

Exposition of Jude

1A Translation: “1 Jude, a slave of Jesus Christ, and brother of James, to the called, who have been loved by Father- God and kept by Jesus Christ. 2 May mercy and peace and love be multiplied to you. 3 Beloved, while making every effort to write to you concerning our common salvation, I needed to write to you, exhorting [you] to strive for the faith given once to the saints. 4 For some men infiltrated, those having been written about a long time ago resulting in this verdict: [they are] disrespectful men, altering the grace of our God into licentiousness and denying our only Master and Lord Jesus Christ. 5 But I want to remind you, having known all things, that the Lord, after first of all saving the people from the land of Egypt, second destroyed those who did not believe, 6 and angels after not keeping to their own authority but leaving their own habitation, He has kept in hadean chains under hellish darkness unto a judgment of a terrible day, 7 like Sodom and Gomorrah and the cities around them, after indulging in immorality in a way similar to them and going out after different flesh, they are publicized as an example of undergoing the justice of eternal fire. 8 Likewise in reality also, while dreaming, these men stain the flesh, and at the same time reject authority, and slander angelic glories. 9 But Michael the archangel, while disputing with the devil concerning the body of Moses, did not dare to bring a blasphemous judgment but said, “the Lord rebuke you.” 10 Now these men slander such things they do not understand, and instinctively like unreasoning beasts such things as they comprehend, by these things are destroyed. 11Woe to them, because they travel the road of Cain and in the deceit of Balaam’s wage they are poured out, and in the dispute of Korah they are destroyed. 12 These are the hidden reefs in your love feasts, feasting together [with you] shamefully, shepherding themselves, clouds without rain borne by the wind, trees of late autumn without fruit, after having died twice, uprooted, 13 wild waves of the sea breaking on their own shame, wandering stars for whom the hellish gloom of the dark has been kept forever. 14 And it was also toward these that Enoch, the seventh generation from Adam prophesied, saying, “Behold, the Lord comes with His holy myriads 15 to make judgment appropriate to every one, and to convict every soul concerning all their ungodly works which they perpetrate, and concerning all the hardness which disrespectful sinners speak against Him. 16 These are fault-finding grumblers, moving according to their own lusts, and their mouths speak pomposities publically marveling at grace for the selfish advantage. 17 But you, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ, 18 because they were saying to you “At the last time there will be mockers coming according to their own lusts of disrespectfulness.” 19 These are those who divide, soulish men, not having spirit. 20 But you, beloved, edify each other in your most holy faith, praying in the Holy Spirit, 21 keep yourselves in the love of God, waiting eagerly for the mercy of our Lord Jesus Christ unto eternal life. 22 And have mercy on those who doubt, 23 save others, snatching them from the fire, and have mercy on others in fear, hating even the garment being defiled from the flesh. 24 Now to the one able to guard you from stumbling and to stand you blameless in the presence of His glory with exultation, 25 to the only God, our savior through Jesus Christ our Lord, be glory, majesty, might and authority in

eternity past and now and forevermore, Amen.”

2A General Introduction:

- 1B Jude, the brother of Jesus wrote this epistle in 67 A.D.
- 2B It is last epistle before the long silence of New Testament writers, spanning until 80 A.D. and the first epistle of John.
- 3B It remained relatively unknown for about 150-200 years after its writing. It is likely that it characterizes the persecution and deception which was in between. The evidence remains that it was a difficult thirteen years for the early church.
- 4B In 70 A.D. Jerusalem fell, leaving Judea under Roman domination. Palestine could no longer be the center of the church. In the intervening years the church center came to the Roman province of Asia, and especially the city of Ephesus, which was John’s headquarters.
- 5B There is much repetition of theme and phrasing between this and 2 Peter, leading to the conclusion that the author knew that epistle very well. This is true. It is also likely that Peter and Jude were associated with each other, having known one another since of the days of the incarnation.
- 6B There are also stylistic similarities between Jude and James which bear mentioning. This may exist because of the family resemblance and learning under the same religious and educational tutor.
- 7B James and Jude are obviously younger than Christ; they may not have shared the same tutor as our Lord, but then again they may have.

3A Outline.

- 1B The Greeting, vv.1-2, “1 Jude, a slave of Jesus Christ, and brother of James, to the called, who have been loved by Father- God and kept by Jesus Christ. 2 May mercy and peace and love be multiplied to you.”
 - 1C Autobiographical information:
 - 1D Jude is a slave of Jesus Christ.
 - 2D He is the brother of James. There is much dispute over who James and Jude are. There is only one brotherly pair in Scripture, the brothers according to the flesh of Jesus Christ.
 - 2C The recipients:
 - 1D They are called by God.
 - 1E A call is information from God coupled with the conviction of the Holy Spirit.
 - 2E There is a salvation call, a maturity call, a call to ministry.
 - 2D They are loved by Father-God.
 - 1E John 3:16, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”
 - 2E Ephesians 2:4-7, “4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, 7 so that in the ages to come He might show the surpassing

riches of His grace in kindness toward us in Christ Jesus.”

3E 1 John 4:10-11, “10 In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another.”

3D They are kept by Jesus Christ.

1E This is a statement toward eternal security.

2E John 10:28, “I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”

3E Our Lord, by His death and by His present power, keeps us unto the day of resurrection.

3C The blessing.

1D There are three multiplications: mercy, peace, and love.

2D The multiplication indicates the potential for spiritual growth.

1E Mercy is an attitude of help for the helpless. Both motive and procedure matter. Titus 3:5-7, “5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs according to *the* hope of eternal life.”

2E Peace depicts an inward tranquility for any person, where they are not moved or troubled by anything.

1F Psalm 119:65, “Those who love Your law have great peace, And nothing causes them to stumble.”

2F Romans 8:6, “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace...”

3F Galatians 5:22, “But the fruit of the Spirit is... peace...”

4F Philippians 4:6-7, “ 6 Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.

5F 2 Thessalonians 3:16, “Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!”

3E Love focuses on the motive in mercy: Ephesians 2:4-7, “4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

3D These three are Christ-like character attributes, which come to the believer as a result of spiritual growth. The multiplication comes through the access of grace.

2B The Purpose for Writing, vv.3-4, “3 Virtue-loved ones, while making every effort to write to you concerning our common salvation, I needed to write to you, exhorting [you] to

strive for the faith given once to the saints. 4 For some men infiltrated, those written about a long time ago, resulting in this verdict: [they are] disrespectful men, altering the grace of our God into licentiousness and denying our only Master and Lord Jesus Christ.”

- 1C Jude calls his readers “beloved,” not necessarily affectionate, but likely to include some emotion. The true nature of the word is virtue love, which desires the very best for another from an abundance of your own love. It is perfect in its purity.
- 2C He was making every effort to write to them, but interrupted his more intense effort because he understood the need to get some essentials out to them immediately.
 - 1D The present tense participle POIOUMENOS indicates that this is a current process. He is doing his very best to bring forth this work. It takes effort to write doctrinal material.
 - 2D The pressing need is evident from the subject matter. The false teachers predicted by Peter have arrived with a vengeance.
- 3C The immediate subject matter, however, is the salvation which he shares in common with the readers, that which is brought only by our Lord and Savior Jesus Christ.
- 4C There was need to write to them in order to exhorting them to strive for the faith given once to the saints.
 - 1D The need to write preceded the effort to write. Jude is simply responding to the need.
 - 2D The faith is given once only. With HAPAX Jude refers to the unique person of the universe, Jesus Christ, and the place of His life in history. The life of Jesus Christ established our faith once and for all.
- 5C Jude calls upon his readers to fight for their faith, to strive for it and battle for it. EPAGONIZOMAI commonly refers to striving in an athletic contest. The EP prefix intensifies the verb.
 - 1D Striving for the faith may include the following:
 - 1E This goes to the outward defense of the faith, the biblical effort toward apologetics.
 - 2E It also goes to the efforts in the gospel and indoctrination.
 - 2D A description:
 - 1E There are two applied categories of apologetics:
 - 1F Application to unbelievers in bringing them to a knowledge of God, and so that they understand the issue of the gospel.
 - 2F Application to believers, so that they are encouraged to make leaps of faith while in the dark valleys of their Christian walk.
 - 2E Therefore, the purpose of apologetics fits nicely within the purpose of the church:
 - 1F To serve in some capacity in leading unbelievers to a saving knowledge of Christ.
 - 2F To serve in some capacity in encouraging believers toward the leaps of

faith required in the advance to maturity and the giving of the ultimate testimony in the angelic conflict.

3E A reminder: God the Holy Spirit is the one who convicts the unbeliever, and the believer who is out of fellowship. He is even the one who moves the believer who is in fellowship.

1F Biblical documentation of the principles.

1G John 16:8-11, “ 8 "And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged.””

2G Romans 8:26-27, “26 In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; 27 and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God.*”

3G Acts 16:14, “A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul.”

2F Even when the presentation is weak, God the Holy Spirit works to bring conviction.

1G Therefore, never use your weakness in knowledge or presentation as an excuse to refrain from giving the gospel.

2G God the Holy Spirit is going to use whatever you bring to the fray, and with His power anything is possible.

3F That being said, there is no excuse for a weak presentation of the gospel - nor for a lack of preparation to do so.

1G Paul makes it clear (see below) that it is our responsibility to defend the gospel.

2G Christ makes it clear that it is our responsibility to give the gospel.

3D Apologetics is a part of the Bible. The writers of the Bible submit many defenses of the gospel.

1E God appointed Paul to be a defender of the gospel: Philippians 1:15-16, “15 Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; 16 the latter *do it* out of love, knowing that I am appointed for the **defense** of the gospel.”

2E Paul even enlists the Philippians as fellow-partakers in his defense... Philippians 1:7, “For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me.”

- 3E God commands us to defend our faith, 1 Peter 3:14-16, “14 But even if you should suffer for the sake of righteousness, *you* are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, 15 but sanctify Christ as Lord in your hearts, always *being* ready to make a **defense** to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; 16 and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.”
- 6C “4 For some men infiltrated, those written about a long time ago, resulting in this verdict: [they are] disrespectful men, altering the grace of our God into licentiousness and denying our only Master and Lord Jesus Christ.”
- 1D In 2 Peter, Peter warns of the future arrival of false teachers. Note that in Jude they have arrived.
- 2D They infiltrated, coming in secretly and deceitfully, literally “slipping in alongside.” *illustration: they cut in line.*
- 3D On the other hand, Jude notes that they were written about a long time ago. Not just in Peter’s second epistle, but long before that.
- 1E Jude must be referring back to the Old Testament. The result is a verdict against them, a final judgment concerning their character.
- 1F In fact, Jude is about to make reference to Old Testament types
- 2E They are disrespectful in the realm of attitude toward God. Arrogant, lacking humility toward His obvious majesty.
- 3E They alter the grace of God into licentiousness.
- 1F There are two ways in which God’s grace may be altered. Toward legalism, and toward lasciviousness.
- 2F Legalism makes works a requirement to receive the grace of God. Lasciviousness declares that it is okay to sin because the payment has been made. They pervert liberty into freedom from moral restraint.
- 3F Regarding the perversion of grace into sensuality:
- 1G Mark 7:20-23, 20 And He was saying, “ That which proceeds out of the man , that is what defiles the man . 21 “For from within , out of the heart of men , proceed the evil thoughts , fornications , thefts , murders , adulteries , 22 deeds of coveting and wickedness , as well as deceit , sensuality , envy , slander , pride and foolishness . 23 “ All these evil things proceed from within and defile the man .”
- 2G Romans 6:1-2, 1 What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it?
- 3G Galatians 5:13, 13 For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.
- 4G 2 Corinthians 12:21, 21 I am afraid that when I come again my God

may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.

5G 1 Peter 1:12, 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

6G 1 Peter 2:16, 16 Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God.

7G 1 Peter 4:1-3, 1 Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, 2 so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. 3 For the time already past is sufficient for you to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

4D They deny the only Master and Lord.

1E The Master is one who is over all the slaves in the household. It was common for one household to house many slaves.

2E The two similar names work together as a hendiadys, a special figure of speech which emphasizes a very prominent characteristic. It is another way of saying ‘King of kings and Lord of lords.’

3E Jesus Christ is the one and only.

4E Our faith recognizes Christ as the exclusive Savior and Lord of the world. The Bible makes this abundantly clear.

1F John 3:16, “For God so loved the world , that He gave His only begotten Son, that whoever believes in Him shall not perish , but have eternal life.”

2F John 14:6, “Jesus said to him, “I am the way , and the truth , and the life ; no one comes to the Father but through Me.”

5E To deny Christ is to say ‘no’ to Him, the absolute worst sin possible. It is to deny your only chance at salvation.

3B The Lascivious Deceivers, vv.5-16:

1C The Pattern of the Lord’s Grace and Judgment, vv.5-7, “5 But I want to remind you, having known all things, that the Lord, after first of all saving the people from the land of Egypt, second destroyed those who did not believe, 6 and angels after not keeping to their own authority but leaving their own habitation, He has kept in hadean chains under hellish darkness unto a judgment of a terrible day, 7 like Sodom and Gomorrah and the cities around them, after indulging in immorality in a way similar to them and departing after different flesh, they are publicized as an example of undergoing the justice of eternal fire.”

1D The Christian teacher reminds only; he does not invent new material. Jude’s readers already knew the Old Testament illustrations that he is about to

communicate.

1E Romans 15:15, 15 But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God,

2E 2 Thessalonians 2:5, 5 Do you not remember that while I was still with you, I was telling you these things?

3E 2 Peter 1:12-14, 12 Therefore, I will always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. 13 I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, 14 knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me.

2D What follows seems to imitate the pattern of 2 Peter 2, where the writer employs Old Testament illustrations in order to teach the doctrine of judgment.

1E Numbers 14 forms the context for the teaching of Jude.

1F The grumbling of Israel and their plot, vv.1-4: “1 Then all the congregation lifted up their voices and cried, and the people wept that night. 2 All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 3 “Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt? 4 So they said to one another, “Let us appoint a leader and return to Egypt.”

2F The reaction of the righteous leadership, vv.5-6, “5 Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel. 6 Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes;”

3F The exhortation from the leadership, vv.7-9, “7 and they spoke to all the congregation of the sons of Israel, saying, “The land which we passed through to spy out is an exceedingly good land. 8 “If the Lord is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. 9 “Only do not rebel against the Lord; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the Lord is with us; do not fear them.”

4F The response of the people, v.10, “But all the congregation said to stone them with stones. Then the glory of the Lord appeared in the tent of meeting to all the sons of Israel.”

5F The Lord’s evaluation, vv.11-12, “11 The Lord said to Moses, “How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? 12 “I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.”

6F In the remainder of the chapter, Moses’ calls upon God to consider

- Israel's witness of the nations, and to be patient with the nation. God
- 2E** However, Israel remained stubborn, fearful, complaining, and disbelieving throughout the wilderness journey. Here is a final comment: Numbers 26:64-65, "64 But among these there was not a man of those who were numbered by Moses and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai. 65 For the Lord had said of them, "They shall surely die in the wilderness." And not a man was left of them, except Caleb the son of Jephunneh and Joshua the son of Nun."
- 3E** Hebrews makes a good summary of this as well: Hebrews 3:7-11, "7 Therefore, just as the Holy Spirit says, "Today if you hear His voice, 8 Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, 9 Where your fathers tried Me by testing Me, And saw My works for forty years. 10 "Therefore I was angry with this generation, And said, 'They always go astray in their heart, And they did not know My ways'; 11 As I swore in My wrath, 'They shall not enter My rest.'"
- 4E** Paul also uses the wilderness for exhortation: 1 Corinthians 10:7-14, "7 Do not be idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play." 8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. 9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. 10 Nor grumble, as some of them did, and were destroyed by the destroyer. 11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed that he does not fall. 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. 14 Therefore, my beloved, flee from idolatry."
- 3D** Now verse six: "...and angels after not keeping to their own authority but leaving their own habitation, He has kept in hadean chains under hellish darkness unto a judgment of a terrible day,"
- 1E** This is the terrible plot of Genesis 6, the angelic attempt to destroy salvation.
- 1F** The apocalyptic first book of Enoch has an extended passage on this same rebellion: "The Myths of the Watchers" Rebellion (Chaps. 6—11). This narrative of the primordial angelic rebellion serves as a mythic foundation for the Enochic authors' interpretation of certain regnant evils and their expectation of its resolution in the eschatological judgment. The text conflates two or three separate traditions. The first recasts Genesis 6—9. The biblical "'sons of God'" are angels, led by their chieftain Šemizayah "'holy watchers,'" whose intercourse with mortal women breeds a race of malevolent giants whose bloody violence desolates the earth. The sin of "'all flesh,'" which triggered God's

judgment in the Deluge, according to Genesis, is here transformed into the watchers' rebellion and giants' violent victimization of "all flesh." (from Anchor Bible Dictionary)

- 2F Jude's reference is directly dependent on 1 Enoch 6—19, which is the earliest extant account of the fall of the Watchers (from the early second century b.c. at the latest: Milik, *Enoch*, 22—25, 28, 31), and he shows himself closely familiar with those chapters. They tell how, in the days of Jared (Gen 5:18), two hundred angels under the leadership of Šemi'azah and 'A_sa'el, filled with lust for the beautiful daughters of men, descended on Mount Hermon and took human wives. Their children, the giants, ravaged the earth, and the fallen angels taught men forbidden knowledge and all kinds of sin. They were therefore responsible for the total corruption of the world on account of which God sent the Flood. The Watchers were punished by being bound under the earth until the Day of Judgment, when they will be cast into Gehenna. Their children, the giants, were condemned to destroy each other in battle (10:9), but their spirits became the evil spirits responsible for all evil in the world between the Flood and the Day of Judgment (15:8—16:1). It is clear that for the author of these chapters the judgment of the Watchers and men at the time of the Flood prefigured the final elimination of all evil at the Last Judgment. The parallel will also have been in Jude's mind when he used the Watchers as a type of the false teachers of the last days. (From the Word Biblical Commentary)
- 2E These angels are now kept in hadean chains under hellish darkness unto a judgment of a terrible day.
- 3E They did not keep to their proper abode, so now they are kept. This is a clear play on words.
- 4E The final judgment will occur at the Great White Throne, when those angels who rejected God's grace long ago will be cast into the Lake of Fire.
- 4D And finally verse seven: "...like Sodom and Gomorrah and the cities around them, after indulging in immorality in a way similar to them [angels] and going out after different flesh, they are publicized as an example of undergoing the justice of eternal fire."
- 1E Jude compares the sexual sin of Sodom and Gomorrah to that of the angels in Noah's time. The comparative use of the adverb HOS makes this quite clear.
- 2E Genesis 19:1-5, "1 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them and bowed down with his face to the ground. 2 And he said, "Now behold, my lords, please turn aside into your servant's house, and spend the night, and wash your feet; then you may rise early and go on your way." They said however, "No, but we shall spend the night in the square." 3 Yet he urged them strongly, so they turned aside to him and entered his house; and he

prepared a feast for them, and baked unleavened bread, and they ate. 4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter; 5 and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.””

3E But there is more comparison by way of irony. Whereas the Genesis 6 angels longed for human women, the Sodomites longed for angels. In this there is perfect symmetry.

4E Biblical writers use Sodom as a cautionary tale often:

1F Deuteronomy 29:20-21, 20 “The Lord shall never be willing to forgive him, but rather the anger of the Lord and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the Lord will blot out his name from under heaven. 21 “Then the Lord will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law.

2F Isaiah 1:7-8, “7 Your land is desolate, Your cities are burned with fire, Your fields—strangers are devouring them in your presence; It is desolation, as overthrown by strangers. 8 The daughter of Zion is left like a shelter in a vineyard, Like a watchman’s hut in a cucumber field, like a besieged city.”

3F Isaiah 13:19-20, “19 And Babylon, the beauty of kingdoms, the glory of the Chaldeans’ pride, Will be as when God overthrew Sodom and Gomorrah. 20 It will never be inhabited or lived in from generation to generation; Nor will the Arab pitch his tent there, Nor will shepherds make their flocks lie down there.”

4F Jeremiah 23:14, “14 “Also among the prophets of Jerusalem I have seen a horrible thing: The committing of adultery and walking in falsehood; And they strengthen the hands of evildoers, So that no one has turned back from his wickedness. All of them have become to Me like Sodom, And her inhabitants like Gomorrah.”

5F Jeremiah 49:17-18, “17 “Edom will become an object of horror; everyone who passes by it will be horrified and will hiss at all its wounds. 18 “Like the overthrow of Sodom and Gomorrah with its neighbors,” says the Lord, “no one will live there, nor will a son of man reside in it.”

6F Lamentations 4:6, “6 For the iniquity of the daughter of my people Is greater than the sin of Sodom, Which was overthrown as in a moment, And no hands were turned toward her.”

7F Amos 4:11, “11 “I overthrew you, as God overthrew Sodom and Gomorrah, And you were like a firebrand snatched from a blaze; Yet you have not returned to Me,” declares the Lord.”

8F Zephaniah 2:9, “9 “Therefore, as I live,” declares the Lord of hosts, The God of Israel, “Surely Moab will be like Sodom And the sons of Ammon like Gomorrah— A place possessed by nettles and salt pits, And a

perpetual desolation. The remnant of My people will plunder them And the remainder of My nation will inherit them.””

9F Matthew 10:15, “15 “ Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.”

10F Luke 17:28-30, “28 “ It was the same as happened in the days of Lot : they were eating , they were drinking , they were buying , they were selling , they were planting , they were building ; 29 but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and destroyed them all . 30 “It will be just the same on the day that the Son of Man is revealed.”

5E By way of contrast, the Jewish writers of Christ’s time had a wholly different opinion of the sin of Sodom:

1F Josephus, Jewish Antiquities, “And the cause of its excessive and immoderate intemperance was the unlimited abundance of supplies of all kinds which its inhabitants enjoyed. For the land was one with a deep soil, and well watered, and as such produced abundant crops of every kind of fruit every year. And he was a wise man and spoke truly who said—“The greatest cause of all iniquity is found in overmuch prosperity.”

2F Philo, “About this time the Sodomites grew proud, on account of their riches and great wealth: they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices.”

6E The inhabitants of the cities on the plain went out after different flesh. This is not a reference to homosexuality, but instead to their chasing of angels, the reverse of Genesis 6.

7E The twin incidents are PROKEINTAI, a publicizing of a person or an event to make an example. They “lie before” the entire world.

1F (from the Word Biblical Commentary) “The idea is that the site of the cities, in antiquity located on the south of the Dead Sea, a scene of sulfurous devastation, provided ever-present evidence of the reality of divine judgment.”

2F Even the apocrypha and even secular literature use this example. There is a well-known citation in the Sybilline Oracles concerning this very thing.

8E Additionally, their punishment then corresponds to their future punishment. As they suffered fire from heaven, so will they. In the final state, the punishment of fire will be eternal. Matthew 25:41, 41 “Then He will also say to those on His left , ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

9E There is now established a correlation between the false teachers and these rebels of old. The punishment itself stands ominous, casting a shadow across their behavior.

- 2C The Fulfillment of the Pattern in Licentious Men, v.8, “Likewise in reality also, while dreaming, these men stain the flesh, and at the same time reject authority, and slander angelic glories.”
- 1D The false prophets compare with the angels of Noah’s time and men of Sodom’s time.
- 2D The dreaming is the self-proclaimed prophetic revelation. All false teachers must claim special revelation apart from Scripture. The dreaming here is that device which brings them revelation.
- 1E Deuteronomy 13:1-3, “1 “If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, 2 and the sign or the wonder comes true, concerning which he spoke to you, saying, ‘Let us go after other gods (whom you have not known) and let us serve them,’ 3 you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul.”
- 2E Jeremiah 23:25-32, “25 “I have heard what the prophets have said who prophesy falsely in My name, saying, ‘I had a dream, I had a dream!’ 26 “How long? Is there anything in the hearts of the prophets who prophesy falsehood, even these prophets of the deception of their own heart, 27 who intend to make My people forget My name by their dreams which they relate to one another, just as their fathers forgot My name because of Baal? 28 “The prophet who has a dream may relate his dream, but let him who has My word speak My word in truth. What does straw have in common with grain?” declares the Lord. 29 “Is not My word like fire?” declares the Lord, “and like a hammer which shatters a rock? 30 “Therefore behold, I am against the prophets,” declares the Lord, “who steal My words from each other. 31 “Behold, I am against the prophets,” declares the Lord, “who use their tongues and declare, ‘The Lord declares.’ 32 “Behold, I am against those who have prophesied false dreams,” declares the Lord, “and related them and led My people astray by their falsehoods and reckless boasting; yet I did not send them or command them, nor do they furnish this people the slightest benefit,” declares the Lord.”
- 3E Zechariah 10:2, “For the teraphim speak iniquity, And the diviners see lying visions And tell false dreams; They comfort in vain. Therefore the people wander like sheep, They are afflicted, because there is no shepherd.”
- 3D Jude claims that while these men “dream” producing their special revelations, they are doing three things:
- 1E They stain the flesh... thus their special revelations have to do with sins of the flesh. It seems likely from the context that these sins of the flesh emphasize sexual immorality mixed with demonism.
- 1F Although the possibility of sexual relations with angelic beings no longer exist, most certainly demonism and immorality are chained together in

various forms.

- 2F Ritualized immorality especially that which is linked with ecstatic music and drugs is a gateway for demonism. The objective is the destruction of the soul.
- 3F The false teachers to which Jude refers offer licentiousness as a path to destruction.
- 4F It is the objective of Satan to form a pattern of sin in immorality so that the will is gradually enslaved.
- 2E They reject authority. This also has significance in context. The antediluvian angels rejected authority in order to sin against the flesh of men, and the men of Sodom just the same.
- 3E They slander glories. This means that they tell lies about “glories,” which here indicates angelic beings. Their lies undermine the true nature of angels in some significant fashion.
- 4D These three relate to each other also according to a grammatical scheme.
 - 1E The first is the point of correlation, while the second and third are equals in their correlation.
 - 2E The MEN-DE clause in the Greek is a tricky one to translate. The typical formula is “on the one hand... on the other hand.” Unfortunately when you have three elements, three hands doesn’t serve so well to illustrate.
 - 3E Here the first is the baseline sin, while the others are the relevant sins. The one requires the others. In order to sin in the flesh in the manner prescribed, there must be both rejection of authority and slander of angelic glories.
- 5D There is a direct connection with 2 Peter 2:10b-11: “Daring stubborn men, they do not tremble while slandering glorious beings; 11 whereas angels, being greater in might and power, do not bring a slanderous judgment against them before the Lord.”
- 3C The Proper Attitude of the Archangel, v.9, “But Michael the archangel, while contending with the devil about the body of Moses and was arguing, did not dare to bring a slanderous judgment but said, “the Lord rebuke you.””
- 1D Michael the Archangel is also mentioned by Daniel:
 - 1E Daniel 12:1, “1 “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.”
 - 2E Daniel 10:13, “13 “But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.”
 - 3E And in Revelation 12:7-9, “7 And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, 8 and they were not strong enough, and there was no longer a place found for

them in heaven. 9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.”

2D Archangel is mentioned in the New Testament here and in 1 Thessalonians 4:16, “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.”

3D The biblical account of the death and burial of Moses: Deuteronomy 34:1-6, “1 Now Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the Lord showed him all the land, Gilead as far as Dan, 2 and all Naphtali and the land of Ephraim and Manasseh, and all the land of Judah as far as the western sea, 3 and the Negev and the plain in the valley of Jericho, the city of palm trees, as far as Zoar. 4 Then the Lord said to him, “This is the land which I swore to Abraham, Isaac, and Jacob, saying, ‘I will give it to your descendants’; I have let you see it with your eyes, but you shall not go over there.” 5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. 6 And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day.”

1E No one in Israel buried Moses. God did! There is good reason for this, since it would be a tendency for Israel to venerate the grave and the body, and for their enemies to desecrate it.

2E The burial place of Moses remains concealed, an interesting counterpoint to his adoptive forebears in Egypt.

3E Remember that the Jews were the “builders,” the ones who built monuments for the Pharaohs, including their elaborate tombs.

4E There is no pyramid for Moses, and yet he is today a most revered figure of antiquity.

5E Lesson: your name makes a better tomb than any monument builder.

4D Some claim that the pseudepigraphic work, *The Testament of Moses* contains the source material for this quotation. There is little firm evidence of this, since the only manuscript of that work is from the 6th century, A.D.

5D From the Word Biblical Commentary: “The story in the *T. Mos.* about the burial of Moses was one of a number of legends which grew up around the death and burial of Moses, stimulated by the account in [Deut 34:1–6](#), in which Moses, though debarred by God from entering the Promised Land, was granted the unique privilege of burial by God himself, in a grave unknown to man. In line with the general tendency of intertestamental literature, the *T. Mos.* ascribed the burial to Michael, acting as God’s agent. At Moses’ death on Mount Nebo, the archangel was sent by God to remove the body to another place where he was to bury it, but before he could do so he encountered the devil, intent on a last attempt to gain power over Moses... The devil therefore engaged in a dispute with Michael for possession of the body. This was a legal dispute, in

which Satan played his traditional role of accuser, albeit a malicious accuser. He endeavored to prove Moses unworthy of honorable burial by charging him with murder, on the grounds that he had killed the Egyptian (Exod 2:12)... This was an appeal to God to assert his authority over Satan and dismiss Satan's case against Moses. The devil was thereby silenced and took flight. Michael was now able to take the body away for burial. The story functioned primarily to demonstrate that, in spite of the apparent blemishes on his record, God vindicated Moses as his servant, worthy of the unique honor of burial by his archangel, against Satan's attempt to claim him as a sinner."

6D Michael disputed with Satan over the body of Moses. The verb is DIAKRINO, which in the middle voice means to participate in judgment with someone, to engage in legal dispute.

1E There is not a physical altercation here, but rather that of words.

2E DIAKRINO is actually in combination with another word, DIALEGOMAI, which is in the imperfect tense. Furthermore, the adverb HOTE governs the first of the two, and the result is the picture of a lengthy dispute of words.

3E The imperfect tense places the dispute firmly in the past; it is now over.

4E Before which arbitrator did they appear?

5E While all this arguing was going on, Michael never once brought slanderous judgment against Satan.

6E Michael made no slander against the devil, but instead relied upon the Lord's authority.

1F There is no question that devil being who he is, there is no lack of ammunition in any dispute with him.

2F The issue was the not the devil himself, but the body of Moses. Satan wanted that body for his own purpose, and he desired to disinter Moses. This was an ongoing dispute, not resolved in one day or one instance.

3F The devil was no doubt just as slanderous as his name indicates.

1G He was slanderous toward God, as always.

2G He was slanderous toward Moses, surely.

3G He may even have been slanderous toward Michael.

4F If it is true, it is not slander. It may be tactless, it may be gossip, but not slander. Slander always involves falsehood.

7E Michael did not pass slanderous judgment against the devil, even when confronted with the same. Rather, he relied upon the judgment of God.

7D Yet, 1 Corinthians 6:1-3, indicates that we will judge angels. "1 Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints? 2 Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? 3 Do you not know that we will judge angels? How much more matters of this life?"

1E This is not currently our realm of authority, but it will be, likely as a part of the

millennial reign of Christ, culminating in the Great White Throne. In some significant way we will function as their judges.

- 2E Regardless, our judgment of angels will not be slanderous, but truthful and just.
- 8D Zechariah 3:1-7, gives another picture of the slanderer of old, “1 Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. 2 The Lord said to Satan, “The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?” 3 Now Joshua was clothed with filthy garments and standing before the angel. 4 He spoke and said to those who were standing before him, saying, “Remove the filthy garments from him.” Again he said to him, “See, I have taken your iniquity away from you and will clothe you with festal robes.” 5 Then I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments, while the angel of the Lord was standing by. 6 And the angel of the Lord admonished Joshua, saying, 7 “Thus says the Lord of hosts, ‘If you will walk in My ways and if you will perform My service, then you will also govern My house and also have charge of My courts, and I will grant you free access among these who are standing here.’”
- 1E Here is an attempt to slander Joshua the high priest during the time of Zechariah.
- 2E Joshua was clothed with filthy garments, an indication of his sinfulness. The Son of God in pre-incarnate appearance calls upon the Father to rebuke Satan.
- 3E Jesus works as the advocate for Joshua, standing good regarding his cleansing from sin, based on His promise of future atonement (what else could it be?)
- 4E This again relates to Satan’s slander of both Moses and God. Moses for his sin, and God for his inability to cleanse Moses from his sin.
- 5E Here also is the great value of that part of the session ministry of Jesus Christ which has to do with God’s forgiveness of our post salvation sins, and 1 John 2:1-2, “1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; 2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”
- 9D Even Jesus, when he cast out demons, rebuked them by the Lord. Mark 1:23-26, “23 Just then there was a man in their synagogue with an unclean spirit; and he cried out, 24 saying, “What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!” 25 And Jesus rebuked him, saying, “Be quiet , and come out of him!” 26 Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him.”
- 10D The upshot of all this is that only by the power of God may we have victory over

the devil.

- 1E This is not mere verbal formula, “The Lord rebuke you!” It is the earnest transfer of the issue into the Lord’s hands.
- 2E We shall one day judge angels, but that day is not now. Even when we do, it will be a judgment of truth followed by justice.
- 3E And at that time, after rendering truth and justice, the Lord will do the rebuking. The final sentencing and destination will be in the Lord’s hands. His will be the rebuke.
- 4C The Modus Operandi of Such Men, v.10, “Now these men slander such things they do not understand, and instinctively like unreasoning beasts such things as they comprehend, by these things are destroyed.”
 - 1D The things they don’t understand, they slander.
 - 1E It begins with a lack of understanding. The verb is OIDA, the perfect as future verb for general knowledge, which sometimes goes deeper into understanding of the knowledge.
 - 2E Slander is a verbal sin, BLASPHEMEO in the original. It means to speak a lie so as to harm the reputation of another.
 - 1F Leviticus 19:16, “You shall not go about as a slanderer among your people...”
 - 2F Jeremiah 6:28, “All of them are stubbornly rebellious, going about as a slanderer...”
 - 3F The conditions in rebellious Judah at the time of Jeremiah revealed a slanderous nation. Jeremiah 9:4-6, “Let everyone be on guard against his neighbor, and do not trust any brother; because every brother deals like Jacob, and every neighbor goes about as a slanderer. And everyone deceives his neighbor, and does not speak the truth, they have taught their tongue to speak lies; they weary themselves committing iniquity. Your dwelling is in the midst of deceit; through deceit they refuse to know Me,’ declares the Lord.”
 - 4F Proverbs 10:18, “He who conceals hatred has lying lips, and he who spreads slander is a fool.”
 - 5F When you reveal a properly private matter you are considered a slanderer, Proverbs 11:13, “He who goes about as a slanderer reveals secrets, but he who is trustworthy conceals a matter.”
 - 6F Proverbs 20:19, “He who goes about as a slanderer reveals secrets, therefore do not associate with a gossip.”
 - 7F The vulnerability of a slave before his master makes the slandering of a slave especially evil. Proverbs 30:10, “Do not slander a slave to his master, lest he curse you and you be found guilty.”
 - 8F Slander done in secret is especially heinous. Psalm 101:5, “Whoever secretly slanders his neighbor, him I will destroy.”
 - 9F Psalm 140:11, “May a slanderer not be established in the earth.”

- 10F Slander is conspicuously present in five of Paul's famous catalogues of sins, Romans 1:30; 2 Timothy 3:3 cf. 2 Corinthians 12:20; Ephesians 4:31; Colossians 3:8; 1 Timothy 6:4.
- 11F Satan's nickname is 'the slanderer,' DIABOLOS or SATAN, Genesis 3:4; Job 1:9-11; 2:4; Zechariah 3:1.
- 1G He got this nickname from his slander of the triune God, and believers in Jesus Christ.
- 2G "...[the devil] has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies."
- 12F The proper response to slander is conciliation, and to leave the discipline to God. 1 Cor 4:13, "...when we are slandered, we try to conciliate."
- 13F Recovery from slander goes like anything else - through the teaching of the word. 1 Pet 2:1-3, "1 Therefore putting off all evil and all treachery and hypocrisy and envy and all slander, 2 as newborn babies yearn for the rational forthright milk, in order that you might grow in respect to salvation, 3 since you tasted that the Lord is kind;"
- 14F Teachers of Bible Truth are often the victims of slander, Romans 3:8, "And why not say (as we are slanderously reported and as some affirm that we say), 'Let us do evil that good may come?' Their condemnation is just."
- 3E Their ignorance is willful.
- 1F Hosea 4:6, "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children."
- 2F Ephesians 4:17-24, "17 So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, 18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; 19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. 20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in *the likeness of God* has been created in righteousness and holiness of the truth."
- 3F Proverbs 16:16, "How much better it is to get wisdom than gold! And to get understanding is to be chosen above silver."

- 4F Proverbs 17:10, "A rebuke goes deeper into one who has understanding Than a hundred blows into a fool."
- 5F Proverbs 18:2, "A fool does not delight in understanding, But only in revealing his own mind."
- 6F Proverbs 19:8, "He who gets wisdom loves his own soul; He who keeps understanding will find good."
- 7F Proverbs 24:2-4, "2 For their minds devise violence, And their lips talk of trouble. 3 By wisdom a house is built, And by understanding it is established; 4 And by knowledge the rooms are filled With all precious and pleasant riches."
- 8F Jeremiah 4:22, "For My people are foolish, They know Me not; They are stupid children And have no understanding. They are shrewd to do evil, But to do good they do not know."
- 2D "...and instinctively like unreasoning beasts such things as they comprehend, by these things are destroyed."
- 1E They are instinctive.
- 1F This is related to 2 Peter 2:12, "But these men, like unreasoning living things, having been born as instinctual things for capture and destruction, in which [instinctual state] they are ignorant while slandering, in their destruction they will also be destroyed..."
- 2F This is a most scathing criticism to make of any human being: that they live according to the PHUSIKOS, the nature or instinct.
- 3F PHUSIS is the nature of someone or something, determined ultimately by what we would describe as the genetic code.
- 1G According to Greek philosophers, the natural instinct is in opposition to the laws of men, and man must exercise will in order to overcome instinct.
- 2G We would consider PHUSIS to be analogous to the sin nature in that regard.
- 3G Jude is indicating that the false teachers have no self control, and are operating under their natural instinct alone, under every impulse of the sin nature.
- 4G They are like wild animals in this regard, and the word ALOGOS ZOA is "unreasoning beasts." They don't think through their actions; they receive an impulse from the sin nature, and they follow it. There is not reasoning, moral or otherwise, only appetite.
- 4F Ephesians 2:3-5, "3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),"

- 5F 2 Peter 1:4, “For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of *the* divine nature, having escaped the corruption that is in the world by lust.”
- 2E They comprehend some things, but they are destroyed by them.
- 1F There is an interesting contrast between ignorance and comprehension: they slander what they don’t understand, and the things they do understand are the source of their destruction.
- 2F Examples:
- 1G They have an impulse toward sexual lust; they understand and have a frame of reference for all things immoral. Those things are their destruction.
- 2G They have an impulse toward illegal acquisition; they understand and have a frame of reference for illegal acquisition. Illegal acquisition is the source of their destruction.
- 3F In other words, they only understand sin, and sin destroys them. There is a knowledge which leads to life, and one which leads to death. It is our choice as to which we will pursue.
- 4F Other New Testament verses containing APOLEIA:
- 1G Matthew 7:13-15 “13 Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 For the gate is small and the way is narrow that leads to life, and there are few who find it. 15 Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.”
- 2G Romans 9:19-23, “19 Therefore, will you say to me, ‘Why does He still cast blame? For who resists against His will?’ 20 O man, on the contrary, are you the one who blames God? The molded thing does not say to the molder ‘Why did you make me so?’ does it? 21 Or does not the potter have authority over the clay to make from the same lump what results in an honorable vessel and what results in a dishonorable one? 22 But does God while willing to demonstrate the wrath and to make known His power endure with much longsuffering vessels of wrath having been mended unto destruction?[no!] 23 And in order that He might make known the riches of His glory upon vessels of mercy which He prepared beforehand unto glory? [no!]”
- 3G Philippians 1:27-28, “27 Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; 28 in no way alarmed by *your* opponents-- which is a sign of destruction for them, but of salvation for you, and that *too*, from God.”
- 4G Philippians 3:18-19, “18 For many walk, of whom I often told you, and

now tell you even weeping, *that they are* enemies of the cross of Christ, 19 whose end is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things.”

5G 2 Thessalonians 2:3-4, “ 3 Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.”

6G Hebrews 10:36-39, “36 For you have need of endurance, so that when you have done the will of God, you may receive what was promised. 37 FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY. 38 BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM. 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.”

1H The last verse has a misleading translation. The following bears more closely to the original: “But we are not of timidity unto destruction, but of faith unto a preservation of the soul.”

7G Related Ideas:

1H 1 Corinthians 3:9-15 “ 9 For we are God's fellow workers; you are God's field, God's building. 10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. 11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man's work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man's work. 14 If any man's work which he has built on it remains, he will receive a reward. 15 If any man's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.”

2H 2 Corinthians 7:9-10, “9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to *the point of* repentance; for you were made sorrowful according to *the will of* God, so that you might not suffer loss in anything through us. 10 For the sorrow that is according to *the will of* God produces a repentance without regret, *leading* to salvation, but the sorrow of the world produces death.”

5C The Woe and Destruction to Them, v.11, “Woe to them, because they travel the road

of Cain and in the deceit of Balaam's wage they are poured out, and in the dispute of Korah they are destroyed."

1D Doctrine of Cain. Summary: envy and false worship.

2D Doctrine of Balaam. Summary: greed finally prevails.

3D Doctrine of Korah. Summary: rejection of legitimate authority.

4D Linguistic observations:

1E Traveling the way of Cain is a play on words, noting that Cain lived the nomadic and miserable life after his sin. Cain's way is not a good way.

2E The wage of Balaam is not a good wage. He was poured out like the wastefulness of his own sinfulness.

1F The wage of greed was the wage of a wasted life. The deceit is that while offering greed they are sacrificed in bloody fashion.

2F "in the deceit" is a way of saying that a pattern was set down in Balaam and is now followed by the false teachers. The pattern is greed and violent death.

3E The dispute of Korah led to destruction. In fact, the earth swallowed them whole and they went down to Sheol alive. They were both alive and destroyed at the same time, their opportunity in this life lost forever.

1F The middle voice of APOLLUMI indicates that the false teachers both produce and receive the action.

2F In rebellion there is built-in destruction. Here is a Law as immutable as any law of the physical universe. Rebellion is destruction.

5D General observations:

1E These three illustrations of degeneracy have a pattern. They are all three sins which paid a terrible price.

2E Cain paid because from the day he murdered his brother he never again enjoyed a quality of lifestyle.

3E Balaam paid with the waste his life. He lost a great heritage of spiritual triumph forever, and died a pauper in God's eyes, no matter what he was paid to destroy Israel.

4E Korah paid for his rebellion with the total loss of everything he had and everything he was. He arrived alive in Sheol, completely ruined.

5E There is a wage to pay for sin, and it is never, ever worth the worldly gain.

6C Their Character and Destination, vv.12-13, "12 These are the hidden reefs in your love feasts, feasting together [with you] shamefully, shepherding themselves, clouds without rain borne by the wind, trees of late autumn without fruit, after having died twice, uprooted, 13 wild waves of the sea breaking on their own shame, wandering stars for whom the hellish darkness of the dark has been kept forever."

1D The reef or rock just under the surface of the waves represents a constant and grave danger to ships.

1E The false teachers are stealthy and brazen at the same time. Their motives are hidden, their temptations are brazen.

- 2E They are a deadly danger that can shipwreck the faith of Christians.
- 1F 1 Timothy 1:18-19, “18 This command I entrust to you, Timothy, *my* son, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.”
- 2F 2 Corinthians 11:25, “Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep.”
- 3F Paul knows about shipwrecks; he was in one, a very famous incident: Acts 27:14-43, 14 But before very long there rushed down from the land a violent wind, called Euraquilo; 15 and when the ship was caught *in it* and could not face the wind, we gave way *to it* and let ourselves be driven along. 16 Running under the shelter of a small island called Clauda, we were scarcely able to get the *ship’s* boat under control. 17 After they had hoisted it up, they used supporting cables in undergirding the ship; and fearing that they might run aground on *the shallows* of Syrtis, they let down the sea anchor and in this way let themselves be driven along. 18 The next day as we were being violently storm-tossed, they began to jettison the cargo; 19 and on the third day they threw the ship’s tackle overboard with their own hands. 20 Since neither sun nor stars appeared for many days, and no small storm was assailing *us*, from then on all hope of our being saved was gradually abandoned. 21 When they had gone a long time without food, then Paul stood up in their midst and said, “Men, you ought to have followed my advice and not to have set sail from Crete and incurred this damage and loss. 22 “*Yet* now I urge you to keep up your courage, for there will be no loss of life among you, but *only* of the ship. 23 “For this very night an angel of the God to whom I belong and whom I serve stood before me, 24 saying, ‘Do not be afraid, Paul; you must stand before Caesar; and behold, God has granted you all those who are sailing with you.’ 25 “Therefore, keep up your courage, men, for I believe God that it will turn out exactly as I have been told. 26 “But we must run aground on a certain island.” 27 But when the fourteenth night came, as we were being driven about in the Adriatic Sea, about midnight the sailors *began* to surmise that they were approaching some land. 28 They took soundings and found *it to be* twenty fathoms; and a little farther on they took another sounding and found *it to be* fifteen fathoms. 29 Fearing that we might run aground somewhere on the rocks, they cast four anchors from the stern and wished for daybreak. 30 But as the sailors were trying to escape from the ship and had let down the *ship’s* boat into the sea, on the pretense of intending to lay out anchors from the bow, 31 Paul said to the centurion and to the soldiers, “Unless these

men remain in the ship, you yourselves cannot be saved.” 32 Then the soldiers cut away the ropes of the *ship’s* boat and let it fall away. 33 Until the day was about to dawn, Paul was encouraging them all to take some food, saying, “Today is the fourteenth day that you have been constantly watching and going without eating, having taken nothing. 34 “Therefore I encourage you to take some food, for this is for your preservation, for not a hair from the head of any of you will perish.” 35 Having said this, he took bread and gave thanks to God in the presence of all, and he broke it and began to eat. 36 All of them were encouraged and they themselves also took food. 37 All of us in the ship were two hundred and seventy-six persons. 38 When they had eaten enough, they *began* to lighten the ship by throwing out the wheat into the sea. 39 When day came, they could not recognize the land; but they did observe a bay with a beach, and they resolved to drive the ship onto it if they could. 40 And casting off the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders; and hoisting the foresail to the wind, they were heading for the beach. 41 But striking a reef where two seas met, they ran the vessel aground; and the prow stuck fast and remained immovable, but the stern *began* to be broken up by the force *of the waves*. 42 The soldiers’ plan was to kill the prisoners, so that none *of them* would swim away and escape; 43 but the centurion, wanting to bring Paul safely through, kept them from their intention, and commanded that those who could swim should jump overboard first and get to land, 44 and the rest *should follow*, some on planks, and others on various things from the ship. And so it happened that they all were brought safely to land.”

4F There was also a very famous shipwreck a short time later, at the fall of Joppa in the Jewish Wars, as recorded by Josephus: “(419) Now Joppa is not naturally a haven, for it ends in a rough shore, where all the rest of it is straight, but the two ends bend towards each other, (420) where there are deep precipices and great stones that jut out into the sea, and where the chains wherewith Andromeda was bound have left their footsteps, which attest to the antiquity of that fable; (421) but the north wind opposes and beats upon the shore, and dashes mighty waves against the rocks which receive them, and renders the haven more dangerous than the country they had deserted. (422) Now as those people of Joppa were floating about in the sea, in the morning there fell a violent wind upon them; it is called by those that sail there “the black north wind,” (423) and there dashed their ships one against another, and dashed some of them against the rocks, and carried many of them by force, while they strove against the opposite waves, into the main sea; for the shore was so rocky, and had so many of the enemy upon it, that they were afraid to

come to land; nay, the waves rose so very high, that they drowned them; (424) nor was there any place whither they could fly, nor any way to save themselves; while they were thrust out of the sea, by the violence of the wind, if they staid where they were, and out of the city by the violence of the Romans; and much lamentation there was when the ships were dashed against one another, and a terrible noise when they were broken to pieces; (425) and some of the multitude that were in them were covered with the waves, and so perished, and a great many were embarrassed with shipwrecks; but some of them thought, that to die by their own swords was lighter than by the sea, and so they killed themselves before they were drowned; (426) although the greatest part of them were carried by the waves, and dashed to pieces against the abrupt parts of the rocks, insomuch that the sea was bloody a long way, and the maritime parts were full of dead bodies; for the Romans came upon those that were carried to the shore, and destroyed them; (427) and the number of the bodies that were thus thrown out of the sea was four thousand and two hundred. The Romans also took the city without opposition, and utterly destroyed it.”¹

- 5F The Greek word BAPTIZO, which we know as “baptize” meant also to drown or suffer shipwreck.
- 2D The love feast was the fellowship gathering of the early church, where they observed the communion ritual.
- 1E This should not be confused with the communion ritual proper.
- 2E The false teachers would attend, disseminating their false doctrines and temptations toward immorality.
- 3E The entire purpose of the fellowship, the building up of the body of the local church, was subverted.
- 3D The false teachers feasted together with them shamelessly, both aware of their incompatibility with true Christian grace and open about their perversion.
- 4D Compare now 2 Peter 2:12-13: “12 But these men, like unreasoning living things, having been born as instinctual things for capture and destruction, in which [instinctual state] they are ignorant while slandering, in their destruction they will also be destroyed, 13 receiving wrong, the wage of wrong, considering pleasure an indulgence during the day, indulging in their deceit while sharing a meal with you, they are stains and blemishes...”
- 5D Now let us continue: “12 These are the hidden reefs in your love feasts, feasting together [with you] shamefully, shepherding themselves, clouds without rain borne by the wind, trees of late autumn without fruit, after having died twice, uprooted, 13 wild waves of the sea breaking on their own shame, wandering stars for whom the hellish gloom of the dark has been kept forever.”
- 6D “Shepherding themselves” is a reference to selfish leadership.
- 1E The scandal in Ezekiel’s time: Ezekiel 34:2, “Son of man, prophesy against the

shepherds of Israel. Prophecy and say to those shepherds, 'Thus says the Lord God, "Woe, shepherds of Israel who have been feeding themselves! Should not the shepherds feed the flock?"

- 2E Jesus' own words: John 10:11, "I am the good shepherd; the good shepherd lays down His life for the sheep."
- 3E Jesus' farewell to Peter: John 21:15-17, "15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, *son* of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." 16 He said to him again a second time, "Simon, *son* of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." 17 He said to him the third time, "Simon, *son* of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.""
- 4E Paul's farewell to Ephesus: Acts 20:25-35, "25 "And now, behold, I know that all of you, among whom I went about preaching the kingdom, will no longer see my face. 26 "Therefore, I testify to you this day that I am innocent of the blood of all men. 27 "For I did not shrink from declaring to you the whole purpose of God. 28 "Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. 29 "I know that after my departure savage wolves will come in among you, not sparing the flock; 30 and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. 31 "Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears. 32 "And now I commend you to God and to the word of His grace, which is able to build *you* up and to give *you* the inheritance among all those who are sanctified. 33 "I have coveted no one's silver or gold or clothes. 34 "You yourselves know that these hands ministered to my *own* needs and to the men who were with me. 35 "In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.'"
- 5E 1 Peter 5:1-4: "1 Therefore I exhort the elders among you as a fellow-elder and witness of the sufferings of Christ, and a partaker of the glory about to be revealed - 2 shepherd the flock of God among you, overseeing not by compulsion, but voluntarily, according to [the pattern of] God, not for shameful profit, but eagerly, 3 nor yet as lording over the designees but becoming an example for the flock; 4 Then after the chief shepherd appears, you will receive as payment the unfading crown of glory."
- 6E The false teachers were selfish in their motives, enriching and empowering

and pleasing themselves at the expense and exploitation of the flock.

7D They are clouds without rain borne by the wind.

1E Proverbs 25:14, "Like clouds and wind without rain Is a man who boasts of his gifts falsely."

2E The clouds of Palestine are much like the clouds of Denver. Often in the summer clouds form up over the mountains and blow across the plains, promising rain... but none comes. So also in Palestine the clouds form up over the Mediterranean and come East and inland... yet no rain.

3E In a drought-typical region, this is particularly frustrating.

4E The false teachers never give what they promise, promising supernatural revelation and giving only common temptation. They also promise freedom and give slavery, and many other deceptions.

8D Furthermore, they are "...trees of late autumn without fruit, after having died twice, uprooted."

1E The late autumn is the time for harvest. Trees which have no fruit at that time have clearly demonstrated their fruitlessness. They have had spring and summer and by the late autumn it is painfully evident that no fruit is forthcoming.

2E Luke 13:6-9, "6 And He *began* telling this parable: "A man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it and did not find any. 7 "And he said to the vineyard-keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' 8 "And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; 9 and if it bears fruit next year, *fine*; but if not, cut it down.'"

3E Psalm 1:1-3, "1 How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers! 2 But his delight is in the law of the Lord, And in His law he meditates day and night. 3 He will be like a tree *firmly* planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers."

4E Matthew 3:10, "The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire."

5E Matthew 7:16-20, "16 "You will know them by their fruits. Grapes are not gathered from thorn *bushes* nor figs from thistles, are they? 17 "So every good tree bears good fruit, but the bad tree bears bad fruit. 18 "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 "Every tree that does not bear good fruit is cut down and thrown into the fire. 20 "So then, you will know them by their fruits.'"

6E They are twice dead, uprooted. It is the kind of situation where the tree has already died, and is then uprooted. Twice dead as in overkill.

- 7E This also has logical reference to Genesis 2:17, "...but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."
- 1F It is the combination of the qal infinitive absolute and the qal imperfect verb. This time the verb is MUTH.
- 2F This denotes a total and complete death; an intense and lasting death. It is the complete death, physical and spiritual, though the soul cannot die.
- 3F The death has two aspects: the complete aspect, and the lasting aspect.
- 4F The infinitive aspect indicates *absolute certainty*.
- 5F Yet Adam and the woman did not die physically on that day. They did die... a spiritual death.
- 9D They are "...wild waves of the sea breaking on their own shame..."
- 1E Isaiah 57:20, "But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud."
- 2E Jude makes the picture of a wild and tossing sea, untamable waves moving to and fro...
- 3E And then those waves break on the shore, on dangerous rocks of destruction ending in ruin.
- 4E The wave of the sea is power, but it is untamed power. These false teachers are those wild waves, but the rocks of their own shame break them into nothing but foam.
- 5E From the American Heritage Dictionary: "1a. A painful emotion caused by a strong sense of guilt, embarrassment, unworthiness, or disgrace. b. Capacity for such a feeling: *Have you no shame?* 2. One that brings dishonor, disgrace, or condemnation. 3. A condition of disgrace or dishonor; ignominy. 4. A great disappointment."
- 6E Mark 8:38, "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."
- 7E Romans 1:16, "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."
- 8E 2 Timothy 1:8, "Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God,"
- 9E 2 Timothy 2:15, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth."
- 10D Finally, there is: "...wandering stars for whom the hellish gloom of the dark has been kept forever."
- 1E A wandering star is a planet, one which does not follow the usual track through the heavens because of its orbit relative to that of the earth's.
- 2E The false teacher does not hold to the orthodoxy of the faith, either in word or deed.
- 1F Psalm 119:21, "You rebuke the arrogant, the cursed, Who wander from

Your commandments.”

- 2F Psalm 119:118, “You have rejected all those who wander from Your statutes, For their deceitfulness is useless.”
- 3F Proverbs 21:16, “A man who wanders from the way of understanding Will rest in the assembly of the dead.”
- 4F Zechariah 10:2, “For the teraphim speak iniquity, And the diviners see lying visions And tell false dreams; They comfort in vain. Therefore *the people* wander like sheep, They are afflicted, because there is no shepherd.”
- 5F 1 Timothy 6:10, “For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.”
- 3E A wandering star makes also a connection with Satan, the former Morning Star. The Morning Star is a wandering star, a planet. Isaiah 14:12-14, “12 “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! 13 “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 14 ‘I will ascend above the heights of the clouds; I will make myself like the Most High.’”
- 4E The hellish gloom of the dark is a reference to the underworld ZOPHOS or darkness. Compare with 2 Peter 2:17, “These are waterless springs and mists driven by storm, for whom the hadean gloom of the darkness has been reserved.”
- 5E This place has been reserved for those who will share the fate of the fallen angels: Matthew 25:41, “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”
- 7C The Prophecy of Enoch, vv.14-15, “14 And it was also toward these that Enoch, the seventh generation from Adam prophesied, saying, “Behold, the Lord comes with His holy myriads 15 to make judgment appropriate to every one, and to convict every soul concerning all their ungodly works which they perpetrate, and concerning all the hardness which disrespectful sinners speak against Him.”
- 1D Jude translates from the apocryphal book of Enoch here, 1 Enoch 1:9.
 - 1E The book of Enoch was written in about 150 B.C. It is quite lengthy, and would compare to some of the longer books of the Bible. It is not canonical, not inspired by God the Holy Spirit.
 - 2E But Jude here relates what is written in 1 Enoch to the actual man, the one in the seventh generation from Adam.
 - 3E He has not mistaken the writing of an apocryphal book, a fraud, for the writing of the actual man, has he?
 - 4E Jude is canonical. He calls the material from 1 Enoch 1:9 the work of the

actual Enoch and a prophecy as well. These two facts we can trust.

- 5E But how to reconstruct this.
 - 1F Enoch is responsible for the original words. He prophesied them during his time on earth.
 - 2F Those words somehow came to be preserved in the apocryphal book of Enoch, which contains falsehood and non-original material as well.
 - 3F Jude quotes from the part that is truly from Enoch; he is not mistaken in his quote. This quote comes all the way from the other side of the great flood of Noah.
- 2D The actual quote has to do with the return of the Lord at the second advent.
 - 1E First, He comes with His holy myriads - uncountable numbers of His holy ones.
 - 1F The aorist verb ELTHEN is another instance of the prophetic perfect. The past tense is employed to depict the certainty of the future events.
 - 2F This seems based on several Old Testament predictions of the second advent.
 - 1G Deuteronomy 33:1-5, "1 Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death. 2 He said, "The Lord came from Sinai, And dawned on them from Seir; He shone forth from Mount Paran, And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them. 3 "Indeed, He loves the people; All Your holy ones are in Your hand, And they followed in Your steps; Everyone receives of Your words. 4 "Moses charged us with a law, A possession for the assembly of Jacob. 5 "And He was king in Jeshurun, When the heads of the people were gathered, The tribes of Israel together."
 - 2G Psalm 68:17-18, "17 The chariots of God are myriads, thousands upon thousands; The Lord is among them *as at* Sinai, in holiness. 18 You have ascended on high, You have led captive *Your* captives; You have received gifts among men, Even *among* the rebellious also, that the Lord God may dwell *there*."
 - 3G Isaiah 40:10, "Behold, the Lord God will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him."
 - 4G Isaiah 66:15-16, "15 For behold, the Lord will come in fire And His chariots like the whirlwind, To render His anger with fury, And His rebuke with flames of fire. 16 For the Lord will execute judgment by fire And by His sword on all flesh, And those slain by the Lord will be many."
 - 5G Micah 1:3-4, "3 For behold, the Lord is coming forth from His place. He will come down and tread on the high places of the earth. 4 The mountains will melt under Him And the valleys will be split, Like wax

before the fire, Like water poured down a steep place.”

6G Zechariah 14:5, “You will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; yes, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then the Lord, my God, will come, and all the holy ones with Him!”

3F These verses confirm that the holy ones are angels:

1G Matthew 16:27, “For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds.”

2G Matthew 25:31, “But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.”

3G Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”

4G 2 Thessalonians 1:6-7, “6 For after all it is *only* just for God to repay with affliction those who afflict you, 7 and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire...”

2E When He comes with His holy angels, he will make judgment appropriate to every one.

1F The preposition KATA indicates a pattern that fits each individual life. This is not a blanket judgment, but a tailored one.

2F The Lord will evaluate each according to his deeds in this life, according to his thoughts, words, and deeds.

3F No one will be spared from this thorough evaluation. The standards will remain the same for all, and God’s judgment is perfect.

1G John 5:30, “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.”

2G John 8:15-16, “15 “You judge according to the flesh; I am not judging anyone. 16 “But even if I do judge, My judgment is true; for I am not alone *in it*, but I and the Father who sent Me.””

3G 2 Corinthians 5:10, “For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or worthless.”

3E Third, this coming of the Lord has a purpose to “convict every soul concerning all their ungodly works which they perpetrate...”

1F ELEGCHO is convict. It means to confirm the reality of a situation, often related to crime.

2F The Lord is coming to bring a conviction, a guilty verdict about the ungodly works which they perpetrate.

- 3F There is a double use of the idea of ungodliness, ASEBEIA. Both the noun and verb forms of the word root are found here.
- 4F The basic meaning is irreverence, disrespect for the person of God. It is the complete opposite of godly fear.
- 5F This is final judgment of unbeliever mankind. A guilty verdict awaits their disdain for the existence, power, and virtue of God.
- 4E Fourth, this judgment is “concerning all the hardness which disrespectful sinners speak against Him.”
 - 1F The hardness of speech comes from a hardness of heart. What a man speaks is an expression of his soul.
 - 2F Proverbs 28:14, “How blessed is the man who fears always, But he who hardens his heart will fall into calamity.”
 - 3F Ephesians 4:17-19, “17 So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, 18 being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; 19 and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.”
- 5E Jude’s purpose for mentioning Enoch’s prophecy is to go back to the most ancient prophecy possible for the judgment of man.
 - 1F By showing that the information has been out there since nearly the dawn of man, Jude desires to increase the culpability factor.
 - 2F His purpose is to bring a pre-conviction conviction to his readers. A conviction of another kind, of self-correction. If Jude can get his readers to correct themselves, then he has accomplished his objective here.
 - 3F The readers should be able to relate the evidence to reality, so that they can avoid the final conviction of the return of the Lord. At that time, it is way too late.
 - 4F The false teacher business is serious indeed. For unbelievers it may mean eternal judgment; for believers loss of reward.
- 8C Their Motivation, v.16, “These are fault-finding grumblers, moving according to their own lusts, and their mouths speak pompositives publically marveling at grace for the selfish advantage.”
 - 1D Numbers 14 again plays prominently into our narration: Numbers 14 forms the context for the teaching of Jude.
 - 1E The grumbling of Israel and their plot, vv.1-4: “1 Then all the congregation lifted up their voices and cried, and the people wept that night. 2 All the sons of Israel grumbled against Moses and Aaron; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness! 3 “Why is the Lord bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder;

would it not be better for us to return to Egypt? 4 So they said to one another, "Let us appoint a leader and return to Egypt."

- 2E The reaction of the righteous leadership, vv.5-6, "5 Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel. 6 Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes;"
- 3E The exhortation from the leadership, vv.7-9, "7 and they spoke to all the congregation of the sons of Israel, saying, "The land which we passed through to spy out is an exceedingly good land. 8 "If the Lord is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey. 9 "Only do not rebel against the Lord; and do not fear the people of the land, for they will be our prey. Their protection has been removed from them, and the Lord is with us; do not fear them."
- 4E The response of the people, v.10, "But all the congregation said to stone them with stones. Then the glory of the Lord appeared in the tent of meeting to all the sons of Israel."
- 5E The Lord's evaluation, vv.11-12, "11 The Lord said to Moses, "How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? 12 "I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they."
- 6E In the remainder of the chapter, Moses' calls upon God to consider Israel's witness of the nations, and to be patient with the nation. God
- 7E However, Israel remained stubborn, fearful, complaining, and disbelieving throughout the wilderness journey. Here is a final comment: Numbers 26:64-65, "64 But among these there was not a man of those who were numbered by Moses and Aaron the priest, who numbered the sons of Israel in the wilderness of Sinai. 65 For the Lord had said of them, "They shall surely die in the wilderness." And not a man was left of them, except Caleb the son of Jephunneh and Joshua the son of Nun."
- 8E Hebrews makes a good summary of this as well: Hebrews 3:7-11, "7 Therefore, just as the Holy Spirit says, "Today if you hear His voice, 8 Do not harden your hearts as when they provoked Me, As in the day of trial in the wilderness, 9 Where your fathers tried Me by testing Me, And saw My works for forty years. 10 "Therefore I was angry with this generation, And said, 'They always go astray in their heart, And they did not know My ways'; 11 As I swore in My wrath, 'They shall not enter My rest.'"
- 9E Paul also uses the wilderness for exhortation: 1 Corinthians 10:7-14, "7 Do not be idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play." 8 Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. 9 Nor let us try the Lord, as some of them did, and were destroyed by the serpents. 10 Nor

grumble, as some of them did, and were destroyed by the destroyer. 11 Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come. 12 Therefore let him who thinks he stands take heed that he does not fall. 13 No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it. 14 Therefore, my beloved, flee from idolatry.”

2D Fault-finding was a constant theme in the wilderness journey.

1E They externalized their happiness and therefore had no possibility of happiness.

2E When they became unhappy, they externalized the blame. Everyone was to blame but themselves, where the only blame appropriately sat.

3D They are all the time moving after the pattern of their own lusts. Their lusts write the map of their every movement.

1E 1 Thessalonians 4:3-5, “3 For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; 4 that each of you know how to possess his own vessel in sanctification and honor, 5 not in lustful passion, like the Gentiles who do not know God;”

2E Galatians 5:24-26, “24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also walk by the Spirit. 26 Let us not become boastful, challenging one another, envying one another.”

3E 1 Peter 4:3, “For the time which has passed is sufficient to have accomplished the desire of the Gentiles, having proceeded in sensualities, lusts, drunkenness, revelries, carousings, and wanton idolatries...”

4E 2 Timothy 2:22, “Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart.”

5E Ephesians 4:20-24, “20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth.”

6E Romans 6:12-13, “12 Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.”

7E Ephesians 2:1-7, “1 And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the

prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

4D A summary of the concept of SARX:

- 1E In the Greek New Testament there are three meanings of the Greek word SARX which relate to a study of the sin nature.
 - 1F “Flesh” as in the sin nature, the seat of temptation.
 - 2F “Fleshly” as in a worldly viewpoint, the human and godless viewpoint of men. This is especially evident in worldly philosophies that do not take into account the afterlife.
 - 3F “Fleshly” as in human effort.
- 2E There is a constant war between your flesh and the work of God the Holy Spirit. This war is over your soul, and your soul is the battleground.
- 3E The temptations of the flesh may become the law of your God, so that even should you know what is right, and want to do what is right, you cannot.
- 4E This state of misery can only be countered by intense and consistent study of the word of God.
- 5E God’s word is truth, and it is the truth which sets us free. Truth gives the liberty to do what is right.
- 6E Very few people have the freedom to do what is right; the freedom to what is right comes from a mind set on the truths of God’s word.
- 7E The flesh wars against the soul in order to bring the destruction of the soul. This is the plan of Satan, through which he attempts to defeat the cause of God. The soul is the battleground of the angelic conflict.
 - 1F The soul under the power of the sin nature soon loses its sharpness related to the perception and application of the truth. He is only able to perceive and apply spiritual milk.
 - 2F Not long after, a spiritual blindness sets in, so that the one who is fleshly loses his ability to see the truth at all. He is locked in darkness.
- 8E Input is the crucial element in winning the war between the flesh and the Spirit.
 - 1F If you sow to your sin nature, then your sin nature is definitely going to take the opportunity!
 - 2F If you sow to the Spirit by your intake of the word and intake of virtuous ideas, then you will equip the Spirit fully so that you are the winner in this life.

- 9E Legalism or any system of human effort will not win the war against the flesh.
 - 1F Efforts of the flesh fail to break the bondage of the law of sin and death.
 - 2F Because they are human efforts, they cannot solve a spiritual problem created by an angelic plan.
 - 3F Satan's genius related to the human soul cannot break is too great for human effort to break.
 - 4F Therefore, only grace provision can bring about release from the slavery of sin.
- 5D "...and their mouths speak pomposities publically marveling at grace for the selfish advantage."
 - 1E This sounds familiar to 2 Peter 2:18, "18 For bellowing boastful words of emptiness, they entice by lusts of the flesh, by sensualities, the ones who barely escape those behaving in error, 19 promising freedom to them, while they themselves are slaves of corruption. For by what a man is defeated, by this he is enslaved."
 - 2E HUPEROGKOS is pomposity... they make pompous loud public declarations concerning the grace of God, but they are nothing more than excuses for licentious behavior.
 - 3E They marvel at the grace of the Lord, at least in public. But in private they are abominations of sin, taking selfish advantage of those who have naively believed their declarations.
 - 4E The selfish advantage is OPHELEIA, which doesn't really describe any particular realm of advantage. Therefore it could be anything - money, sex, power, fame, and more.
- 4B Contrasting Exhortations to the Readers, vv.17-23:
 - 1C Exhortation to remember the words of the apostles, vv.17-18, "17 But you, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ, 18 because they were saying to you "At the last time there will be mockers coming according to their own lusts of disrespectfulness.""
 - 1D Jude again calls his readers beloved, which at the core is impersonal, but may include personal affection.
 - 2D Now Jude directly refers to 2 Peter 3:3, "...knowing this first, that at the last days mockers will come with mocking, coming according to their own lusts."
 - 1E Peter goes on to highlight their mocking, which focuses on the return of Christ.
 - 2E Jude does not, taking the near-quote and applying it in a different direction.
 - 3D Jude expresses his tremendous respect for the apostles; he does not consider himself among them, a very humble attitude. He was not one of the twelve, but he was in fact the brother of Jesus according to the flesh.
 - 4D Although his status as the brother of Jesus may have accorded him honor from those tending to be shallow, he would have nothing of it. It is evident that Jude's heroes are those who walked with his Brother, the Lord, step by step through His

ministry.

- 5D Jude calls upon them to remember the words, and the idea that the mockers would come with their mocking. Indeed they have.
- 2C The true nature of the mockers, v.19, “These are those who divide, soulish men, not having spirit.”
- 1D APODIORIZONTES follows “These are those,” giving a very precise definition to the mockers.
 - 1E The word itself describes the making of divisions in the church, faction builders who strive against the tide of orthodoxy.
 - 2E The divisions are not explicitly named, and therefore left to those common and obvious divisions among Christians.
 - 1F Divisions occur because of doctrines. Titus 1:9-11, “9 ...holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. 10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not *teach* for the sake of sordid gain.”
 - 2F Divisions occur because of attitudes. 1 Corinthians 1:10, “Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.”
 - 3F Divisions occur because of behavior. 1 Corinthians 11:18-22, “18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I believe it. 19 For there must also be factions among you, so that those who are approved may become evident among you. 20 Therefore when you meet together, it is not to eat the Lord’s Supper, 21 for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.”
 - 3E Our sins separate us from God, Isaiah 59:2, “But your iniquities have made a separation between you and your God, And your sins have hidden *His* face from you so that He does not hear.”
 - 4E Idolatry separates us from God, Ezekiel 14:6-8, “6 “Therefore say to the house of Israel, ‘Thus says the Lord God, “Repent and turn away from your idols and turn your faces away from all your abominations. 7 “For anyone of the house of Israel or of the immigrants who stay in Israel who separates himself from Me, sets up his idols in his heart, puts right before his face the stumbling block of his iniquity, and *then* comes to the prophet to inquire of Me for himself, I the Lord will be brought to answer him in My own person. 8 “I will

set My face against that man and make him a sign and a proverb, and I will cut him off from among My people. So you will know that I am the Lord.”

- 5E Communion with the thoughts, words, and deeds of unbelievers separates us from God, 2 Corinthians 6:14-18, “14 Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I will dwell in them and walk among them; And I will be their God, and they shall be My people. 17 “Therefore, come out from their midst and be separate,” says the Lord. “And do not touch what is unclean; And I will welcome you. 18 “And I will be a father to you, And you shall be sons and daughters to Me,” Says the Lord Almighty.”
- 6E Yet nothing else can: Romans 8:35-39, “35 Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 Just as it is written, “For Your sake we are being put to death all day long; We were considered as sheep to be slaughtered.” 37 But in all these things we overwhelmingly conquer through Him who loved us. 38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”
- 7E There is false motivation for unity, which is not unity at all, Proverbs 19:4, “Wealth adds many friends, But a poor man is separated from his friend.”
- 8E Yet the Bible insists that there is legitimate reason to separate from others, the love of God.
- 1F Matthew 10:34-37, “34 “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35 “For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; 36 and a man’s enemies will be the members of his household. 37 “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.”
- 2F Ezra 10:10-11, “10 Then Ezra the priest stood up and said to them, “You have been unfaithful and have married foreign wives adding to the guilt of Israel. 11 “Now therefore, make confession to the Lord God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives.””
- 9E There are vain reasons to separate from others: Proverbs 18:1, “He who separates himself seeks *his own* desire, He quarrels against all sound wisdom.”
- 10E Contrasting this separation, unity occurs in the church for the following

reasons:

- 1F** Ephesians 4:1-7, “1 Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, 2 with all humility and gentleness, with patience, showing tolerance for one another in love, 3 being diligent to preserve the unity of the Spirit in the bond of peace. 4 *There is* one body and one Spirit, just as also you were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all who is over all and through all and in all. 7 But to each one of us grace was given according to the measure of Christ's gift.”
- 1G** In verse two, Paul tells the Ephesians to show tolerance for one another in love.
- 2G** The participle ANECHOMENOI translates, “showing tolerance.”
- 1H** Very literally, it is, “not holding on.”
- 2H** As a believer in the Lord Jesus Christ and as a part of a local assembly, you do not hold on to the idiosyncracies of others in the local assembly.
- 3H** This show of tolerance is to be done in love... The virtuous love of the Christian according to the cross of Jesus Christ.
- 3G** Paul then goes on to recount the unities of the Christian faith and the church universal.
- 1H** There is a unity of the Spirit, and a bond of peace;
- 2H** There is one body and one Spirit;
- 3H** There is one hope of your calling;
- 4H** One Lord, one faith, one baptism;
- 5H** One God and Father of all...
- 4G** By reciting the unities Paul intends for the Ephesians to overcome their differences within their local assemblies and so fulfill the calling that he mentions in verse one.
- 5G** Since Paul goes on to talk about spiritual gifts, it is clear that the gifts are to work together so as to fulfill the calling of the church.
- 2F** Colossians 3:9-16, “9 Do not lie to one another, since you laid aside the old self with its *evil* practices, 10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him -- 11 *a renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all. 12 So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; 13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. 14 Beyond all these things *put on* love, which is the perfect bond of unity. 15 Let the peace of Christ rule in

your hearts, to which indeed you were called in one body; and be thankful. 16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God.”

1G Verse thirteen says that we are to bear with one another and forgive one another as separate responsibilities.

1H The bear with one another is ANECHOMENOI.

2H This word is identical in all aspects to its usage in Ephesians 4:2

2G This sheds light on the ANECHOMENOI of Ephesians chapter four, and firmly identifies that to bear with someone doesn't have to do with the issue of sin.

3G Bearing with someone has to do with overlooking the quirky but non-sinful aspects of the believers around you in the local assembly.

4G Verse fourteen is a fine summary of the unity of the body of Christ, because it identifies love as the perfect bond of unity. Virtue love is what binds us together.

5G And then the fifteenth verse puts forth the calling of the body of Christ as the peace of Christ ruling in the hearts of individual believers.

11E The word of God and the Spirit of God make proper divisions:

1F Hebrews 4:12, “For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.”

1G This verse forms a nice introduction to Jude 19.

2G Jeremiah 17:9-10, “9 The heart is more deceitful than all else And is desperately sick; Who can understand it? 10 I, the Lord, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.”

3G The word of God is alive and powerful, working to discern in the soul between the “soulish” and the “spiritual.”

1H The soulish thoughts of man are those which are grounded only in the perspective of this world and its charms.

2H The spiritual are those which make priority out of the divine viewpoint.

4G The word of God makes it clear to us which is spiritual and which worldly or soulish - purely psychological.

2F 1 Corinthians 2:10-16, “10 For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God. 11 For who among men knows the *thoughts* of a man except the spirit of the man which is in him? Even so the *thoughts* of God no one knows except the Spirit of God. 12 Now we have received, not the spirit of the world, but

the Spirit who is from God, so that we may know the things freely given to us by God, 13 which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual *thoughts* with spiritual *words*. 14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. 15 But he who is spiritual appraises all things, yet he himself is appraised by no one. 16 For who has known the mind of the Lord, that he will instruct Him? But we have the mind of Christ.” (See separate doctrine).

3C Exhortation toward mutual edification, v.20, “But you, beloved, edify each other in your most holy faith, praying in the Holy Spirit,”

1D Edification:

1E EPOIKODOMEO means to build upon a foundation, according to a pattern already laid down.

2E Mostly in the New Testament it has to do with spiritual building. Paul is big on the word:

1F Pursuit of spiritual maturity, Romans 14:19-20, “19 So then we pursue the things which make for peace and the building up of one another. 20 Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.”

2F The work of pastors: 1 Corinthians 3:9-17, “9 For we are God’s fellow workers; you are God’s field, God’s building. 10 According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. 11 For no man can lay a foundation other than the one which is laid, which is Jesus Christ. 12 Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, 13 each man’s work will become evident; for the day will show it because it is *to be* revealed with fire, and the fire itself will test the quality of each man’s work. 14 If any man’s work which he has built on it remains, he will receive a reward. 15 If any man’s work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire. 16 Do you not know that you are a temple of God and *that* the Spirit of God dwells in you? 17 If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are.”

3F Arrogance is the opposite of edification, 1 Corinthians 8:1, “Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies.”

4F The purpose of spiritual gifts:

1G 1 Corinthians 14:12, “So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the church.”

2G 1 Corinthians 14:26, “What is *the outcome* then, brethren? When you

assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.”

5F Severity may tear down, 2 Corinthians 13:10, “For this reason I am writing these things while absent, so that when present I *need* not use severity, in accordance with the authority which the Lord gave me for building up and not for tearing down.”

6F Mature individuals build up the church:

1G Ephesians 2:20-22, “20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22 in whom you also are being built together into a dwelling of God in the Spirit.”

2G 1 Peter 2:4-5, “4 And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, 5 you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

3E The master workman of the spiritual building is God the Holy Spirit.

4E The building material is the word of God.

3D The building up is “toward one another,” a picture of a Christian community working toward each other’s benefit.

1E Goal: Spiritual Maturity for Individual Members.

2E Corporate Responsibilities:

1F Teaching of Bible Doctrine.

2F Ambassadorship.

3F Charity.

3E Teamwork Functions.

1F Environmental: Impersonal Love.

2F Mnemonics.

3F Encouragement.

4F Logistical: Giving.

5F Administration: Spiritual Gifts.

3D The realm of the building up is “in the faith.”

1E The word PISTIS here summarizes the entire Christian faith. Not just the idea of faith, but faith as a religion or creed.

2E It means to become a victorious Christian:

1F Right motivation.

2F Knowledge of the true goal.

3F Knowledge of the field of endeavor.

4F Knowledge of the mechanics to attaining the goal.

5F Confidence in the ability to attain the goal.

4D But Jude’s intent for the building up is that it take place through prayer in the

Spirit.

- 1E** This is in the Spirit as in under His guidance and power, as is made clear by the following verses which contain precisely the same term:
- 1F** Ephesians 6:18, "With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints..."
- 2F** Matthew 22:42-46, "42 "What do you think about the Christ, whose son is He?" They said to Him, "*The son* of David." 43 He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, 44 'The Lord said to my Lord, "Sit at My right hand, Until I put Your enemies beneath Your feet" '?" 45 "If David then calls Him 'Lord,' how is He his son?" 46 No one was able to answer Him a word, nor did anyone dare from that day on to ask Him another question."
- 3F** Luke 2:27, "And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,"
- 4F** Romans 8:9, "However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him."
- 5F** Ephesians 2:22, "...in whom you also are being built together into a dwelling of God in the Spirit."
- 6F** Philippians 3:3, "...for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh..."
- 7F** Colossians 1:8, "...and he also informed us of your love in the Spirit."
- 2E** Prayer according to the guidance and power of the Spirit will certainly cause edification for this is the will of God.
- 1F** The name in which we pray is Jesus Christ. John 14:13-14 "13 Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 If you ask Me anything in My name, I will do *it*."
- 1G** In the time in which this was written, a person's name represented their very essence.
- 2G** So this is not an abracadabra, that automatically and magically gets you what you want. Rather, it is an exhortation to pray according to His nature. This means that you pray in character with Christ.
- 3G** This emphasizes substance over form.
- 4G** We must pray according to His will, 1 John 5:14-15, "14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. 15 And if we know that He hears us *in* whatever we ask, we know that we have the requests which we have asked from Him."
- 5G** Scripture is the will of God, Romans 12:2, "Do not conform any longer

to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will."

6G All prayer must have right content in order to be even taken into consideration by God.

1H You must have the truth in your soul for God the Holy Spirit to use.

2H This can only be done through the consistent faith perception of the truth.

7G This means that the more Bible Truth that you have in your heart, the more effective your prayer life is going to be. The real prayer warriors are doctrine warriors.

2F Prayer is communication with God.

1G Prayer is thought. Therefore, it requires vocabulary and thinking from Bible Truth, and concentration. Prayer is the expression of Bible truth resident in our souls.

2G Prayer is a measure of spiritual growth. The spiritual adult prays succinctly and with concentration, and in line with the will of God. His prayers are marked by their quality, and not necessarily their quantity.

3G Prayer is an agent for change. You can't change God through prayer, but God can change you.

3F The purpose of prayer.

1G The primary purpose of prayer is to display God's greatness to believers through His wise and timely answers to their supplications. Jeremiah 33:3, "Call upon Me and I will show you great and mighty things which you have not discovered."

1H Life is full of situations in which the believer is totally helpless, totally dependent on God.

2H When we rely on God in these situations through prayer, he gets to see God's essence and capabilities and attributes in action.

3H We can only recognize God's activity in answered prayer if we have a frame of reference for how He works. This frame of reference is established through our inculcation of the truths of the Bible.

4H Believers who are ignorant of God's character will often misinterpret His answers, and come to erroneous conclusions about Him because of the answers they receive.

2G The secondary purpose of prayer is application. The believer has a chance in prayer to express the doctrine that he has learned to God.

1H Especially pertinent is the believer's expression of his reliance on the essence, capabilities, and attributes of God.

- 2H When you rely on Him in some way as a part of application, it is important to express that reliance. The Psalms remain a testimony to this very thing!
- 3G The tertiary purpose of prayer is the delegation of responsibility to believers in remembering others in their time of need. Ephesians 1:17-19 “17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. 18 *I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, 19 and what is the surpassing greatness of His power toward us who believe. *These are* in accordance with the working of the strength of His might.”
- 4C Exhortation to wait in love, v.21, “...keep yourselves in the love of God, waiting eagerly for the mercy of our Lord Jesus Christ unto eternal life.”
- 1D Jude begins with a responsibility for his readers. It is a command that he intends to begin immediately and continue indefinitely. “Keep yourselves in the love of God.”
- 2D We both keep and are kept.
- 1E Self-control:
- 1F James 1:27, “Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, *and* to keep oneself unstained by the world.”
- 2F John 15:9-10, “9 Just as the Father has loved Me, I have also loved you; abide in My love. 10 If you keep My commandments, you will abide in My love; just as I have kept My Father’s commandments and abide in His love.”
- 3F 1 John 4:16, “We have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.”
- 4F John 14:21, “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”
- 2E Keeping what is entrusted to you, 2 Timothy 4:7, “I have fought the good fight, I have finished the course, I have kept the faith;”
- 3E Kept by the Father, John 17:11, “I am no longer in the world; and *yet* they themselves are in the world, and I come to You. Holy Father, keep them in Your name, *the name* which You have given Me, that they may be one even as *We are*.”
- 4E Kept by the Son. John 10:28, “I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”
- 3D This is also a component of Jude’s introduction *and* his benediction. “Jude, a slave of Jesus Christ, and brother of James, to the called, who have been loved

by Father- God and kept by Jesus Christ.”

4D In this keeping, they are to wait eagerly for the return of Jesus Christ. It really does matter how we wait for Him.

1E Titus 2:11-14, 11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

2E 1 Peter 4:7-11, “7 But the end of all things draws near. Therefore exercise common sense and sobriety resulting in prayer; 8 above all, have outstretched love for each other, because love covers a multitude of sins. 9 Be hospitable to one another without grumbling. 10 Just as each one received a grace gift for each other, care for it as good stewards of the diversified grace of God. 11 Whoever speaks, [speak] as an utterance from God; whoever serves, [serve] as from the strength which God supplies, in order that in all things God might be glorified through Jesus Christ, in Whom is the glory and the power forever and ever, amen.

3E 2 Peter 3:11-12, “11All these things being destroyed in this way, what sort of men is it necessary for you to be in holy conduct and godliness, 12 looking for and striving for the coming of the day of God...”

4E James 5:7-8, “Therefore be patient, brethren, until the coming of the Lord. The farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. 8 You too be patient; strengthen your hearts, for the coming of the Lord is near.”

5E Hebrews 10:23-25, “23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and let us consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.”

6E 1 Corinthians 11:26, “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until He comes.”

7E 1 Thessalonians 3:12-13, “12 and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also *do* for you; 13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints.”

8E 1 Corinthians 4:5, “Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men’s* hearts; and then each man’s praise will come to him from God.”

9E Colossians 3:1-4, “1 Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. 2

Set your mind on the things above, not on the things that are on earth. 3 For you have died and your life is hidden with Christ in God. 4 When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.”

5C Exhortation toward acts of mercy, vv.22-23, “22 And have mercy on those who doubt, 23 save others, snatching them from the fire, and have mercy on others in fear, hating even the garment being defiled from the flesh.”

1D This passage is about the function of the local church toward those who are outside the plan of God. There would of course be many victims of the heretical teaching that was becoming predominant. An overall review of church discipline is necessary.

1E Identification:

1F 1 Timothy 6:3-5, “3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, 4 he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, 5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.”

2F James 1:5-8, “5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. 6 But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. 7 For that man ought not to expect that he will receive anything from the Lord, 8 *being* a double-minded man, unstable in all his ways.”

2E Help and encourage:

1F Romans 14:1, “Now accept the one who is weak in faith, *but* not for *the purpose of* passing judgment on his opinions.”

2F Romans 15:1-3, “1 Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves. 2 Each of us is to please his neighbor for his good, to his edification. 3 For even Christ did not please Himself; but as it is written, ““The reproaches of those who reproached You fell on Me.””

3F Galatians 6:1, “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too will not be tempted.”

4F 1 Thessalonians 5:14, “We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.”

5F 2 Timothy 4:1-4, “1 I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. 3

For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4 and will turn away their ears from the truth and will turn aside to myths.”

6F James 5:19-20, “19 My brethren, if any among you strays from the truth and one turns him back, 20 let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.”

7F 1 John 5:16-18, “16 If anyone sees his brother committing a sin not *leading* to death, he shall ask and *God* will for him give life to those who commit sin not *leading* to death. There is a sin *leading* to death; I do not say that he should make request for this. 17 All unrighteousness is sin, and there is a sin not *leading* to death. 18 We know that no one who is born of God sins; but He who was born of God keeps him, and the evil one does not touch him.”

3E Turn away from:

1F Romans 16:17-18, “17 Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. 18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.”

2F 2 Thessalonians 3:14-15, “14 If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. 15 *Yet* do not regard him as an enemy, but admonish him as a brother.”

3F Titus 3:10-11, “10 Reject a factious man after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.”

4F 2 John 9-11, “9 Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting; 11 for the one who gives him a greeting participates in his evil deeds.”

4E Jurisprudence and consequences.

1F Matthew 18:15-18, “15 “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. 16 “But if he does not listen *to you*, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. 17 “If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 “Truly I say to you, whatever you bind on earth shall have been bound in

heaven; and whatever you loose on earth shall have been loosed in heaven.””

2F 1 Timothy 5:19-20, “19 Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful *of sinning.*”

3F Titus 1:10-11, “10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not *teach* for the sake of sordid gain.”

2D The first category is those who doubt:

1E James 1:5-8, “5 But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him. 6 But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. 7 For that man ought not to expect that he will receive anything from the Lord, 8 *being* a double-minded man, unstable in all his ways.”

1F Doubt is the opposite of faith. Faith is defined as the assurance of things hoped for, the confidence of things not seen.

2F The one who doubts is neither sure nor confident.

2E Matthew 21:18-22, 18 Now in the morning, when He was returning to the city, He became hungry. 19 Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He said to it, “No longer shall there ever be *any* fruit from you.” And at once the fig tree withered. 20 Seeing *this*, the disciples were amazed and asked, “How did the fig tree wither *all* at once?” 21 And Jesus answered and said to them, “Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, ‘Be taken up and cast into the sea,’ it will happen. 22 “And all things you ask in prayer, believing, you will receive.”

3E Matthew 14:26-31, 26 When the disciples saw Him walking on the sea, they were terrified, and said, “It is a ghost!” And they cried out in fear. 27 But immediately Jesus spoke to them, saying, “Take courage, it is I; do not be afraid.” 28 Peter said to Him, “Lord, if it is You, command me to come to You on the water.” 29 And He said, “Come!” And Peter got out of the boat, and walked on the water and came toward Jesus. 30 But seeing the wind, he became frightened, and beginning to sink, he cried out, “Lord, save me!” 31 Immediately Jesus stretched out His hand and took hold of him, and said to him, “You of little faith, why did you doubt?”

1F Again faith is the opposite of doubt. Jesus declares Peter an OLIGOPISTOI; a “littlefaith.”

2F But it is very obvious what has caused the breakdown in faith: Peter has

become fearful.

3F Peter put his eyes on the waves instead of on the Lord, and the result was nearly fatal.

4F Fear=doubt=faith failure.

4E Luke 24:36-39, 36 While they were telling these things, He Himself stood in their midst and said to them, "Peace be to you." 37 But they were startled and frightened and thought that they were seeing a spirit. 38 And He said to them, "Why are you troubled, and why do doubts arise in your hearts? 39 "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."

1F Instead of fear, there is the issue of "trouble."

2F TARASSO describes a state of being "stressed out" by intimidating circumstances.

3F Now we can set it up in this fashion: trouble>fear=littlefaith=doubt.

4F When trouble comes, there is an option to fear, or an option to believe. To believe is to love and trust God; to fear Him in a positive way instead of caving in to fear.

5E Matthew 6:28-33, 28 "And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, 29 yet I say to you that not even Solomon in all his glory clothed himself like one of these. 30 "But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will He* not much more *clothe* you? You of little faith! 31 "Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' 32 "For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. 33 "But seek first His kingdom and His righteousness, and all these things will be added to you.

1F Here is a typical situation which offers fear: logistics.

2F God's power is awesome to supply for the least of the plant kingdom, and thus He supplies for us.

6E Those who waver and doubt are to be the objects of our mercy.

1F See separate doctrine of compassion.

2F Summary:

1G Compassion toward those who doubt takes the form of biblical encouragement.

2G Encouragement on the basis of emotion has no inherent integrity.

3G Encouragement on the basis of truth has integrity and effectiveness.

3D The second category is to save: "save others, snatching them from the fire..."

1E The identity of these individuals should not be taken for granted. There is more than one kind of saving in the Christian lexicon.

1F There is rescue from unbelief through the gospel of our Lord Jesus Christ.

2F There is the rescue of believers from the cosmic system.

- 3F There is rescue from mortal dangers of various kinds.
- 2E The fire also cannot be taken for granted. There is more than one fire in the Christian lexicon:
 - 1F There is the Lake of Fire, the final destination of all unbelievers.
 - 2F There is a baptism of fire, the judgment of tribulational unbelievers, Jews and Gentiles alike. This is not a possibility because Jude refers here to current possibilities, not future.
 - 3F There is a refining fire of undeserved suffering for blessing. This is not a possibility because it is not desirable to seek rescue from this.
- 3E Therefore, Jude refers to the Lake of Fire, which leaves the rescue as the gospel.
 - 1F This would also make certain that the preceding exercise of mercy has to do with believers.
 - 2F HARPAZO means to forcibly snatch someone:
 - 1G For the purpose of doing them harm;
 - 2G For the purpose of effecting their rescue.
 - 3F Which begs the question: How do we forcibly snatch someone from the Lake of Fire?
 - 1G In a real fire we are justified to bust into the home of someone, and haul them out... even at their protests.
 - 2G But the Lake of Fire is the eternal danger of unbelievers, and the only rescue is through belief in Christ.
 - 3G We cannot make anyone believe; we certainly cannot resurrect the inquisition, torturing unbelievers into a confession of faith.
 - 4G Belief in Christ is a matter of careful consideration and free expression, according to the will of God.
 - 5G Our role in the rescue has to do with the presentation of the gospel.
 - 1H Neither may we force a gospel hearing on anyone - not quite.
 - 2H But swift and forceful presentation may not be outside the realm of God's will.
 - 3H Swift and forceful presentation means presenting the truth even when the intended listeners may be uncomfortable with the information.
 - 4H Unbelievers are inherently uncomfortable with the idea of their danger unto eternal damnation.
 - 5H Yet we must "snatch" within the boundaries laid down by God's word, avoiding the prohibitions, and doing what is necessary otherwise.
- 4D Then there are the dangerous ones: "...and have mercy on others in fear, hating even the garment being defiled from the flesh."
 - 1E These may be believers or unbelievers. The distinction is not based on their spiritual condition, but on the danger that they represent to us.

- 2E** To exercise mercy in fear is to realize that they are involved in the deception of the devil, and they have the potential to influence us even as we attempt to bring the grace of God to them.
- 3E** We cannot stop exercising mercy. We are called to minister to all the degenerates of the world, folks who are involved in all kinds of sinful behavior, even things which are abominable to us and to God.
- 4E** Some of whom we evangelize are going to be sinners in the areas in which we are weak, so that we must be aware of the danger they represent.
- 5E** This is not a diatribe promoting pharasaic regulations.
- 6E** A summary of the doctrine of defilement: (From the ISBE)
- 1F** Defilement in the Old Testament was physical, sexual, ethical, ceremonial, religious, the last four, especially, overlapping.
- 1G** Physical: "I have washed my feet; how shall I defile them?" (Song 5:3).
- 2G** Sexual: which might be ceremonial or moral; of individuals by illicit intercourse (Lev 18:20), or by intercourse at forbidden times (Lev 15:24; 1 Sam 21:5); of the land by adultery: "Shall not that land be greatly defiled?" (Jer 3:1 the American Standard Revised Version "polluted," usually substituted where the moral or religious predominates over the ceremonial).
- 3G** Ethical: "Your hands are defiled with blood" (Isa 59:3); "Neither shall they defile themselves any more with any of their transgressions" (Ezek 37:23).
- 4G** Ceremonial: to render ceremonially unclean, i.e. disqualified for religious service or worship, and capable of communicating the disqualification.
- 1H** Persons were defiled by contact with carcasses of unclean animals (Lev 11:24); or with any carcass (Lev 17:15); by eating a carcass (Lev 22:8); by contact with issues from the body, one's own or another's, e.g. abnormal issues from the genitals, male or female (Lev 15:2,25); menstruation (Lev 15:19); by contact with anyone thus unclean (Lev 15:24); copulation (Lev 15:16-18); uncleanness after childbirth (Lev 12:2-5); by contact with unclean persons (Lev 5:3), or unclean things (Lev 22:6), or with leprosy (especially defiling; Lev 13:14), or with the dead (Nu 6:12), or with one unclean by such contact (Nu 19:22), or by funeral rites (Lev 21:1); by contact with creeping things (Lev 22:5), or with unclean animals (Lev 11:26).
- 2H** Holy objects were ceremonially defiled by the contact, entrance or approach of the defiled (Lev 15:31; Nu 19:13); by the presence of dead bodies, or any remains of the dead (Ezek 9:7; 2 Ki 23:16: Josiah's defilement of heathen altars by the ashes of the priests); by the entrance of foreigners (Ps 79:1; see Acts 21:28); by

forbidden treatment, as the altar by being tooled (Ex 20:25); objects in general by contact with the unclean. Ceremonial defilement, strictly considered, implied, not sin, but ritual unfitness.

- 5G** Religious: not always easily distinguished or entirely distinguishable from the ceremonial, still less from the ethical, but in which the central attitude and relationship to Yahweh as covenant God and God of righteousness, was more fully in question. The land might be defiled by bloodshed (Nu 35:33), especially of the just or innocent; by adultery (Jer 3:1); by idolatry and idolatrous practices, like sacrificing children to idols, etc. (Lev 20:3; Ps 106:39); the temple or altar by disrespect (Mal 1:7,12); by offering the unclean (Hag 2:14); by any sort of unrighteousness (Ezek 36:17); by the presence of idols or idolatrous paraphernalia (Jer 7:30).
- 2F** Defilement in New Testament: The scope of defilement in its various degrees (direct, or primary, as from the person or thing defiled; indirect, or secondary, tertiary, or even further, by contact with the defiled) had been greatly widened by rabbinism into a complex and immensely burdensome system whose shadow falls over the whole New Testament life. Specific mentions are comparatively few. Physical defilement is not mentioned. Sexual defilement appears, in a figurative sense: "These are they that were not defiled with women" (Rev 14:4). Ceremonial defilement is found in, but not approved by, the New Testament. Examples are: by eating with unwashed, "common," not ceremonially cleansed, hands (Mk 7:2); by eating unclean, "common," food (Acts 10:14; Peter's vision); by intimate association with Gentiles, such as eating with them (not expressly forbidden in Mosaic law; Acts 11:3), or entering into their houses (Jn 18:28; the Pharisees refusing to enter the Pretorium); by the presence of Gentiles in the Temple (Acts 21:28).
- 3F** The parenthetical commentary from Mark 7:3-4 concerning the practice of the Pharisees. "3 (for the Pharisees and all the Jews do not eat unless they wash with the fist [carefully], clinging to the tradition of the elders. 4 And [when they come] from the marketplace they do not eat unless they baptize themselves, and there are many other things which they received to observe, the washing of cups and pitchers and copper pots)."
- 1G** Mark makes this longer explanation for his Gentile readers.
- 2G** But there is more behind this explanation than that. In the Old Testament, there were various reasons that a person could become defiled, as we have already noted. But the Pharisees great expanded this in their interpretation of Moses' Law, and to attempt to please God through legalism.
- 3G** He notes that they NIPSONTAI PUGME, 'wash with the fist.' By this he

means that they wash very vigorously and scrupulously.

- 4G It is not that the Pharisees are even overly fastidious; it is precisely that they are overdoing it in the eyes of God.
- 5G They go this extra mile in an attempt to impress God. The motive is to be seen as pious in the eyes of men, so that they might retain their control over the people.
- 6G This outward piety was an important element in their scheme to wield power over the people.
- 7G God did not institute the ceremonial washings as pagan rituals to placate Him. Remember that the Law teaches. It is not a matter of doing these things to make God happy. Rather, they teach about God.
- 8G Take for example the laver in the tabernacle. It was there to wash the hands before entering the holy place.
- 9G The reason for the laver was to illustrate the need to enter Israel's place of worship with a clean heart. By washing the hands while looking into the mirror of the laver, it taught the necessity of self-examination and a clean heart.
- 10G Mark also describes them as 'clinging to the tradition of the elders.'
 - 1H KRATOUNTES is from KRATEO, which means to 'cling,' or 'hold fast' onto someone or something. There is sometimes a note of desperation in this action.
 - 2H What is held fast to is the PARADOSIN of the elders of the Jewish religious hierarchy. This does not represent truth, but rather the opinion and religious tyranny of men.
 - 3H Yet they are holding on to this tyranny with all their strength, and holding onto something that they should not.
- 11G Mark goes on to remark about their tradition concerning the marketplace.
 - 1H The marketplace was a crowded affair, a jostling ordeal for someone who did not want to be defiled according to a rigorous and unrealistic set of regulations.
 - 2H At the market, the Pharisee might become defiled from any number of sources:
 - 4A From a person who was unclean - a foreigner, a woman who was going through her monthly period of impurity - and other reasons.
 - 5A From something there at the market, something that was bought or sold.
 - 6A It was a terrible gauntlet of defilement.
 - 1H So Mark describes how they 'baptize' themselves after coming home from the marketplace, in case they have undergone some defilement of which they were unaware. This baptism indicates that they thoroughly washed their entire bodies, so as to effect a

change to a clean state before God.

2H It is too bad that they couldn't wash their souls!

2E But we might become defiled in a very real way by associating with unbelievers. 2 Corinthians 6:14, "Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?"

2B Benediction, vv.24-25, "24 Now to the one able to guard you from stumbling and to stand you blameless in the presence of His glory with exultation, 25 to the only God, our savior through Jesus Christ our Lord, be glory, majesty, might and authority in eternity past and now and forevermore, Amen."

1C Suddenly Jude gives his benediction, expressing his will for his readers and giving tribute to the Lord.

2C DUNAMENO is "to the one able..."

1D This concentrates on the power of God, the present participle revealing the ability as perpetual according to God's immutable and eternal nature.

2D Jude takes aim with praise, although the substance of the praise will not appear until the second part of verse 25. First comes a long description.

3D In other words, Jude describes God's worthiness before he details the praise.

3C PHULAXAI is the aorist infinitive of "keep" or "guard.." A couple of verses come to mind.

1D 1 Peter 1:3-5, "3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away, reserved in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time."

2D 2 Thessalonians 3:3, "But the Lord is faithful, and He will strengthen and protect you from the evil *one*."

4C APTAISTOUS is stumbling, the danger against which God is able to guard.

1D Regarding stumbling:

1E "...sure-footed as of a horse that does not stumble (Xenophon), and so of a good man (Epictetus, Marcus Antoninus)" Robertson, A. (1997). *Word Pictures in the New Testament*. Vol.V

2E Psalm 38:14-18, "14 Yes, I am like a man who does not hear, And in whose mouth are no arguments. 15 For I hope in You, O Lord; You will answer, O Lord my God. 16 For I said, ""May they not rejoice over me, Who, when my foot slips, would magnify themselves against me."" 17 For I am ready to fall, And my sorrow is continually before me. 18 For I confess my iniquity; I am full of anxiety because of my sin."

3E Psalm 56:11-13, "11 In God I have put my trust, I shall not be afraid. What can man do to me? 12 Your vows are binding upon me, O God; I will render thank offerings to You. 13 For You have delivered my soul from death, Indeed my

feet from stumbling, So that I may walk before God In the light of the living.”

- 4E Psalm 66:8-10, “8 Bless our God, O peoples, And sound His praise abroad, 9 Who keeps us in life And does not allow our feet to slip. 10 For You have tried us, O God; You have refined us as silver is refined.”
- 5E Psalm 73:1-3, “1 Surely God is good to Israel, To those who are pure in heart! 2 But as for me, my feet came close to stumbling, My steps had almost slipped. 3 For I was envious of the arrogant As I saw the prosperity of the wicked.”
- 6E Psalm 116:5-9, “5 Gracious is the Lord, and righteous; Yes, our God is compassionate. 6 The Lord preserves the simple; I was brought low, and He saved me. 7 Return to your rest, O my soul, For the Lord has dealt bountifully with you. 8 For You have rescued my soul from death, My eyes from tears, My feet from stumbling. 9 I shall walk before the Lord In the land of the living.”
- 7E Psalm 121:1-4, “1 I will lift up my eyes to the mountains; From where shall my help come? 2 My help comes from the Lord, Who made heaven and earth. 3 He will not allow your foot to slip; He who keeps you will not slumber. 4 Behold, He who keeps Israel Will neither slumber nor sleep.”
- 8E 2 Peter 1:10, “Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble” Here is the comment I had on this verb and specifically PTAISETE which is the related verb:
- 1F PTAIO originally meant to trip, stumble, or lose your footing. It came to describe a wide range of stumblings, real and metaphorical.
- 1G It could indicate stuttering, as in stumbling over your own tongue in speech.
- 2G It could mean to make a mistake. There are citations from the medical realm, as well as the military realm.
- 3G It also indicates disaster on a greater scale, and this especially in the aorist tense.
- 2F Other New Testament instances of PTAIO:
- 1G Romans 11:11, where Paul speaks of the Jews’ failure, “I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous.”
- 2G James 2:10, “For whoever keeps the whole law and yet stumbles in one *point*, he has become guilty of all.”
- 3G James 3:2, “For we all stumble in many *ways*. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.”
- 3F The meaning here has to do with stumbling in reference to the spiritual life. Namely it indicates not only a sinful stumble, but a loss of

momentum as a result.

4F Spiritual momentum is that general spiritual condition of consistent advance in the spiritual life - a strong and general trend of spiritual growth characterized by consistency in fellowship and intake of the word. It is that state where intake and application from the truth significantly outpaces intake and experience in the devil's world.

5F This passage does not indicate that a concentration on calling and election can bring about a state of sinless perfection, but instead, they make it so that the believer does not have a significant loss of momentum, regardless.

2D And being tripped:

1E Psalm 140:4-5, "4 Keep me, O Lord, from the hands of the wicked; Preserve me from violent men Who have purposed to trip up my feet. 5 The proud have hidden a trap for me, and cords; They have spread a net by the wayside; They have set snares for me.Selah."

2E Psalm 141:9-10, "9 Keep me from the jaws of the trap which they have set for me, And from the snares of those who do iniquity. 10 Let the wicked fall into their own nets, While I pass by safely."

3D God is able to keep us from stumbling, yet it is true that we stumble from time to time. This is due to our human failings in refusing to focus on God's grace.

5C The companion to God's ability to keep us from stumbling is His ability to present us before His presence, blameless and with exultation.

1D The aorist infinitive STESAI describe one person making the presentation of another to a third party.

2D With the verb is the improper preposition KATENOPION, which means in the presence of, but with reference to judgment.

1E There is a "down" aspect to this word as found in the KAT part of it. That is to say, you are down on your knees, and Christ looks down upon you in order to judge.

2E But the great part is that God stands us before His judging presence...

3E TES DOXES AUTOU describes the presence of God a bit further by the phrase "of His glory."

3D Verses which discuss this presentation:

1E 1 Thessalonians 3:11-13, "11 Now may our God and Father Himself and Jesus our Lord direct our way to you; 12 and may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you; 13 so that He may establish your hearts without blame in holiness before our God and Father at the coming of our Lord Jesus with all His saints."

2E Colossians 1:21-23, "21 And although you were formerly alienated and hostile in mind, engaged in evil deeds, 22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and

blameless and beyond reproach— 23 if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.”

- 3E Colossians 1:28, “We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ.”
- 4E Ephesians 5:25-27, “25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, 26 so that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.”
- 5E Revelation 3:5, ““He who overcomes will thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father and before His angels.”
- 4D AMOMOS is blameless.
- 5D Christ is blameless: 1 Peter 1:17-19, “17 If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay *on earth*; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ.”
- 6D So also we may be: Ephesians 1:3-4, “3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, 4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him.”
- 7D EN AGALLIASIS is “with exultation,” so that the presentation and blamelessness causes tremendous emotion. This is exultation, out of your skull, fist in the air rejoicing. Here are some verses along the same lines.
 - 1E Psalm 16:11, “You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.”
 - 2E Isaiah 12:6, “Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.”
 - 3E Isaiah 25:9, “And it will be said in that day, ““Behold, this is our God for whom we have waited that He might save us. This is the Lord for whom we have waited; Let us rejoice and be glad in His salvation.””
 - 4E Isaiah 61:10-11, “10 I will rejoice greatly in the Lord, My soul will exult in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a bridegroom decks himself with a garland, And as a bride adorns herself with her jewels. 11 For as the earth brings forth its sprouts, And as a garden causes the things sown in it to spring up, So the Lord God will cause righteousness and praise To spring up before all the

nations.”

5E 1 Peter 1:6-9, “6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls.”

6E 1 Peter 4:12-13, “12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.”

6C An interlude:

1D There is an intended connection between God’s ability to keep us from falling and His ability to stand us in the glory of His presence with exultation.

2D But we must take care: The stumbling is the catastrophic loss of spiritual momentum, and not the simple stumbling of sin.

3D And the presentation is the presentation at the judgment seat of Jesus Christ, whereby we receive His evaluation of our lives.

4D He is able to keep us from falling, so that our lives produce the intended result of His will - at the end of it all we receive His stamp approval, we are called blameless.

5D Think about this closely: our sins are paid for at the cross, so that they cannot be an issue at the final judgment.

6D What blame then may Christ lay at our feet when He judges us?

1E That we did not fulfill the potential made by the cross.

2E That we failed to love God to our fullest potential, or even very much at all.

3E That we failed to give our unique testimony as part of the mosaic of the church universal.

7D But if we do not stumble, the result will be blamelessness and exultation.

8D God is able to bring us both of these conditions, and they are obviously connected. The power of God is an awesome thing as evidenced by creation, resurrection and salvation. It is available toward us in spiritual growth unto testimony as well.

9D Romans 8:31-32, “31 What then shall we say to these things? If God *is* for us, who *is* against us? 32 He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?”

7C V.25, “...to the only God, our savior through Jesus Christ our Lord, be glory, majesty, might and authority in eternity past and now and forevermore, Amen.”

1D Here we have the conclusion to a great benediction of Scripture. Here are three

others:

- 1E** Romans 16:25-27, 25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever. Amen.
- 2E** 1 Timothy 6:15-16, 15 which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, 16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen.
- 3E** 2 Peter 3:18, 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.
- 3D** The dative case phrase MONO THEO refers to the uniqueness of God. He is the *only* true God.
- 1E** John 5:44, 44 “How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and* only God?”
- 2E** 1 Timothy 1:17, 17 Now to the King eternal, immortal, invisible, the only God, *be* honor and glory forever and ever. Amen.
- 3E** Jeremiah 10:9-10, 9 Beaten silver is brought from Tarshish, And gold from Uphaz, The work of a craftsman and of the hands of a goldsmith; Violet and purple are their clothing; They are all the work of skilled men. 10 But the Lord is the true God; He is the living God and the everlasting King. At His wrath the earth quakes, And the nations cannot endure His indignation.
- 4E** John 17:3, 3 “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.
- 3D** SOTERI HEMON is “our Savior.” He is the Savior who belongs to us, believers in Jesus Christ.
- 1E** This attributes the saving to God the Father Himself.
- 2E** The Savior-God theme is in both testaments, but in the New the focus shifts to God the Son.
- 1F** Psalm 68:19-20, 19 Blessed be the Lord, who daily bears our burden, The God *who* is our salvation. Selah. 20 God is to us a God of deliverances; And to God the Lord belong escapes from death.
- 2F** Isaiah 12:1-6, 1 Then you will say on that day, “I will give thanks to You, O Lord; For although You were angry with me, Your anger is turned away, And You comfort me. 2 “Behold, God is my salvation, I will trust and not be afraid; For the Lord God is my strength and song, And He has become my salvation.” 3 Therefore you will joyously draw water From the springs of salvation. 4 And in that day you will say, “Give thanks to the Lord, call on His name. Make known His deeds among the peoples; Make

them remember that His name is exalted.”” 5 Praise the Lord in song, for He has done excellent things; Let this be known throughout the earth. 6 Cry aloud and shout for joy, O inhabitant of Zion, For great in your midst is the Holy One of Israel.

- 3F Isaiah 45:20-22, 20 ““Gather yourselves and come; Draw near together, you fugitives of the nations; They have no knowledge, Who carry about their wooden idol And pray to a god who cannot save. 21 ““Declare and set forth *your case*; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the Lord? And there is no other God besides Me, A righteous God and a Savior; There is none except Me. 22 ““Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other.
- 4F Titus 2:11-14, 11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.
- 5F 2 Peter 1:1, Simon Peter, slave and apostle of Jesus Christ, to those who have obtained an equally valuable faith to ours in the righteousness of our God and Savior Jesus Christ
- 3E This is the only New Testament passage that gives God the Father the title of Savior.
- 4E This salvation is from the Father, but accomplished DIA IESOU CHRISTOU TOU KURIOU HEMON - “through Jesus Christ our Lord.”
- 4D DOXA is the first attribute ascribed to God. This is an expression of praise. There are many other examples of this same form of worship.
- 1E Romans 11:33-36, 33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! 34 For who has known the mind of the Lord, or who became His counselor? 35 Or who has first given to Him that it might be paid back to him again? 36 For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.
- 2E Ephesians 3:20-21, 20 Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us, 21 to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.
- 3E 1 Peter 4:11, 11 Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and

ever. Amen.

4E 1 Peter 5:10-11, 10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you. 11 To Him *be* dominion forever and ever. Amen.

5E Revelation 4:9-11, 9 And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, 10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, 11 ““Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.””

6E Revelation 5:13-14, 13 And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, ““To Him who sits on the throne, and to the Lamb, *be* blessing and honor and glory and dominion forever and ever.”” 14 And the four living creatures kept saying, ““Amen.”” And the elders fell down and worshiped.

7E To ascribe glory to God is to give Him the credit. It is a grace-oriented expression of worship:

1F From creature to creator.

2F From sinner to Savior.

5D MEGALOSUNE is the second ascription: Majesty

1E Majesty is a quality of greatness by comparison, and greatness by any measure.

1F Royalty sometimes bears the title ‘majesty’ to denote their greatness above their subjects. Great mountains bear the title ‘majesty’ because of the way they loom over the low country below them. From John Muir, Range of Light, “Looking eastward from the summit of Pacheco Pass one shining morning, a landscape was displayed that after all my wanderings still appears as the most beautiful I have ever beheld. At my feet lay the Great Central Valley of California, level and flowery, like a lake of pure sunshine, forty or fifty miles wide, five hundred miles long, one rich furred garden of yellow Compositae. And from the eastern boundary of this vast golden flower-bed rose the mighty Sierra, miles in height, and so gloriously colored and so radiant, it seemed not clothed with light but wholly composed of it, like the wall of some celestial city.... Then it seemed to me that the Sierra should be called, not the Nevada or Snowy Range, but the Range of Light. And after ten years of wandering and wondering in the heart of it, rejoicing in its glorious floods of light, the white beams of the morning streaming through the passes, the noonday radiance on the crystal rocks, the flush of the alpenglow, and the irised spray of countless waterfalls, it still seems above all others the Range of

Light.”

2F The majesty of a person or thing inspires awe and humility.

2E The majesty of God in Scripture.

1F Exodus 15:11, “Who is like You among the gods, O LORD? Who is like You, majestic in holiness, Awesome in praises, working wonders?”

2F 1 Chronicles 16:23-31, “23 Sing to the LORD, all the earth; Proclaim good tidings of His salvation from day to day. 24 Tell of His glory among the nations, His wonderful deeds among all the peoples. 25 For great is the LORD, and greatly to be praised; He also is to be feared above all gods. 26 For all the gods of the peoples are idols, But the LORD made the heavens. 27 Splendor and majesty are before Him, Strength and joy are in His place. 28 Ascribe to the LORD, O families of the peoples, Ascribe to the LORD glory and strength. 29 Ascribe to the LORD the glory due His name; Bring an offering, and come before Him; Worship the LORD in holy array. 30 Tremble before Him, all the earth; Indeed, the world is firmly established, it will not be moved. 31 Let the heavens be glad, and let the earth rejoice; And let them say among the nations, "The LORD reigns."” (also the 96th Psalm)

3F 1 Chronicles 29:10-13, “10 So David blessed the LORD in the sight of all the assembly; and David said, "Blessed are You, O LORD God of Israel our father, forever and ever. 11 "Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all. 12 "Both riches and honor *come* from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. 13 "Now therefore, our God, we thank You, and praise Your glorious name.”

4F The voice of God is majestic, bringing about all it commands. This unites majesty and sovereignty. Job 36:25, “2 "Listen closely to the thunder of His voice, And the rumbling that goes out from His mouth. 3 "Under the whole heaven He lets it loose, And His lightning to the ends of the earth. 4 "After it, a voice roars; He thunders with His majestic voice, And He does not restrain the lightnings when His voice is heard. 5 "God thunders with His voice wondrously, Doing great things which we cannot comprehend.” (See also Psalm 24:4-5)

5F Job 37:22-24, “22 "Out of the north comes golden *splendor*; Around God is awesome majesty. 23 "The Almighty -- we cannot find Him; He is exalted in power And He will not do violence to justice and abundant righteousness. 24 "Therefore men fear Him; He does not regard any who are wise of heart.”

6F God’s reputation is majestic, Psalm 8:1, “LORD, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the

heavens!”

- 7F Psalm 68:32-35, “32 Sing to God, O kingdoms of the earth, Sing praises to the Lord, 33 To Him who rides upon the highest heavens, which are from ancient times; Behold, He speaks forth with His voice, a mighty voice. 34 Ascribe strength to God; His majesty is over Israel And His strength is in the skies. 35 O God, *You are* awesome from Your sanctuary. The God of Israel Himself gives strength and power to the people. Blessed be God!”
- 8F God is majestic because of His ability to make war, Psalm 76:1-4, “1 God is known in Judah; His name is great in Israel. 2 His tabernacle is in Salem; His dwelling place also is in Zion. 3 There He broke the flaming arrows, The shield and the sword and the weapons of war. 4 You are resplendent, More majestic than the mountains of prey.”
- 9F Psalm 93, “1 The LORD reigns, He is clothed with majesty; The LORD has clothed and girded Himself with strength; Indeed, the world is firmly established, it will not be moved. 2 Your throne is established from of old; You are from everlasting. 3 The floods have lifted up, O LORD, The floods have lifted up their voice, The floods lift up their pounding waves. 4 More than the sounds of many waters, *Than* the mighty breakers of the sea, The LORD on high is mighty. 5 Your testimonies are fully confirmed; Holiness befits Your house, O LORD, forevermore.”
- 10F Psalm 104:1-2, “1 Bless the LORD, O my soul! O LORD my God, You are very great; You are clothed with splendor and majesty, 2 Covering Yourself with light as with a cloak, Stretching out heaven like a *tent* curtain.”
- 11F God’s majesty comes from His spiritual works of righteousness, Psalm 111:2-3, “2 Great are the works of the LORD; *They are* studied by all who delight in them. 3 Splendid and majestic is His work, And His righteousness endures forever.”
- 12F Psalm 145:5-13, “5 On the glorious splendor of Your majesty And on Your wonderful works, I will meditate. 6 Men shall speak of the power of Your awesome acts, And I will tell of Your greatness. 7 They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness. 7 They shall eagerly utter the memory of Your abundant goodness And will shout joyfully of Your righteousness. 8 The LORD is gracious and merciful; Slow to anger and great in lovingkindness. 9 The LORD is good to all, And His mercies are over all His works. 10 All Your works shall give thanks to You, O LORD, And Your godly ones shall bless You. 11 They shall speak of the glory of Your kingdom And talk of Your power; 12 To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom. 13 Your kingdom is an everlasting kingdom, And Your dominion *endures* throughout all generations.”

- 13F The Majesty of God may inspire a common fear, Isaiah 2:19-22, “19 Men will go into caves of the rocks And into holes of the ground Before the terror of the LORD And the splendor of His majesty, When He arises to make the earth tremble. 20 In that day men will cast away to the moles and the bats Their idols of silver and their idols of gold, Which they made for themselves to worship, 21 In order to go into the caverns of the rocks and the clefts of the cliffs Before the terror of the LORD and the splendor of His majesty, When He arises to make the earth tremble. 22 Stop regarding man, whose breath *of life* is in his nostrils; For why should he be esteemed?”
- 14F Despite the obvious nature of God’s majesty, the wicked cannot see Him, Isaiah 26:10, “*Though* the wicked is shown favor, He does not learn righteousness; He deals unjustly in the land of uprightness, And does not perceive the majesty of the LORD.”
- 15F The material humanity of the Messiah has no majesty, Isaiah 53:2, “For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no *stately* form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.”
- 16F The character of the incarnate Christ is truly majestic, 2 Peter 1:16-18, “16 For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. 17 For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, “This is My beloved Son with whom I am well-pleased” -- 18 and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.”
- 6D Power and authority together form the third ascription.
- 1E KRATOS and EXOUSIA are paired here to make an issue out of something that is an essential biblical doctrine.
- 1F KRATOS indicates power without reference to morality. It is essentially the power to do anything. Even the devil has power: Hebrews 2:14-15, “14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, 15 and might free those who through fear of death were subject to slavery all their lives.”
- 2F EXOUSIA indicates power inextricably connected with morality. It is the right to rule and authority wielded in a benevolent manner. Romans 13:1 has it: “Let every soul subordinate himself to the ruling authorities. For there is no legitimate authority except through God, and the present authorities have definitely been established by God.”
- 2E The combination of the two places a clear emphasis on moral authority,

which is the way in which God always exercises His sovereignty.

7D PRO PANTOS TOU AIONOS describes eternity past: “before all things.” God has existed forever, and His mighty works have always given testimony to His wonderful name.

1E Proverbs 8:23-30, 23 ““From everlasting I was established, From the beginning, from the earliest times of the earth. 24 ““When there were no depths I was brought forth, When there were no springs abounding with water. 25 ““Before the mountains were settled, Before the hills I was brought forth; 26 While He had not yet made the earth and the fields, Nor the first dust of the world. 27 ““When He established the heavens, I was there, When He inscribed a circle on the face of the deep, 28 When He made firm the skies above, When the springs of the deep became fixed, 29 When He set for the sea its boundary So that the water would not transgress His command, When He marked out the foundations of the earth; 30 Then I was beside Him, *as* a master workman; And I was daily *His* delight, Rejoicing always before Him,

2E Romans 16:25-27, 25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith; 27 to the only wise God, through Jesus Christ, be the glory forever. Amen.

3E 1 Corinthians 2:6-7, 6 Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age nor of the rulers of this age, who are passing away; 7 but we speak God’s wisdom in a mystery, the hidden *wisdom* which God predestined before the ages to our glory;

4E Colossians 1:25-27, 25 Of *this church* I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the *preaching of* the word of God, 26 *that is*, the mystery which has been hidden from the *past* ages and generations, but has now been manifested to His saints, 27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

5E 2 Timothy 1:8-11, 8 Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with *me* in suffering for the gospel according to the power of God, 9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, 10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, 11 for which I was appointed a preacher and an apostle and a teacher.

- 8D KAI NUN is simply “and now” referring to the present time relative to Jude’s writing.
- 1E The “now” has moved forward another nearly two thousand years but the statement is the same.
 - 2E Even today we can ascribe glory, majesty, power and authority to God. His works are still mighty in the earth.
- 9D KAI EIS PANTAS TOUS AIONAS is “and all eternity.”
- 1E There are yet future works of God, going on and on and on forever.
 - 2E He will continue to work His perfect power and character and this earth while human history lasts. His works will continue into the eternal state, and will remain worthy of praise.
 - 3E God will never stop being who He is.
- 10D AMEN.
- 1E From the Anchor Bible Dictionary: “Within the Hebrew Bible, “Amen” typically appears at the close of commands, blessings, curses, doxologies, and prayers. Fundamentally, it is used to confirm what has been said before, by way of response....
 - 2E “In function and formal usage, “Amen” serves to confirm what has gone before, usually—but not exclusively—in public, liturgical contexts of divine praise.
 - 3E The translation of the word has proved problematic, although its function is straightforward. The verbal *_mn* is associated with several meanings in its various forms, from “support,” “be faithful” (*Qal*) through “sure,” “established” (*Nip_al*), to “stand firm,” “believe” (*Hip_il*). A meaning such as “truly,” “surely,” or “so be it,” seems clear, although none of those renderings entirely captures the nuance of the Hebrew.
 - 4E The Greek translation goes a couple of directions:
 - 1F GENOITO, “Let it become...”
 - 2F ALETHOS, “Truly...”
 - 3F The general idea is association of the prayer or praise with the revealed will of God and so entrusting it to the power of God.
 - 4F It is a one word summary of the principle revealed in these verses:
 - 1G John 14:13-14, “13 “Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. 14 “If you ask Me anything in My name, I will do *it*.”
 - 2G 1 John 5:14, 14 This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us.

¹Josephus, F., & Whiston, W. (1996, c1987). The works of Josephus : Complete and unabridged. Includes index. Peabody: Hendrickson.