 - 1) In this example of God judging His **own** people, Jude recalls the account of the 12 spies recorded in the book of Numbers. Due to their unbelief, 10 of these spies rebelled against God and discouraged the people from entering and possessing the promised land. Numbers 13:1-14:38
 - 2) Like the 10 spies, false teachers cause fear and **doubt**. They cause fear, as well as confusion, by perverting the gospel of grace and they cause doubt and uncertainty by undermining our eternal security in Christ. In this way, they control, manipulate and enslave their followers. Galatians 1:6-9, 2 Peter 2:1

- 3) The word “saving” in this verse refers to the **physical** salvation that God provided for the children of Israel, when he delivered them out of slavery in Egypt.
 - 4) This salvation included their exodus from the **land** of Egypt, the parting of the Red Sea, and complete victory over Pharaoh and his army.
- d. Jude’s point is that after God miraculously saved them out of Egypt, he **later** destroyed those who did not believe.
- 1) It is important to note here that just as the salvation they experienced was physical, the judgment and destruction they experienced was also **physical**. The Bible tells us that “their dead bodies fell in the desert.” Hebrews 3:17
 - 2) Although the judgment they faced was **severe**, it was nonetheless earthly, geographical and temporary (not eternal). They were denied entry into the promised land, they wandered aimlessly for 40 years, and they experienced physical death in the desert. Numbers 14:11, Numbers 14:26-35.
 - a) The Israelites were God’s redeemed people, as pictured in the sacrifice of the Passover **lamb** and the blood painted on their doorways the night before the exodus. They remained God’s redeemed people, even when they rebelled and refused to enter the land that He promised to give them.
 - b) In spite of their rebellion, God in His infinite **grace** continued to provide for their needs for “they all ate the same spiritual food, and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.” 1 Corinthians 10:3-4
 - c) “Nevertheless”, Paul writes, “with most of them God was not **pleased**; for their dead bodies were spread out in the wilderness.” 1 Corinthians 10:5
 - d) Out of the vast multitude of Israelites who were redeemed out of Egypt, only **two** men over the age of 20 years old (Joshua and Caleb) were allowed to enter the promised land. Even Moses and Aaron, whom God appointed to lead His people, were never granted this privilege.

B. Jude 1:6 - Judgment of Fallen Angels

1. Jude 1:6 - *“And angels who did not keep their own domain but abandoned their proper dwelling place”* - Rebellious fallen **angels**.
 - a. Here we have the **second** example of those marked out for judgment. In verse 6, Jude makes reference to a group of angels who “did not keep their own domain.”
 - b. These angels rebelled against their glorious and loving **creator** and deliberately chose to leave their original created position.
 - c. Like Adam and Eve (and all mankind), these **angels** abandoned the very purpose for which they were made in the first place - which was to glorify God and enjoy the riches of His goodness forever.
 - 1) It is likely that Jude is referring to the angels who followed Lucifer (Satan) in his pride and rebellion and were subsequently defeated and thrown out of **heaven**. Isaiah 14:12-15, 2 Peter 2:1-4, Revelation 12:4
 - 2) It is also possible that he could be referring to another **group** of angels called the “sons of God” in Genesis chapter 6. However, because it is difficult to know the exact meaning of the phrase “the sons of God” in this passage, no one can say with certainty whether the author is referring to angels (supernatural beings) or men (the created sons and offspring of God or possibly the sons of Seth). Genesis 6:1-2
 - 3) Since Jude doesn’t provide any additional historical information, we can only speculate as to the **exact** identity of the angels he is writing about.
2. Jude 1:6 - *“these He has kept in eternal restraints under darkness for the judgment of the great day”* - **Judgment** for the rebellious angels.
 - a. Whoever they are, this group of fallen angels are being held as prisoners, with no possibility of **escape**, up until the time when they will face their final judgment and damnation. 2 Peter 2:4
 - b. God has “kept” or **held** these angels in “eternal restraints under darkness for the judgment of the great day.” In these words, Jude provides a graphic and somber description of both their present state (their current captivity) and their future damnation (in the lake of fire).
 - c. The words “the judgment of the great **day**” seem to point directly to the time of the Great White Throne judgment. Matthew 25:41, Revelation 20:14

C. Jude 1:7 - Judgment of Sodom and Gomorrah

1. Jude 1:7 - *“just as Sodom and Gomorrah and the cities around them, since they in the same way as these angels indulged in sexual perversion and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire”* - The rebellion of **sexual** perversity.
 - a. Here in verse 7, we have the **third** example of those marked out for judgment - Sodom and Gomorrah and the surrounding cities.
 - b. The **sin** of Sodom and Gomorrah is likened to the sin of the “ungodly persons” (the false teachers) mentioned in verse 4, where Jude says they turn the grace of God into “indecent behavior.”
 - c. Those living in Sodom and Gomorrah, and in the neighboring cities, had given themselves **over** to every form of sexual perversion. With complete abandonment, they were living in blatant, obstinate and unrestrained immorality. Genesis 19:4-9, Romans 1:24-32, Ephesians 4:17-21
 - d. The fact that they were going after *“**strange flesh**”* suggests that they had abandoned natural and normal sexual relations (between a husband and wife) and were aggressively pursuing every possible form of unnatural sexual perversion. Genesis 19:4-9, Romans 1:24-27
 - e. Although it may come as a **shock**, Jude is telling us that these are the very things that characterize the lives of false teachers both in Jude’s day and in our day.
 - f. These teachers and preachers, and so-called ‘healers’ and ‘miracle workers’ come in Jesus’ name and masquerade as messengers of light, but the Bible warns us that they are actually messengers of **Satan** enslaved by their own perverse desires. 2 Corinthians 11:13-15, 2 Peter 2:19
 - g. Jude says that Sodom and Gomorrah and the surrounding cities are an exhibit of those “undergoing the punishment of eternal fire.” They serve as an example and warning for all those who will face God’s **wrath**.
 - h. The utter destruction of these two cities, and the cities surrounding them, is a vivid illustration of the **final** and eternal judgment that God will execute on all unsaved false teachers in the lake of fire. Genesis 19:24-25

IV. Jude 1:8-11 - Characteristics of False Teachers

A. Jude 1:8a - False Teachers are Delusional

1. Jude 1:8a - *“Yet in the same way these people also, dreaming...”* - The **delusions** of false teachers.
 - a. The Greek word translated “dreaming” means to dream or have **visions**.
 - b. False teachers often talk about their **dreams**, visions and so-called supernatural experiences. They claim to have seen God and that He communicates with them directly and in person. 2 Peter 2:3
 - c. These dreamers also have delusional and inflated opinions of their own importance and often boast about having special **powers** and the ability to perform miracles. Some even presume to call themselves apostles. 2 Corinthians 11:13

B. Jude 1:8b - False Teachers Defile Their Bodies

1. Jude 1:8b - *“[they] defile the flesh”* - False teachers **pollute** themselves, as well as their followers.
 - a. Jude tells us that these ungodly men misuse and **abuse** their physical bodies that were originally created for God’s glory.
 - b. The Greek word translated “defile” means to pollute or **corrupt**. As we have already learned, false teachers show no restraint when it comes to sexual sin, which not only corrupts the mind, but is also a sin against the body itself. Romans 1:24, 1 Corinthians 6:18

C. Jude 1:8c - False Teachers Reject Authority

1. Jude 1:8c - *“[they] reject authority”* - False teachers **resist** all authority.
 - a. Jude tells us that these dreamers **despise** authority. They resent all forms of correction and civil restraint.
 - b. They spurn all God-appointed government, including the established order of leadership in the local **church**. 2 Peter 2:10
 - c. They **refuse** to be corrected and reject church discipline. They are a *rule unto themselves*, accountable to no one.

D. Jude 1:8d - False Teachers Speak Evil of Dignitaries

1. Jude 1:8c - *“and speak abusively of angelic majesties”* - False teachers **slander** celestial beings.
 - a. Not only do false teachers reject authority, but because of their complete ignorance of spiritual realities, they also speak **abusively** regarding “angelic majesties.” 2 Peter 2:10

- 1) In the Greek text, the word translated “*majesties*” is the plural of the word “glory”. Literally, it means ‘the glories’ or ‘the glorious ones’. Most likely it is a reference to angels.
 - 2) False teachers often speak ignorantly and arrogantly about supernatural beings. Many claim they have seen angels. Some even claim to have the ability to summon angels at their command.
 - 3) Often false teachers and so-called miracle workers act as if they have the power and authority to rebuke or bind the devil and cast out demons. Others regularly commit blasphemy by *ordering* and *demanding* that God perform miracles and healings in Jesus’ name.
 - 4) These teachers also presume to speak on God’s behalf, as if they were God’s prophets or apostles. They often claim to have received a special revelation from heaven or a direct ‘word from the Lord’. Jeremiah 23:16-17, Jeremiah 23:20-22, Ezekiel 13:1-16
 - 5) All of these things are used to draw attention to themselves and to manipulate their followers and anyone else who will listen. Jude 16
 - 6) Although they promise freedom, prosperity and blessing to their audiences, they themselves are held in bondage by their love for money, their desire for power, and their cravings for sexual immorality. 2 Peter 2:19
2. Jude 1:9 - *“But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him an abusive judgment, but said, “The Lord rebuke you!”* - False teachers rush in where angels fear to tread.
- a. In contrast to the arrogant presumption and self-proclaimed authority of the false teachers, Jude tells us that Michael the archangel, when he contended with the devil, did not pronounce any accusations or judgments against him, but said, “The Lord rebuke you!”
 - 1) Even Michael, the highest and most powerful angel in heaven, did not depend on His own strength or authority when disputing with the devil; instead, he relied solely on the power of God. Yet false teachers do what angels would never dare to do. They speak abusively and blaspheme in matters they know nothing about. 2 Peter 2:10-11
 - 2) The incident regarding the dispute over the body of Moses is recorded nowhere else in the Scriptures. However, the few details that we do have here in Jude, have been preserved for thousands of years with perfect accuracy by the Holy Spirit. 2 Timothy 3:16, Peter 1:21

- 3) Jude provides **no** other explanation or comment about exactly what was going on in the dispute over the body of Moses, but clearly Michael prevailed (by God's power), because the Scriptures tell us that the Lord Himself "buried Moses...but no one knows his burial place to this day." Deuteronomy 34:5-6

E. Jude 1:10a - False Teachers Blaspheme

1. Jude 1:10a - "*But these people disparage all the things that they do not understand*" - False teachers are not only arrogant but are also **ignorant**.
 - a. Unlike the archangel Michael, false teachers **slander** and blaspheme (Greek: blasphemousin) about things that they know nothing about.
 - b. They act like they **know** what they are talking about and speak as though they have authority, but they are arrogant, ignorant and irrational when it comes to the things of God and true spirituality. Jude 12, 2 Peter 2:12

F. Jude 1:10b - False Teachers Are Like Brute Beasts

1. Jude 1:10b - "*and all the things that they know by instinct, like unreasoning animals, by these things they are destroyed*" - Like wild animals, false teachers have no **morals**.
 - a. Jude exposes the **true** character of these men when he says that they are like "unreasoning animals."
 - b. Like wild beasts, false teachers are driven by their carnal and **base** instincts. They are without any sense of morality. In their bondage, they are driven by covetousness, lust and sexual perversion. In this way, they constantly pollute and destroy themselves. Jude 4, 7, 8, 16 & 19, 2 Peter 2:12

G. Jude 1:11a - The Example of Cain

1. Jude 1:11 - "*Woe to them! For they have gone the way of Cain*" - False teachers follow **bad** examples.
 - a. Jude begins verse 11 with a severe **warning** regarding the ultimate destiny of false teachers. He says, "Woe to them!"
 - 1) In the Bible, "woe" is a fearsome word that speaks of imminent and impending **doom** and destruction. Isaiah 3:9-11, Isaiah 5:18, Isaiah 5:20-24
 - 2) Jesus used this same **word** when speaking about the Pharisees and their legalistic hypocrisy. Matthew 18:6-7, Matthew 23:13-33

- b. Jude says that these men have followed the pattern of **Cain**. Like Satan, Cain was a murderer from the beginning. He “was of the evil one [the devil] and murdered his brother. And for what reason did he murder him? Because his own deeds were evil, but his brother’s were righteous.” 1 John 3:12-13
- b. These words from 1 John may give us additional insight into **why** false teachers reject civil authority and resent the God-given leadership of the local church.
 - 1) First, because their own works are **evil**, they despise the civil authorities who are “God’s servants, agents of wrath to bring punishment on the wrongdoer.” False teachers are wrongdoers, so they want nothing to do with those whose job it is to punish wrongdoing. Romans 13:1-5
 - 2) Second, because they desire to manipulate, abuse and destroy the **flock**, they want nothing to do with those who have been appointed by God to care for and defend the flock. Wolves try to avoid the shepherds whose job it is to protect and guard the sheep. Acts 20:28-31
- c. When Jude says “they have gone the **way** of Cain”, he may also be referring to the way in which Cain approached God as described in Genesis chapter 4. It is the way of all those who would presume to come to God on the basis of their good works, obedience, self-righteousness or personal character. Genesis 4:1-12
- d. It is the way of all the man-made **religions** of the world and it is found in the various false gospels that are so prevalent today, even among those who call themselves Christian evangelicals and followers of Christ. It is the way that “seems right” to man but in the end, it is the way of death and damnation. Proverbs 14:12, Galatians 1:6-9
- e. Unlike his brother, who approached God on the basis of **faith** alone, Cain presented an offering that was the work of his hands, the result of his own effort and toil in the fields. Genesis 4:3-5, Hebrews 11:4, cf. Romans 4:4-5, Romans 9:30-32, Romans 10:3
- f. When Cain realized that God accepted what Abel offered by **faith**, while rejecting Cain’s offering of human effort and devotion, he immediately resorted to persecution. This is also the natural response of false teachers and the self-righteous to those who preach the true gospel of grace.

H. Jude 1:11b - The Example of Balaam

1. Jude 1:11 - *“and for pay they have given themselves up to the error of Balaam”* - False teachers love money.
 - a. Jude tells us that these men have given themselves over “for pay” (for financial profit) “to the error of Balaam.”
 - b. Balaam, who lived during the time of the Old Testament, was *a prophet for hire* who sold his services as a mercenary to Israel’s enemy - the Moabites.
 - c. In the same way today, false teachers sell themselves out for the love of money, as well as for the pursuit of power and the desire for fame and recognition. False teachers are motivated by covetousness and greed. They are among those who think that ‘godliness’ is the means to financial gain and a way to get rich. 1 Timothy 6:5, 1 Timothy 6:10, 2 Peter 2:15-16
 - 1) False teachers often say that if you give money (gifts and offerings) to their ministries, God will prosper you by giving you material wealth, physical blessing and bodily healing.
 - 2) These men plead for money ‘in the name of Jesus’, but they do it only to enrich themselves. They take money from the poor and destitute and use it to pay for their own extravagant and lavish lifestyles. Isaiah 3:14
 - d. Ultimately, God did not allow Balaam to prophesy against His people. In the same way, Jude makes it clear that God will not allow false teachers to prevail in the end but will bring them down in sudden ruin and destruction.

C. Jude 1:11c - The Example of Korah

1. Jude 1:11c - *“and perished in the rebellion of Korah”* - Like Korah, false teachers will be destroyed.
 - a. Korah was a leader in Israel from the tribe of Levi who, along with 250 of his followers, rebelled against Moses and Aaron. Numbers 16:1-35
 - b. Korah’s rebellion was similar to that of the false teachers who *“reject authority.”* Jude 1:8
 - c. Korah claimed to be just as holy before the Lord as Moses and Aaron and therefore he rejected their leadership. In turn, he and his men presumed to take the place of Moses and Aaron in leading Israel. In doing so, Korah was rejecting the authority of God Himself who had appointed Moses and Aaron.

- d. The end result was that **God** rejected Korah and his followers. The earth opened up and swallowed Korah alive and then the Lord sent fire from heaven and destroyed his 250 followers. Numbers 16:23-35

V. Jude 1:12-13 - False Teachers Are Dangerous, Depraved & Destined for Destruction

A. Jude 1:12a - False Teachers are Dangerous

1. Jude 1:12a - *“These are the ones who are hidden reefs in your love feasts when they feast with you without fear”* - False teachers are hazardous to your spiritual **health** and well-being.
 - a. The Greek word translated “hidden reefs” was a nautical term that was used for submersed and unseen reefs or rocks which, of course, were an extreme **hazard** to ships. Jude uses this metaphor to describe the unseen danger of false teachers that lies just beneath the surface of their external persona and outward appearance.
 - b. The imagery is very clear. These men are **not** what they appear to be or claim to be. They are perilous, treacherous and menacing. They are bent on destruction. Matthew 7:15, Acts 20:29
 - c. In the early New Testament church, “love feasts” were special times when believers gathered to eat a **meal** together and to serve and minister to one another. It was also the time when they celebrated the Lord’s supper commemorating His death and resurrection.
 - d. As described previously, these **evil** men had “crept” into the church like enemy spies. They snuck in unnoticed and remained unchallenged by the believers and church leaders. Inexplicably, their presence was even tolerated at the love feasts. Jude 1:4, 2 Corinthians 6:14
 - e. Jude says, “they feast with you without fear.” False teachers have **no** conscience. These are gluttonous men who feel no guilt or shame for their evil actions.
 - f. They have no **fear** of God, no respect for church leadership, and no qualms about participating in even the most sacred events in the church. Romans 1:31, 1 Corinthians 11:17-34, Ephesians 4:19, 2 Peter 2:13

B. Jude 1:12b - False Teachers Feed Only Themselves

1. Jude 1:12b - *“[they are] like shepherds caring only for themselves”* - False teachers care for no one but **themselves**.

- a. False teachers pretend to shepherd God's flock, but instead of feeding the sheep, they feed only themselves. Though they pretend to be the servants of God and His people, they are driven only by self-interest.
- b. Even when they use the name of Jesus and quote passages from the Bible, they do so for the purpose of bringing attention to themselves and in order to mislead and manipulate others. 2 Peter 3:16

C. Jude 1:12c - False Teachers are Empty & Useless

1. Jude 1:12c - "[they are] clouds without water, carried along by winds" - False teachers make empty promises that they never intend to keep.
 - a. In times of drought, every cloud that appeared on the horizon brought the hope of rain to the farmers, but clouds that produced no rain dashed their hopes and brought only despair.
 - b. It is the same with false teachers. They boast about their great accomplishments, and promise healing, blessing and prosperity, but they never deliver what they promise. 2 Peter 2:17
 - c. Since they have no spiritual life and no real foundation in God's Word, Jude says, these men are "carried along by winds." Jude 19
 - d. These men follow the trends of the times and tailor their messages to appeal to their listeners and to gain more followers.
 - 1) Sadly, weak and immature believers are often carried along with them.
 - 2) The apostle Paul warned about this very thing. Speaking about the need for spiritual growth and maturity he said, "Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming." Ephesians 4:14
 - 3) Paul's words in Ephesians make it clear that false teachers are not just mistaken or naive about what they do and teach. To the contrary, they are cunning, crafty and deceitful. Their schemes and strategies are devious, calculated and planned out.

D. Jude 1:12d - False Teachers are Fruitless & Worthless

1. Jude 1:12b - "[they are] autumn trees without fruit, doubly dead, uprooted" - False teachers have no root and no fruit.
 - a. Not only are false teachers like clouds without rain, they are like autumn trees that produce no fruit.

- b. Autumn is a season of fruit bearing, but in this analogy, harvest has come and gone and yet these trees remain **fruitless**, useless and worthless. Mark 11:12-14, Mark 11:20-21
- c. False teachers are dead spiritually. They are “devoid of the **Spirit**.” Therefore, they have no spiritual life and are entirely incapable of ever producing spiritual fruit. Jude 19, Ephesians 2:1-6
- d. For emphasis Jude adds that they are “doubly dead” (or “twice dead”) and “uprooted.” A dead tree that has been uprooted has no possibility of **ever** yielding fruit. So it is with the false teachers in Jude’s time and in ours.

E. Jude 1:13a - False Teachers are Shameful & Vile

- 1. Jude 1:13a - “[they are] wild waves of the sea, churning up their own shameful deeds like dirty foam” - False teachers are like waves that churn up **dirt** from the ocean floor.
 - a. The greek word translated “wild” means **raging**, savage or fierce.
 - b. These teachers are like tempestuous and turbulent ocean **waves** that are violent and dangerous and that stir up silt, filth and debris.
 - c. The greek word translated “shame” refers to that which is **vile** or deplorable.
 - d. These men are constantly and relentlessly “foaming up their own **shame**” as they pour forth their false and vile teachings. 1 Timothy 4:1

F. Jude 1:13b - False Teachers Are Destined for Darkness

- 1. Jude 1:13b - “[they are] wandering stars, for whom the gloom of darkness has been reserved forever.” - False teachers have wandered far from the truth and are **destined** for eternal darkness.
 - a. By using the expression “wandering **stars**”, it’s possible that Jude is comparing these teachers to comets or shooting stars that fly across the night sky, but quickly burn out and come to nothing.
 - b. We also know that in that day, stars were **relied** upon for nautical reckoning. Jude may be saying that, unlike the stars that can be counted on for guidance, these teachers have wandered far off course. Therefore, following their guidance and direction can only result in loss, damage and destruction.

- c. Jude describes their ultimate and **final** destiny in these vivid and terrifying terms, “for whom the gloom of darkness has been reserved forever.”
2 Peter 2:17

VI. Jude 1:14-15 - Enoch’s Ancient Prophecy

A. Jude 1:14a - Enoch Prophesied About False Teachers

1. Jude 1:14a - *“It was also about these people that Enoch, in the seventh generation from Adam, prophesied”* - Long ago, Enoch predicted that false teachers would face **severe** judgment.
 - a. A brief **record** of the life of Enoch (the son of Jared) is recorded in Genesis chapter 5. His genealogy is also recorded in 1 Chronicles and the Gospel of Luke. Enoch lived in the seventh generation after Adam. Genesis 5:18-24, 1 Chronicles 1:1-3, Luke 3:37
 - b. Jude is quoting a prophecy that Enoch **made** during his lifetime when the Bible says, he “walked with God”. Here in Jude is the only place in Scripture where Enoch’s prophecy is recorded. Genesis 5:24, Hebrews 11:5
 - c. It has been said that biblical prophecy is really **history** written in advance. This is certainly the case with Enoch’s prophecy which was spoken over 5,000 years ago, but describes with perfect accuracy the events that are still future even today.

B. Jude 1:14b-15a - Enoch’s Prophecy & Christ’s Second Coming

1. Jude 1:14b-15 - *“Behold, the Lord has come with many thousands of His holy ones, to execute judgment upon all”* - Enoch’s prophecy clearly depicted the future **judgment**.
 - a. Notice that Enoch speaks of future events in the **past** tense. The fulfillment of Biblical Prophecy is so certain that it is not unusual for the Old Testament prophets to speak in either the present tense or the past tense when referring to future events. Most certainly, prophecy is ‘history written in advance’.
 - b. Enoch’s statement that the Lord is coming “to execute judgment upon all” seems to directly coincide with Christ’s **second** coming to the earth described in Revelation 19:11-21. Zechariah 14:5, Colossians 3:4, 1 Thesalonians 3:13, Revelation 17:14

- b. The word “ungodly” means to be ‘un-God-like’ or **opposed** to God.
- c. Since God is perfectly righteous in **all** that He is and does, any form of ungodliness is, by its very nature, unrighteous, sinful and evil.
- d. Enoch prophesied that when the Lord comes to execute His judgment on the earth, he will “convict” (prove **guilty**) all who are “ungodly.”
 - 1) Apart from those who have been justified by faith freely by His grace, no one will **escape** the severe judgment that Jesus Christ will bring at His second coming. John 3:36, John 5:24, Romans 8:1
 - 2) On the cross Jesus suffered God’s **wrath**, so that we could escape it. Those of us who have trusted Him alone for our salvation will never face the judgement that Enoch describes, because as our substitute sin-bearer, Jesus bore the full force of this judgment in our place.
 - 3) If you have never put your **faith** in Jesus Christ and what He has already accomplished for you by His death and resurrection, why not do so right now? At this very moment, simply believe on the Lord Jesus Christ and you too will be saved. Acts 16:31

VII. Jude 1:16 - More About False Teachers

A. Jude 1:16a - False Teachers are Complainers & Fault-Finders

- 1. Jude 1:16a - “*These are grumblers, finding fault*” - False teachers are **divisive** and vindictive.
 - a. Jude describes the false teachers as discontented faultfinders who sow the seeds of **discord** and disunity wherever they go.
 - b. They are critical, contentious and divisive. The seeds they sow typically grow quickly and cause great **harm** to the body of Christ. Jude 1:19
 - c. Naive and immature believers are often quick to **follow** their example of undermining and second guessing the pastors and elders who have been appointed to lead the church and care for the sheep. Acts 20:28, 1 Peter 5:2

B. Jude 1:16b - False Teachers are Driven by Evil Desires

- 1. Jude 1:16b - “*following after their own lusts*” - False teachers are led by their own **evil** desires.
 - a. These teachers are continually motivated and driven by their covetousness and **cravings**.

- b. They **follow** the desires of their sinful human nature with no regard for anyone but themselves. Their minds are filled with evil intentions and there seems to be no limit to their depravity.
- c. They are dangerous predators who desire to entice and **entrap** the weak into sexual immorality. Their so called ‘ministries’ are built upon lust and self-gratification.

C. Jude 1:16c - False Teachers are Arrogant & Flatter Others

1. Jude 1:16c - *“they speak arrogantly, flattering people for the sake of gaining an advantage”* - False teachers use boastful and arrogant **words** to mislead and deceive.
 - a. False teachers are often dynamic and gifted **speakers** who know how to effectively and deviously use words to motivate and manipulate their audiences.
 - b. They are arrogant and boastful, speaking very **highly** of themselves and their accomplishments. 2 Peter 2:18, 1 Timothy 6:3-5
 - c. They often tell extravagant and exaggerated stories about performing miracles, healing the sick and having supernatural encounters with God or angels. According to the apostle Peter, they actually **“invent”** these stories, making them up for the purpose of drawing attention to themselves and exploiting their followers. Acts 20:30, 2 Peter 2:3
 - d. False teachers use flattery in order to take advantage of the naive and unsuspecting. They use insincere compliments, praise and recognition for the purpose of manipulating people into giving them **money** or to attempt to engage them in acts of immorality. Galatians 4:17-18, 2 Peter 2:14

VII. Jude 1:17-19 - Remember the Apostles’ Warnings

A. Jude 1:17 - Recalling the Words of the Apostles

1. Jude 1:17 - *“But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ”* - Christ’s apostles constantly spoke about the **threat** of false teachers.
 - a. Jude challenges his readers (who he calls “beloved”) to remember what the Lord’s **apostles** had said about these teachers and their deceptive schemes.

- b. While they were on the earth, as recorded in Acts and the New Testament letters, the apostles constantly **warned** about false brothers, false teachers and false doctrine.

B. Jude 1:18 - The Apostles' Warnings

1. Jude 1:18 - *“that they were saying to you, ‘In the last time there will be mockers, following after their own ungodly lusts.’”* - The apostles provided clear and advanced warning concerning the **motives** and actions of false teachers.
 - a. Christ’s apostles made it very **plain** that in the last time, there would be mockers. Galatians 1:6-9, 2 Peter 2:2, 1 John 2:18
 - b. The word “**mockers**” refers to those who scoff, ridicule or make fun of someone or something.
 - c. Those who reject the **truth**, but who have no way of rationally or logically defending their own viewpoint, often resort to mockery, sarcasm and ridicule in order to oppose those who speak the truth, especially those who have been appointed by God to do so. Proverbs 1:22, Acts 2:13
 - d. The apostles spoke of these mockers as “following after their own **ungodly** lusts”. They are characterized by godlessness and an active pursuit of godless desires.
 - e. The Greek word translated “lusts” in this verse, means **base** or animal-like. Since the fall of man in the garden of Eden, man’s sinful tendency is to move in the direction of the animals or “brute beasts” who are without moral sense or reason. Jude 1:10, Romans 1:23-24, 2 Peter 2:12

D. Jude 1:19a - False Teachers Divide & Weaken the Flock

1. Jude 1:19a - *“These are the ones who cause divisions - False teachers are **divisive**.*
 - b. The Greek word translated “divisions” means to **divide**, disjoin or separate.
 - c. Not having the Holy Spirit (who brings unity), false teachers **create** divisions and separations in the body of Christ. They do this by introducing their so-called ‘special revelations’ and ‘exclusive teachings’ or by creating discontent and dissension among God’s people. Romans 8:5-9
 - d. Many believers have been led astray, and many churches have been torn **apart**, by the underhanded influence of false teachers.

E. Jude 1:19b - False Teachers Lack What They Need Most

1. Jude 1:19b - “[they are] worldly-minded, devoid of the Spirit” - False teachers are focused only on the natural things of this world, not having the Holy Spirit.
 - a. The word translated “devoid” means *not having* or *to be without*. Jude is saying that these teachers completely lack what they need the most - the Holy Spirit of God.
 - b. This is a powerful and tragic indictment. Jude is making it absolutely clear that these teachers have never experienced the regenerating life of the Spirit of God and “if anyone does not have the Spirit of Christ, he does not belong to Christ.” John 3:5-6, Romans 5:9b
 - c. False teachers claim that they have power and authority in the realm of the Spirit and in spiritual things, but they actually live their lives entirely without the Holy Spirit. They are truly “clouds without water.” Jude 1:12, Romans 8:5-9

VIII. Jude 1:20-21 - Loved & Looking Up

A. Jude 1:20 - Dwelling in God’s Love

1. Jude 1:20 - “But you, beloved...keep yourselves in the love of God” - Believers are God’s dearly loved ones who need to dwell in God’s love.
 - a. Jude uses the word “beloved” to mark the stark contrast between his readers and the false teachers.
 - 1) As discussed previously, the word “beloved” is used as a synonym for believers, those who have put their faith only in the finished work of our Lord Jesus Christ for their salvation.
 - 2) Without exception, each and every believer is unconditionally and permanently loved by God. This is one of the wonderful and eternal benefits of being in Christ.
 - b. Jude tells these believers to “keep” themselves in the love of God”. The word “keep” here communicates the idea of being absorbed, engrossed or preoccupied with something.
 - c. In this case, what we are to be absorbed with is God’s perfect and eternal love for us. John 3:16, Romans 5:8, 1 John 3:1, 1 John 3:16, 1 John 4:9-10

- 1) It is important to note that it is this very love - **God's** love for us - that is to be the compelling motivation for living the Christian life.
 - 2) For this reason, we need to constantly focus on understanding and enjoying God's infinite and unchanging **love**, as well as resting by faith in our eternal acceptance and approval in Christ.
- d. We have already seen in verse 1 that it is God the Father who preserves us and holds us securely in His perfect love forever. Therefore, we conclude that Jude is exhorting us to **dwell** on and enjoy the riches of this love which is ours without measure. Romans 5:5-8, Ephesians 3:17-19
- e. The following adjectives can be used to describe the love of God for **us**.
- 1) Inexhaustible, **infinite** and immeasurable.
 - 2) Inescapable, unalterable and **unchanging**.
 - 3) **Unearned**, undeserved and unmerited.
 - 4) Unlimited, **unending**, and unrelenting.
- f. The apostle Paul's prayer for the believers in Ephesus reads like this, "And I pray that you, being rooted and established in **love** [God's love], may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge— that you may be filled to the measure of all the fullness of God." Ephesians 3:18-19
- g. May the prayer above be answered and fulfilled in **our** lives as well, so that each one of us can enjoy the confident assurance that we belong to Him, and are loved by Him forever!
- h. In Romans chapter eight, the apostle Paul affirms this when he says that **nothing** (this includes our sin, disobedience and unfaithfulness) "will ever separate us from the love of God which is in Christ Jesus our Lord!" Romans 8:38-39

B. Jude 1:20 - Building Yourself Up

1. Jude 1:20b - "*building yourselves up on your most holy faith... - These words and the words *praying in the Holy Spirit**" - Jude tells his readers **how** to keep themselves in the love of God.
2. In other words, building ourselves up in the most holy faith and praying in the Holy Spirit are the two things that will **enable** us to dwell in God's wondrous love.

- a. The “most **holy** faith” (in verse 20) is synonymous with “the faith which was once for all delivered to the saints” (in verse 3).
 - b. Both of these expressions refer to the foundational **teaching** of the apostles which was laid down during the apostolic era and has since been recorded in the book of Acts and in the New Testament letters. Acts 2:42, Ephesians 2:19-20.
 - c. We must be very clear about this. If we are to keep ourselves in the constant awareness of God’s unchanging **love**, it will be through building ourselves up in the teaching and instruction of “the faith” as found in the words of the apostles.
 - d. There is no better way to discover and enjoy the love of God than through the **Word** of God. Acts 20:32, 1 Timothy 4:6, 1 Timothy 4:13-16, 2 Timothy 1:13-14, 2 Timothy 2:15, 2 Timothy 3:10, 2 Timothy 3:14, 2 Timothy 3:16-17
2. Jude 1:20 - “*praying in the Holy Spirit*” - This is the second aspect of **keep-ing** ourselves in the love of God.
- a. The next thing that will keep us “in the love of God”, and in the assurance and **peace** that it brings, is “praying in the Holy Spirit”.
 - 1) Praying in the Spirit means that we are submitting our prayers to the **will** of God the Father and to the honor and glory of God the Son.
 - 2) We pray to the Father, in the name of the Lord Jesus Christ, and in the power of the Holy Spirit. When we do, the Holy Spirit takes **over** and transforms our prayers so that they conform to the good and perfect will of God the Father. Romans 8:26-27
 - 3) When we approach the throne of **grace**, in the power of the Spirit, we can do so confidently “since we have such a great high priest [Jesus the Son of God], who is able to sympathize with our weaknesses.” Hebrews 4:14-16
 - 4) We must also remember to approach the throne of grace in humble dependence (childlike trust), believing that our Father is infinitely **wiser** than we are and always knows what is best for us. Matthew 6:32, Matthew 7:11
 - 5) This kind of praying is in direct contrast to that of the **false** teachers, whose prayers are presumptuous, pretentious and showy. Matthew 6:6

- a) We ought not to **demand** things from God “in Jesus’ name” (like the false teachers) or think that we will be heard because of our “much speaking” and repetition (like the heathen). Matthew 6:7
 - b) As believers, we should also be careful not to dishonor our Lord by taking His name in **vain**, which includes using the name of Jesus thoughtlessly, carelessly or irreverently in prayer and worship.
 - c) Sadly, this practice has become commonplace in many of our **churches** today. In fact, it is not unusual to hear pastors and others shouting the phrase “in Jesus name” over and over again. Tragically, in many cases, this expression has become nothing more than an overused byword or a ritualistic chant.
- b. An expanded paraphrase of what Jude is saying in these **two** verses could read like this, ‘Constantly keep yourself in the full realization of God’s love by spending significant time in His Word and by praying with humble dependence on the Holy Spirit (who makes intercession for us according to the will of the Father).’ Romans 8:26-27
 - c. As we build ourselves up in the most holy faith by spending time reading, studying and meditating on (thinking about) God’s **Word**, and as we pray with childlike dependence in the Holy Spirit, we will keep ourselves in the full realization of God’s unending and unchanging love for us. We will also be transformed, over time, into the image of Christ. 2 Corinthians 3:18.

C. Jude 1:21b - Looking Up (The Blessed Hope & Our Glorification)

1. Jude 1:21b - *“looking for the mercy of our Lord Jesus Christ unto eternal life”* - The sure and certain **hope** of our future glorification.
 - a. In the final words of verse 21, Jude tells us that we should be **“looking for”** something. This phrase means to look forward to something with anticipation and confident expectation.
 - b. What we should be looking for is the **coming** of our Lord and Savior Jesus Christ in the clouds and our gathering together unto Him (the rapture of the church).
 - c. The apostle Paul put it this way, when he said, “Looking for the blessed **hope** and the glorious appearing of the great God and our Savior, Jesus Christ.” Titus 2:13
 - d. Paul also tells us that at the moment of Christ’s appearing “we shall be changed in the twinkling of an **eye**” and the apostle John adds that “we

shall be like Him for we shall see Him as he is.” 1 Corinthians 15:51-52,
1 John 3:2

- e. At that moment we will experience our ultimate glorification, described by Jude as “the mercy of our Lord Jesus Christ unto eternal life.” It is then that His mercy will be displayed in all its fullness and we will be ushered into eternal bliss in His presence. 2 Corinthians 5:1-8, 1 Thessalonians 1:10, 1 Peter 1:3-5, 1 John 3:1-3, Psalm 16:11

IX. Jude 1:22-23 - Compassion, Distinctions & Interventions

A. Jude 1:22a - Having Compassion

1. Jude 1:22a - *“And on some have compassion”* - Having compassion for the victims of false teachers.
 - a. To “have compassion” means to show mercy or to extend help and assistance. At any given time, there are people in the local church that need our compassion. By God’s grace and through the power of the Holy Spirit we may be enabled to help them get through an immediate crisis or a long term trial or illness. 2 Corinthians 1:3-5
 - b. Without exception, God has given each of us unique spiritual gifts. These gifts are for the nurturing and building up of the church and for the glory of God. But we must walk moment by moment in close fellowship with the Lord, so that we will know when, where and how we can help our brothers and sisters in Christ. Romans 12:6-8

B. Jude 1:22b - Making Distinctions

1. Jude 1:22b - *“making a distinction”* - Exercising discernment when helping the weak.
 - a. Jude likely has in mind weak believers who have fallen under the influence and sway of false teachers and are in danger of being drawn into compromising situations, both spiritually and morally.
 - b. The phrase “making a distinction” means to use discernment. In this context, it likely refers to using wisdom and discretion in determining what needs we can meet and how the Lord would have us meet them. 1 Corinthians 2:15
 - c. This phrase may also refer to using wisdom and discretion in distinguishing between people with genuine needs and those who are actually in need of correction or who may be unwilling to work.

C. Jude 1:23b - Intervention & Rescue Operations

1. Jude 1:23a - *“but others save with fear, pulling them out of the fire”* - Urgent action needed.
 - a. The phrase “but others save with fear” could be translated “but others rescue with caution.” As believers, we may be called on at times to do spiritual ‘rescue operations’ by coming to the aid of weak or naive believers who are being deceived by false teachers.
 - b. By using the vivid analogy of pulling someone “out of the fire”, Jude is making it clear that there are some believers who are in extreme danger and who require immediate and direct intervention if they are to be rescued from false teachers and the defilement of the flesh.

D. Jude 1:23b - Hating the Defiled Garment

1. Jude 1:23b - *“hating even the garment defiled by the flesh”* - Hating the vile influence of false teachers.
 - a. Using the example of a filthy garment or dirty clothing, Jude is emphasizing the utter disdain we should have regarding the impact of false teachers and their immoral actions.
 - b. On a practical level, the garment defiled by the flesh may represent a person (and their behaviors) who has become infatuated with a false teacher and has fully embraced their teaching. This could very well mean that they are also engaged in a covetous, sensual and lust-filled lifestyle (maybe even believing that this is somehow God’s plan for them, due to the deceptive and diabolical influence of the false teacher).

X. Jude 1:24-25 - Kept by His Power, Filled With His Praise

A. Jude 1:24 - Kept by His Power Alone

1. Jude 1:24 - *“Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy”* - The keeping power of God.
 - a) Following his exhortation to do battle against the false teachers and following his description of their devious and dangerous character, Jude once again reminds his readers of their divine resources.
 - b) Referring specifically to “God our Savior”, he says that He is able to prevent you from stumbling and to present you before His glorious presence faultless, without defect, and with great joy.

- c) You will recall that Jude started his **letter** by reminding his readers that they had been “called”, “sanctified” and “preserved” in Christ. Now, as we approach the end of the letter, he says that God the Father is able to present you “faultless” before His presence. Once again, Jude is referring to the subject of our ultimate and eternal glorification.
- d) We have been saved by God’s grace and we are preserved in **Christ** forever. Therefore, we can rejoice in the fact that we will be brought into God’s presence without the slightest defect or deficiency! Ephesians 5:25-27
- e) We have been cleansed by Christ’s blood once and for **all**, we have been robed in His perfect righteousness forever, and we have been identified and united with Him in His death, resurrection and ascension. As a result, we will stand in His presence, not only without fear, but with “exceeding joy!”
- f) Our **sins** are no longer a factor. They have been removed forever by the death of Christ. As far as our own righteousness is concerned, we have none. However, God has declared that we are perfectly righteous in His sight (justified), because through faith in Jesus Christ alone, He Himself has become our righteousness. Romans 3:10-12, 1 Corinthians 1:30
- g) May we “grow in **grace** and in the knowledge of our Lord and Savior Jesus Christ.” May we grow in our understanding of our perfect, permanent and unchanging position of acceptance in Him. This is the cause for our “exceeding great joy.” 2 Peter 3:18

B. Jude 1:25 - Praise for God Our Savior

1. Jude 1:25 - *“to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time and now and forever. Amen.”* - A fitting way to **close** this magnificent letter.
 - a) Jude concludes his letter with a beautiful and wonderful expression of **praise**. As we finish up our study, let’s briefly consider the meaning and significance of each of these final words from Jude.
 - 1) The words “Our **Savior**” have great meaning and significance in light of many of the things we have been learning from this letter.
 - a. Only God can **save** us. We can never save ourselves. “Salvation is of the Lord.” Isaiah 12:2, Jonah 2:9, Titus 3:4-7
 - b. Only God can **keep** us saved. We can never be faithful enough or obedient enough to contribute to our eternal security in any way.

If we were required to keep ourselves saved, each one of us would lose our salvation shortly after we first believed. This is true because even the ‘slightest’ sins that we consider inconsequential would immediately separate us from God forever. 2 Corinthians 1:21; Ephesians 1:13-14

- c. Only God can bring us to our **ultimate** salvation (our future glorification with Christ). We have nothing in ourselves to warrant such a transformation. 1 Corinthians 1:8-9; 1John 3:1-3
 - d. Our salvation comes **only** “through Jesus Christ our Lord.” John 14:6; Acts 4:12, 16:31
- 2) Some translations include the phrase “who alone is **wise**” at this point.
- a. God possesses all **wisdom** and He is the source of all wisdom. Proverbs 2:6; 1 Corinthians 1:25, 1:30; James 1:5
 - b. In contrast, the highest form of **man’s** wisdom is nothing more than foolishness to God. 1 Corinthians 1:18-25
 - c. In His great and infinite wisdom, God devised a perfect **plan** by which He could reconcile the worst of sinners (like us) to Himself. 2 Corinthians 5:18-21
- 3) To the only God our Savior “be **glory**”.
- a. The word “glory” here means to **praise**, honor, exalt, boast about or give credit to.
 - b. God has said, “My glory will I not give to another.” Because our salvation is by grace and through faith in Jesus Christ alone, no one can **boast** and God alone gets the credit and the glory. Romans 3:???, Romans 4:1-5; Ephesians 2:8-9
 - c. The apostle Paul said, “May I never glory [or boast] except in the cross of our Lord Jesus Christ through whom the world is crucified to me and I unto the world.” Galatians 6:14
- 4) To the only God our Savior “be **majesty**”.
- a. The word majesty refers to greatness, magnificence and **splendor** and was often used in reference to the majesty of kings. True majesty, however, belongs to God alone.
 - b. The Psalmist says, “Oh Lord, our Lord, how **majestic** is your name in all the earth.” Psalm 8:9

- 5) To the only God our Savior “be dominion.”
- a. The word “dominion” means to rule with sovereignty and power.
 - b. The prophet Daniel tells us that “His dominion is an everlasting dominion which shall not pass away.” Daniel 7:14
 - c. In speaking of Christ’s future kingdom, the prophet Isaiah said, “Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever.” Isaiah 9:6-7,
- 6) To the only God our Savior “be authority.”
- a. The word “authority” means to have the right to rule, command or enforce. Revelation 4:11
 - b. Jesus said “All authority is given unto me in heaven and in earth. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” Matthew 28:18
 - c. Jesus has given us the authority to go and make disciples. When we engage in disciple-making we are doing so with His specific authorization and blessing.
- 5) Let’s end our study of this great letter by joining with Jude in saying, “To God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.”

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