

The Epistle of Jude

Notes & Commentary from Classes Conducted at
West Side Church of God in Christ
Rockford, Illinois

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May 2003



PREFACE

Blessings upon you, people of the most high God! As you prepare to read this study in the Epistle of Jude, it is my prayer that it will be a blessing to you. This study was conducted at West Side Church of God in Christ in Rockford, Illinois, in a single class on May 2nd, 2003. In the text, I have added what I call "Saints' Principles." The intention of these principles is to point out truths, strictly as I see them, based on something that has occurred in the Scriptures. The Saints' Principles are for EVERYONE that names the name of Christ as their Savior. I hope this study is a blessing to you and gives you the encouragement you need to dig deeper into the Word of God.

Pastor Maurice A. West – May 2, 2003

THE LEGAL DISCLAIMERS

There will be various translations of the Scriptures used in our study. If we depart from the King James Version, which will be our standard, what follows are the typical translations used:

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At various times in this study, you may also find the following designations referring to reference material used to assist in putting together this study. Direct quotations will be shown in italicized text.

- {AC} Adam Clarke's Commentary on the Whole Bible
- {JF&B} the Jamieson, Fausset, and Brown Commentary
- {MH} Matthew Henry's Commentary on the Whole Bible in One Volume
- {Dake} Dake's Annotated Reference Bible by Finis Dake
- {MacArthur} the MacArthur Study Bible by Dr. John MacArthur
- {McGee} Thru the Bible Commentary Series by Dr. J. Vernon McGee.

If other references, commentators, or Bible translations are used they will be identified in the text.

INTRODUCTION

WRITER: The writer of the book is important because it gives us a sense of his authority to tell us these things. Also, when we run into areas of controversy, his heritage will allow us to accept his point of view more readily. (The fact that it's in the canon of the Holy Bible should be sufficient but often it is not.) With this book, as is the case of so many others, this is also an area of controversy and differing opinions primarily because of how he starts this letter, "Jude, the brother of James". The same controversy that existed with the authorship of the Epistle of James came over to this book because of that first verse. Let's look at what the commentators have to say about the writer of this book.

- {MacArthur} "*Although Jude (Judas) was a common name in Palestine (at least 8 are named in the NT), the author Jude generally has been accepted as Jude, Christ's half-brother. He is to be differentiated from the Apostle Judas, the son of James (Luke 6:16; Acts 1:13). Several lines of thought lead to this conclusion: 1) Jude's appeal to being the "brother of James," the leader of the Jerusalem Council (Acts 15) and an- her half-brother of Jesus (v. 1; cf. Gal. 1:19); 2) Jude's salutation being similar to James (cf.*

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James 1:1); and 3) Jude's not identifying himself as an apostle (v. 1), but rather distinguishing between himself and the apostles (v. 17)."

Although Jude had earlier rejected Jesus as Messiah (John 7:1-9), he, along with other half-brothers of our Lord, was converted after Christ's resurrection (Acts 1:14). Because of his relation to Jesus, his eyewitness knowledge of the resurrected Christ, and the content of this epistle, it was acknowledged as inspired and was included in the Muratorian Canon (AD. 170). The early questions about its canonicity also tend to support that it was written after 2 Peter. If Peter had quoted Jude, there would have been no question about canonicity, since Peter would thereby have given Jude apostolic affirmation. Clement of Rome (ca. AD. 96) plus Clement of Alexandria (ca. A.D. 200) also alluded to the authenticity of Jude. Its motive size and Jude's quotations from uninspired writings, account for any misplaced questions about its canonicity.

- {McGee} *"The writer is Jude, which is the English form of the name Judas. Jude, he tells us here, is the brother of James. Now, in the gospel records there are three or four men by the name of James, and there are three men by the name of Judas. We are helped in our identification of the writer of this epistle by the record in Matthew: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?" (Matt. 13:55). So two of these brothers, James, the writer of the Epistle of James, and Judas, the writer of the Epistle of Jude, are half brothers of the Lord Jesus Christ. There are two other men by the name of Judas, and they both were among the twelve apostles of our Lord. The best known, of course, is Judas Iscariot, the apostle who betrayed the Lord. The other apostle by the name of Judas is distinguished in this way: "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (John 14:22). The way he is identified is just that he is not Judas Iscariot. Therefore we believe that the writer of this epistle is the third Judas which Scripture mentions, Judas, the half brother of the Lord Jesus Christ."*
- Ray Stedman, October 1966, Discovery Publishing, a Ministry of Peninsula Bible Church – *"The letter of Jude is a thunderous word from a man who refers to himself in the first verse simply as, Jude, a servant of Jesus Christ and brother of James...That identifies him, for James was very well known as a leader in the early church in Jerusalem, and he was also the author of the Epistle of James which we have in our New Testament. But he was famous not only because he was in himself an outstanding man, but also because he was the brother of the Lord Jesus Christ---the physical half-brother of Jesus. He had grown up in the little town in Nazareth with Jesus himself. But notice that he says nothing about this relationship in the opening of his letter, instead refers to himself as "a servant of the Lord Jesus Christ." In that we can see that this man who grew up with the Lord Jesus and his brother James has now learned to see Jesus, no longer after the flesh, but as he truly was---God become man. He now worships him. Jude and James had a unique experience in the Christian church, in becoming the disciples of the One with whom they grew up. What clear testimony this gives of the deity of the Lord Jesus. If anyone would be in a position to refute the claim of Jesus of being God, it would be the brothers of Jesus. Although they did not come to believe in him until after his resurrection from the dead, nevertheless these letters constitute a seal of confirmation that the claims of the New Testament concerning Jesus Christ are valid, in that they are supported even by those who would have every reason to deny them. I am struck, too, by the fact that Jude takes the place of second fiddle to his brother James. Often, brothers and sisters of famous personalities are disturbed by being introduced as the brother or sister of so-and-so. But Jude is quite*

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content to say he is the brother of James. He has learned the spiritual secret that God always has a place for every one. If it helps to identify him that way, he is perfectly willing to take that place.”

When you listen to all these learned scholars go in a certain direction toward the authorship of this epistle, one could ask, “Where is the controversy?” So that you have the opportunity to come to your own conclusion (even though I agree with those above) let us look at a differing opinion. Unfortunately, this different opinion brings up other controversies with it:

- {JF&B} “[Jude calls himself the brother of James] who was more widely known as bishop of Jerusalem and ‘brother of the Lord’ (that is, either cousin, or stepbrother, being son of Joseph by a former marriage; for ancient traditions universally agree that Mary, Jesus’ mother, continued perpetually a virgin). Jude therefore calls himself modestly ‘brother of James.’”

With all of this though, I agree with the opinions of MacArthur, McGee, and Stedman. Because these men are much more contemporary than Jamieson, Fausset, and Brown, and because of JF&B’s reference to the heresy of the perpetual virginity of Mary, I believe that there is sufficient evidence now to put the authorship of this book in the hands of Jude, the half-brother of the Lord Jesus.

DATE: {JF&B} “I incline to think from Jude 17, 18 that some time had elapsed since the Second Epistle of Peter (written probably about A.D. 68 or 69) when Jude wrote, and, therefore, that the Epistle of Jude was written after the destruction of Jerusalem [which took place in 70 A.D.]” {Dake} “Probably written 66 A.D.” {McGee} “This book was written around 66 – 69 A.D.” With these various opinions, I would put the writing of this book late in the church age, around 68 – 72 A.D. Because Jude repeats some things written by Peter in Second Peter, he may have used the destruction of Jerusalem as a point of history to recall these things.

STATISTICS: {Dake} *The Epistle of Jude is the 65th book of the Bible. It contains 1 chapter and 25 verses. There are 22 verses of history and 3 verses of prophecy.*

WHY THIS BOOK WAS WRITTEN: What is the key theme of the book? {McGee} “*The theme of the book is assurance in days of apostasy. Jude picked up the pen of inspiration to write on some theme or truth concerning the gospel and our salvation.*” Jude writes as his brother, James. He writes as one with a passion for the purity of the church and he writes as if he were trying to make up for lost time. (By the way, while we’re studying this book, we’ll spend some time defining the term, “apostasy”.)

FINAL WORDS: This is a fascinating and powerful little letter that the brother of the Lord Jesus has sent to the church. Though it was written in the second half of the first century, it is very important to the time we live in today. As we go through this brief book, a fitting introduction to the Book of the Revelation, we’ll see more and more the importance of this epistle for all times. Jude writes with the same urgency and passion for the purity of the Christian walk as his brother, James. There are things mentioned in this 25 verse book that are not mentioned anywhere else in the Bible. The book hardly qualifies for book status as it is smaller than many of the Psalms. However, the things that are said here are so important they must stand out so that they can be seen.

The General Epistle of Jude

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: 2 Mercy unto you, and peace, and love, be multiplied. The writer makes it clear who he is. He gives his name and his pedigree, because James was more well known, as the bishop of Jerusalem, than he (Jude) was. Because of the time when this epistle was written, it was important to have the saints know that this was not a counterfeit document but was written by a fellow saint. Notice the humility of the Lord's brother, as was displayed with James in his epistle. He makes no claims because of family but calls himself simply the servant of Jesus Christ and the brother of James.

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. NLT Dearly loved friends, I had been eagerly planning to write to you about the salvation we all share. But now I find that I must write about something else, urging you to defend the truth of the Good News. God gave this unchanging truth once for all time to his holy people. It was always Jude's intention to send a letter to the saints everywhere. However, he intended to write a letter about salvation in general. Perhaps it would have been more of a testimonial letter but, while he thought on that, things happened around him and news arrived to his ears that changed the direction of his letter. Now he must focus on the purity of the Gospel which was delivered to the church by the Lord Jesus Christ. This Gospel must be defended and with it, the requirements of accepting the Gospel. We find this epistle to be a book for all times.

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.

NLT *I say this because some godless people have wormed their way in among you, saying that God's forgiveness allows us to live immoral lives. The fate of such people was determined long ago, for they have turned against our only Master and Lord, Jesus Christ.*

NIV *For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.* I put three different translations here because this verse points to why Jude changed from his original purpose to write this warning epistle. I believe that when he says "certain men" he knows *exactly* who he's speaking about. He's knows their names and the churches they are impacting. This whole book is about these "certain men". However, if he attacks them by name, this book becomes a gossip manual and not the Word of God. In addition, unless he attacks the spirit behind these men, the saints will not learn to recognize this spirit when it shows itself in other men.

But who are these men? MacArthur gives a vivid definition of them:

Certain men crept in unawares - These were infiltrating, false teachers pretending to be true, who on the surface looked like the real thing, but whose intentions were to lead God's people astray. These apostates were Satan's counterfeits, most likely posing as [traveling] teachers. Their stealth made them dangerous. They were characterized by 3 features: 1) they were ungodly; 2) they perverted grace; and 3) they denied Christ.

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Before of old ordained - *Apostasy and apostates in general were written about and condemned many centuries before, such as illustrated in vv. 5-7 and spoken of as Enoch did in vv. 14-16. Their doom was 'pre-written' in Scripture as a warning to all who would come later. Jesus had warned about them in Matt. 7:15-20. The most recent warning had been 2 Pet. 2:3,17; 3:7.*

This condemnation. *This refers to the judgment spoken of by others "long ago." Jude's present exposé of apostates placed them in the path of the very judgment of God, written of previously.*

Ungodly men. *Literally, 'impious' or 'without worship'. Their lack of reverence for God was demonstrated by the fact that they infiltrated the church of God to corrupt it and gain riches from its people.*

Lasciviousness. *Literally 'unrestrained vice' or 'gross immorality,' which describes the shameless lifestyle of one who irreverently flaunts God's grace by indulging in unchecked and open immorality.*

Deny... Lord.. .Lord Jesus Christ. *Two Greek words for 'Lord' are used here. The apostates disowned Christ as sovereign Lord (**despotes**) and disdained any recognition of Christ as honorable Lord (**kurios**) by their wicked behavior. The better New Testament manuscripts omit 'God' in the text, placing the emphasis clearly on one person, the Lord Jesus Christ, and emphasizing that apostates deny Him. It is always true of apostates, false teachers, and false religions that they pervert what Scripture declares is true about the Lord Jesus Christ.*

This verse points to the purpose of his letter, which is to attack "apostasy" in the church. "Apostasy" is not a Bible term but more of a theological term. The American Heritage® Dictionary of the English Language, Fourth Edition, says that it is "abandonment of one's religious faith, a political party, one's principles, or a cause". It goes on to say that the word has its roots from the Latin word "*apostasia*", which means *defection*, and from the Greek work "*apostasies*", which means *revolt*. Webster's Revised Unabridged Dictionary goes on to say that it means, "an abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party." The key to all of these definitions is that someone who has "once tasted of the heavenly gift" has made a conscious decision to move away from it. That person then is referred to as an apostate. They are more dangerous than backsliders because they have made the decision to revolt against God and have snuck in ("crept in unawares") among the saints, as Jude points out in this book. (Notice that the language that Jude uses puts you in mind of the actions of insects or snakes.)

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. Jude reminds them of what has already been written in Second Peter, especially the 2nd chapter. Much of what he says in this book, he lifts right from that chapter.

In these next three verses, Jude brings out three examples of apostates (rebels against God) from the Scriptures. The first example was the children of Israel when they departed from Egypt. The people of God came out of Egypt with a "mixed multitude" to their detriment. They were part of the cause that the people of God rebelled. The other reason was that these people just didn't have any faith in God and, in fact, accused

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God of having sinister motives when He brought them out of Egypt. **Numbers 14:3** *And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?* Though they were *physically* saved out of Egypt, they did not receive the promise and were *physically* destroyed. Jude puts in remembrance that if this can happen in the physical, why not the spiritual?

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 second example of apostates has to do with angels. What angels is he talking about? There's some controversy surrounding this verse when mixed with Genesis 6. In my studies, though, I have changed my position (the former position is unimportant) and agree with the words of Dr. McGee. *"This opens up to us a truth that we don't get with such clarity in any other section of the Word of God, although we are told that there will be a judgment of angels. Sometime in the past they didn't keep "their first estate." God created angels with a free will. Angels do not reproduce as human beings do; therefore, they do not inherit a sinful nature as humans do. Each angel is created by God with a free will. Now, some of these spiritual creatures were caught up in a rebellion, and now they are reserved in chains. Apparently, the fallen angels are divided into two groups. The group whose rebellion was so great is evidently locked up, incarcerated, and has no freedom of movement any longer. The other group of fallen angels apparently has freedom of movement and is under the leadership of Satan. It seems evident that these are the demons mentioned in Scripture and that are coming into prominence in our day."* The "first estate" they left was their position with the angelic hosts of God. They rebelled (became apostates) against God and for this reason they are condemned to hell even before they get there.

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.* The third example of apostates has to do with these wicked cities. They became apostates against God's natural order. {JF&B} *"Giving themselves over to fornication -- following fornication extraordinarily, that is, out of the order of nature. Going after strange flesh--departing from the course of nature, and going after that which is unnatural."* Just as the angels left what was part of their nature, to worship, reverence, and obey God, Sodom and Gomorrah left what was natural to man. Now the exposition of this verse is easy to see but what amazes me is that Jude is using these examples to speak of people, and people with authority, in the church!

8 *Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.* What are the characteristics of these "certain men"?

(1) **They are "filthy" dreamers.** Why does Jude call them "dreamers"? Because, as sinners, they are walking as those asleep. {MH} *"He calls them filthy dreamers, forasmuch as delusion is a dream, and the beginning of, and inlet to, all manner of filthiness. Note, Sin is filthiness; it renders men odious and vile in the sight of the most holy God, and makes them (sooner or later, as penitent or as punished to extremity and without resource) vile in their own eyes, and in a while they become vile in the eyes of all about them. These filthy dreamers dream themselves into a fool's paradise on earth, and into a real hell at last: let their character, course, and end, be our seasonable and sufficient warning; like sins will produce like punishments and miseries."* The text in Jude shows the word "filthy" as italicized in the KJV, which means that it was not part of what are called the "better" original manuscripts. But the key is that they are dreamers, not visionaries. These don't have much to do with reality. They bring a deceptive

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message that sounds good but is not based in the reality of the Scripture. We have many that preach “dreamy” things today but this is not the only characteristic of these apostates.

- (2) **They defile the flesh.** {McGee} “*The thought that Jude has in mind here is that they engage in base and abnormal immorality.*” When the Lord first saved me, in 1972, I could not fathom a preacher or leader in the church being engaged in “base and abnormal immorality”. Then I came to the great scandals of the 1980’s. I saw PREACHERS I had great respect openly confess filthy activities. In like manner, these apostates exercise no control over their flesh and indulge themselves in sensual appetites.
- (3) **They despise dominion.** {McGee} “*These apostate teachers ‘despise dominion,’ which means they reject authority. They are the crowd that wants to turn everybody loose to do his thing in his own way. And it is because of this matter of despising dominion, of rejecting authority.*” In looking at the NIV, the Amplified Bible, and the NLT, they all speak of the same thing in this verse. These people have no use for, reject, defy, and scoff at authority. They blatantly violate and scoff at the Scripture which says, **Hebrews 13:17** *Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
- (4) **They speak evil of dignities.** Who are dignities? They are heroes of the faith who have passed on, heroes of the faith that are still here, people in the church with key positions. They are any number of people that these should not be talking about including those in authority that they hate so much. The Scripture warns everyone, **Ps. 105:15** *Touch not mine anointed, and do my prophets no harm.* They’re problem is in what they do (defile the flesh), how they think (despise dominion), and how they talk (speak evil of dignities). However, this is not new, which is why Jude says he’s putting us in remembrance of things that we already once knew (verse 5). **2 Peter 2:10b** *they are not afraid to speak evil of dignities.*

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.* {Dake} “*No other angel bears the title of archangel, as recorded, but there are others who are also chief angels, for Michael, is only one of them.*” Before going into this verse, let us get some thoughts about Michael the Archangel starting with the Scriptures and deal with a myth. There are 15 references in the KJV Bible to a man or angel named Michael. However, we are concerned with the 4 other verses that refer to Michael, called the Archangel in this verse.

- Michael first appears in the KJV Bible in the book of the Prophet Daniel. Daniel has been seeking the Lord for an answer and the Lord sends the answer through another key angel, Gabriel. In the 10th chapter of Daniel, Michael appears twice and both times in the mode of a warrior angel. (See Daniel 10:13 and Daniel 10:21.)
- He next appears later in the same book where the Lord gives a revelation of the role of the angel, Michael. **Daniel 12:1** *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.* His role is to stand up for Israel and be the angel of protection over that country.
- We finally see him, in jumping past the verse that we’re in, in the Book of Revelation. There he is also in the mode of a warrior angel. **Revelation 12:7-8** *And there was war in heaven: Michael and his*

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angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven.

- Now as to the myth, the Roman Catholic Church has “canonized” him calling him **Saint** Michael the Archangel. I personally (*remember, this is MY feeling*) feel that this is erroneous since the term “saint” is used to specify sanctified ones, those that have washed their robes in the blood of Jesus. Angels don’t have that privilege. In fact, Peter said that the life we have is so fascinating that angels want to look into it. **1 Peter 1:10-12** *Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.* Hebrews also lets us know that angels have a different nature than us and Jesus was not made after their nature but after ours. Therefore He is our savior and I must conclude through the Holy Ghost that our Catholic brethren have been moved with presumption and excitement in naming an angel as a saint.

{MacArthur} “Nowhere else in Scripture is this struggle over the body of Moses mentioned. Michael had to fight with Satan to do God’s bidding as he did on another occasion in Daniel 10:13. Moses died in Mount Nebo in Moab without having entered the Promised Land and was secretly buried in a place not known to man. It would likely be that this confrontation took place as Michael buried Moses to prevent Satan from using Moses’ body for some diabolical purpose not stated. Rather than personally cursing such a powerful angel as Satan, Michael deferred to the ultimate, sovereign power of God following the example of the Angel of the Lord in Zechariah 3:2.” In this verse, Jude continues his breakdown of his third point from verse 8 – the conversation (the speech) of these “certain men” gives them away.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 2 Peter 2:12 *But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;* According to MacArthur, the term “speak evil” literally means to blaspheme. {MacArthur} “Apostate teachers, in their brash, bold, egotistical infatuation with imagined power and authority rail on that which they don’t even understand. Apostates are intellectually arrogant and spiritually ignorant in that they don’t know because they are blinded by Satan.” Using MacArthur’s guideline, it seems that apostates are widespread in the church today since so many have so much to say about what they know so little about. **SAINTS’ PRINCIPLE:** When you have much to say about what you know little or nothing about, you’re aligning yourself with the losing team – the enemies of God.

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.* We saw three groups earlier in understanding these evil men that had come into the church. Now we look at three men of failure from the Old Testament.

CAIN would not come to God in the way the Lord demanded. He wanted his own way, not God’s. He rejected the counsel of God. McGee said he believed in God but he believed in Him after his own will. How many people today claim to be right before God but have not submitted themselves to the requirements of God. They hold the requirements of a church or family above the requirements of God. This is the way of Cain.

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BALAAM was a hireling prophet. He was gifted with the gift of prophecy but was more interested in money than the gift of God. How often we see gifted preachers fall from prominence because they have put their personal interests (money, women/men, or fame) above the work of God. Balaam was NEVER to have gone out to curse Israel. The perfect will of God was for him to STAY HOME. However, God, because the prophet disobeyed, allowed him to go. Ultimately, his disobedience caused his death. **Numbers 31:8** *And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.* The apostate runs greedily after the error of Balaam. They LOVE money and they pursue it as a ravenous beast!

KORAH would not submit to the leadership of Moses. His sin was “gainsaying.” To gainsay is to argue against and to gossip. {AC} *“It appears that these persons opposed the authority of the apostles of our Lord, as Korah and his associates did that of Moses and Aaron; and Jude predicts for them a similar punishment.”*

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. 2 Peter 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. What’s being said here is that these have nothing to offer – no substance. All they are is an embarrassment to the church. They are not to be looked upon as role models no matter what their position in the church. They are spots, fruitless trees, and not just dead but “twice dead”. Notice what JF&B says about the term, “twice dead” – *“First when they cast their leaves in autumn, and seem during winter dead, but revive again in spring; secondly, when they are ‘plucked up by the roots.’ So these apostates, once dead in unbelief, and then by profession and baptism raised from the death of sin to the life of righteousness, but now having become dead again by apostasy, and so hopelessly dead. There is a climax. Not only without leaves, like trees in late autumn, but without fruit: not only so, but dead twice; and to crown all, ‘plucked up by the roots.’”* Twice dead – dead in sin once and now dead again.

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. The *Book of Enoch* is an apocryphal (of doubtful authenticity, fraudulent, unauthenticated) book which means that it has no authority as the true Word of God. However, Jude got something out of that book which he shares here. Enoch walked with God, and the seventh ancestor of Adam saw through the telescope of time, something that has YET to take place but then that’s a whole different teaching session by itself.

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. Amplified These are inveterate murmurers (grumblers) who complain [of their lot in life], going after their own desires [controlled by their passions]; their talk is boastful and arrogant, [and they claim to] admire men’s persons and pay people flattering compliments to gain advantage. This verse is so powerful and frightening, I almost fear to tackle it because it speaks to so much of what is seen in the church today. Jude brings more characteristics of these “certain men”:

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- **Murmurers** – To murmur is to complain in low, mumbling tones. It is to grumble. These are the actions of cowards who don't have the courage to say anything openly but they speak behind the back to cause rebellion and sedition.
- **Complainers** – Not only do they complain behind your back, they complain to your face. They never have anything good to say. They fall into the category of whiners.
- **Walking after their own lusts** – They do “their own thing.” They subscribe to the philosophy, “If it feels good, DO IT.”
- **Their mouth speaks great swelling words** – We have too many people in the church that want to sound so intellectual and speak with such a pompous air. However, when you talk with them further or press them, you find out that they're just putting on airs. Pride swells them and makes them talk like this.
- **Having men's persons in admiration because of advantage** – They admire people and flatter them to see what they can get out of them. I call these types of people “users.” They stick around just to use you and when they get what they want, they cast you aside.

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. This Scripture was in existence in the day that Jude wrote this because he quoted it from the writings of the Apostle Peter – **2 Peter 3:3** *Knowing this first, that there shall come in the last days scoffers, walking after their own lusts.* This was not spoken too long before this book was written but Jude wants the people of God to keep it in focus.

19 These be they who separate themselves, sensual, having not the Spirit. Apostate (false) teachers show themselves to be the most spiritual and holy around. They separate themselves from even other saints to show

Profile of an Apostate	
1.	Ungodly (v. 4)
2.	Morally perverted (v. 4)
3.	Deny Christ (v. 4)
4.	Defile the flesh (v. 8)
5.	Rebellious (v. 8)
6.	Reville holy angels (v. 8)
7.	Dreamers (v. 10)
8.	Ignorant (v. 10)
9.	Corrupted (v. 10)
10.	Grumblers (v. 16)
11.	Fault finders (v. 16)
12.	Self seeking (v. 16)
13.	Arrogant speakers (v. 16)
14.	Flatterers (v. 16)
15.	Mockers v. 18)
16.	Cause division (v. 19)
17.	Worldly minded (v. 19)
18.	Without the Spirit (v. 19)

how holy they are. However, Jude calls them “sensual” or ones that actually love the filthy things of the flesh and they do not have the Holy Ghost in their lives. **Romans 8:9** *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* We too often focus this verse on genuine saints who are seeking the Baptism of the Holy Ghost. That is NOT the intent of this verse nor does this verse have anything to do with that. When one gives his life to Jesus Christ, he becomes His. The Baptism of the Holy Ghost is now needed to fulfill the work that Christ has for them in this earth. However, when you compare this passage to the warning of Jude, however, it begins to come into focus. This verse refers to those who have never been “sealed” or marked as Christians by the Holy Spirit of God which is a different work that the Holy Ghost does. **Ephesians 4:30** *And grieve not the Holy Spirit of God, whereby ye*

are sealed unto the day of redemption. These false teachers have not gone through that process – they have never given their life to Jesus Christ. Notice from this chart what Dr. MacArthur concludes about apostates just from this small epistle.

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20 *But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,* Jude has spent the entire book uncovering the spirit of the apostate. Now he gives us our answer as to what we should do to combat this spirit, around us and potentially in us, if we're not careful:

- (1) **Build up yourselves on your most holy faith** – Build or edify or improve my foundation in Christ. I can only do this by continually building up my faith in Him. To do this, I must go back to the Scripture that says in **Romans 10:17** *So then faith cometh by hearing, and hearing by the word of God.* **SAINTS' PRINCIPLE:** **Do you need more faith? Get in the Word and stay in the Word!**
- (2) **Pray in the Holy Ghost** – Don't pray in yourself but pray in the Spirit. {JF&B} *“The Holy Spirit teaches what we are to pray for, and how. None can pray aright save by being in the Spirit, that is, in the element of His influence.”* The Epistle of Paul to the Romans also has a Word for us on this verse. **Romans 8:26** *Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.* **SAINTS' PRINCIPLE:** **Since we don't know how to pray correctly, we MUST rely upon the Spirit of God to intercede for us.**

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

- (3) **Keep yourself in the love of God** – Don't let the enemy push you out of this and stop sitting around whining about what others won't do for you. You're called to be a soldier of Jesus Christ, so keep yourself! **2 Timothy 2:3** *Thou therefore endure hardness, as a good soldier of Jesus Christ.* **SAINTS' PRINCIPLE:** **There's no place for losers in this army so make up your mind to fight unto the end grabbing hold of every promise that God has for you.**
- (4) **Expect the mercy of the Lord Jesus Christ to bring you into His eternal life** – Don't let the devil or apostates deceive you into throwing in the towel. Expect eternal life. If you fail at a task, don't worry, God will give you a chance to do it again. If you fall, get up. But live with expectation that God will do as He said He would do.

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.*

- (5) **Do the work of a soul winner** – Be compassionate in winning some but be rough in winning others. Realize that what you're dealing with is SIN and not life's issues. Hate the sin but retrieve the sinner.

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 Savior, be glory and majesty, dominion and power, both now and ever. Amen.* Thank God for Jesus and the Holy Ghost. He is able to keep us from becoming twice dead and, not only that, to allow us to come before the presence of God FAULTLESS. No wonder He deserves glory and majesty and dominion and power both now and forever! AMEN!