

"THE EPISTLE OF JUDE"
Called! Sanctified! And Preserved!

Introduction:

- A. In several passages throughout the New Testament, we find serious warnings about impending apostasy.
1. Jesus warned that false prophets would arise, the love of many would grow cold in Matthew 24:11-13.
 2. Paul said that grievous wolves or false prophets would draw many disciples away in Acts 20:29-30
 3. Likewise, Peter warned about the rise of false teachers, and how many would follow their destructive ways in II Peter 2:1-3
 4. But by the time Jude was written, the danger was no longer impending, it was very much a reality.
 - Antichrists were present, and false prophets were in the world according to 1 John 2:18; 4:1 and II John 7
 - Therefore we should expect the presence of great apostasy in the twenty-first century!
 - Thus Jude and the other Epistles that deal with apostasy are especially relevant in the day in which we live.
- B. In **verses 1-2**, Jude begins his letter in typical fashion:
1. He identifies himself as "The servant of Jesus Christ" and brother of James."

- Jude was the brother of James, and half brother of the Lord Jesus Christ.

Mark 6:3, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of **Juda**, and Simon? and are not his sisters here with us? And they were offended at him."

Acts 1:13-14," And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and **Judas** the brother of James."

2. John 7:3-5 tells us that none of the Lord's half brothers believed on him until after his resurrection.
 - So Jude describing himself as "a servant of the Lord" rather than his brother results from this.
 - Regardless, it is typical of the modesty in being the Lord's brother shown by his brother James in James 1:1 as well.

C. To whom is the Epistle addressed:

1. No particular church or individuals are named
2. Jude simply address:

"Them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

3. For this reason, the epistle of Jude has been categorized as a general, epistle like James, 1st 2nd Peter, and 1st, 2nd, and 3rd John.
4. In verse 2, he concludes his salutation with a three-fold benediction: "Mercy unto you, and peace, and love, be multiplied."

- In his salutation Jude desires multiple "mercy," from God the Father upon those who are sanctified:
- Mercy is a perfection of God; and is seen in a special manner towards the elect
 - First it is revealed in the covenant of grace and the provision of Christ as Savior.
- Likewise, there are times when a fresh application of mercy is needed:
 - For example in times of temptations and affliction
 - Or when they need sympathy and compassion
 - And certainly when they fall into sin and need pardoning mercy.
- Then there is the request for "peace" from Christ, in whom these chosen ones are preserved.
 - They have peace through his blood, and peace in their own hearts, because of it
- "Love," and the multiplication of it is desired from the Spirit of God, by whom they were called:
 - This may be understood as the love with which God loved them
 - It is multiplied, when it is gradually shed abroad in their hearts by the Spirit, and they are by degrees led into it more and more.

- Its design is that their love of God may increase and abound more and more.

D. The **Purpose** of the Epistle is found in verse 3 – It urges believers to contend for the faith.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

1. Key words of the Epistle

- Several words appear frequently in Jude:
 - "Lord" occurs 7 times
 - "ungodly" 6 times
 - "Mercy" or "merciful" 4 times
 - "Christ", "God", and "Jesus" 5 times

2. The book makes a sharp contrast between the godly and ungodly, as it offers many reasons and ways to contend for the faith.

- The ungodly deny Christ as Lord and live in licentiousness and ungodly behavior.
- While the godly submit to Christ as Lord, and live godly lives.
- God destroys the ungodly, but guards and keeps the godly.

E. Reasons to contend for the faith:

1. Because God entrusted the saints with it (v3).
2. Because heretics come in secret (v4)
3. Because Christ is Lord (1, 4b,8-10)
4. Because licentiousness pollutes your soul (8a - 11, 12, 19b)

5. Because heresy causes divisions (16-19)

6. Because God will keep you (1c, 24-25)

F. Ways by which we contend for the faith:

1. By serving Christ (1)

2. By fearing God (1 - 19)

3. By rejecting licentiousness (1 - 19)

4. By building your faith (20a)

5. By praying in the Spirit (20b)

6. By staying in God's love (21)

7. By waiting for Christ(21)

8. By showing mercy (22-23a)

9. By hating corruption (23b)

10. By giving God glory (24-25)

I. Verse 1 - The "Sanctified," Preserved," and "Called."

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

A. The "Called."

1. We have been called with "a holy calling"

II Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

- This was not merely an external call by the Word, but internally by the Spirit and grace of God.
 - Thus it is a special and effectual call, whereby the soul is called out of darkness into light, and from bondage to liberty; and from a dependence on themselves to the grace and righteousness of Christ
2. So the calling cannot be because of man meritorious works.
- Since the beginning of the civilization man has attempted to do meritorious works for salvation:
 - Cain tried to present the labors of his hands
 - The Jew tries to enter by the Law rather than grace.
 - The Church of Christ place salvation in baptism, thus making it man its author.
 - Catholic put their confidence in the Pope and the sacraments, but again these come from the hand of men.
 - Others say that God will consider the life they have lived and give them entrance.
3. But God in his Holy Scripture tells us that it was according to God's own purpose and grace before time began.

Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

John 6:37, "All that the Father giveth me shall come to me."

II Thessalonians 2:13, 14, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

- God hath from the beginning chosen you to salvation."
- If the elect obtain salvation, and if election is to salvation, election must precede salvation.
- Men are saved when they believe on Christ not when they are elected.

The President of the United States was not president when he was elected, but when he was inaugurated.

So there was not only an election to, but an induction into the office.

- God's elect are inducted into the position of saint ship by the effectual call, (the quickening work of the Holy Spirit) through which they become believers in the Gospel.
- The Holy Spirit brings God's elect to salvation by extends to them a special inward call in addition to the outward call contained in the gospel message.
- The inward change wrought in the elect sinner enables him to understand and believe spiritual truth.

B. "Sanctified by God the Father:

Not only are the elect of God called, they are "sanctified by God the Father."

1. “Sanctified by God the Father” is not to be understood as the internal sanctification normally ascribed to the Holy Spirit of God.
2. In the Old Testament we find the word “sanctify” very frequently. It is used there in three senses.
 - First, in the Old Testament the word “sanctify” frequently has the meaning of setting apart.
 - It means the taking of something that was common and could have been used in an ordinary way and setting it apart for God’s service, alone.

When that was done it was called sanctified or holy.

3. For instance, Exodus 13:2 says, “Sanctify unto me all the first-born.”
 - Because of the destruction of the first-born of Egypt, God claimed the first-born of men and first –born of the cattle to be His.
 - Likewise, the tribe of Levi was set apart to be the representatives of the first-born, to stand before the Lord to minister day and night in His tabernacle and in His temple. Those who were thus set apart to be priests and Levites were said to be sanctified.
4. Genesis 2:3 says, “And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made.”
 - It had been an ordinary portion of time before, but He set it apart, or sanctified it, for His own service, that on the seventh day man should do no work for himself, but rest and serve his Maker.

5. In Exodus 29:44 God said, “I will sanctify the tabernacle of the congregation and the altar,”
 - The meaning is plain. God said that He would set it apart to be His house, the special place of His abode, where between the wings of the cherubim the bright light of the Shekinah might shine forth, as the glorious evidence that the Lord God dwelt in the midst of His people.
6. There are many other instances, but it is very clear from the Old Testament that the word “sanctify” simply means “setting apart for holy uses.”
7. This is also seen in text like John 10:36 “Say you of Him whom the Father has sanctified and sent into the world, ‘you blaspheme,’ because I said I am the Son of God?”
 - Here our Lord speaks of Himself as “sanctified” by His Father.
 - Most certainly, He was not purged from sin, for He had none.
 - Immaculately conceived, gloriously preserved from all touch or stain of evil, He needed no sanctifying work of the Spirit within Him to purge Him from dross or corruption.
 - All that is here intended is that He was set apart.
8. In John 17:19 the Lord says, “And for their sakes I sanctify Myself that they also might be sanctified through the truth.”
 - Again He means that He gave Himself up especially to God’s service—to be occupied only with His Father’s business.

9. Now these instances make it is easy for us to understand the phrase “Sanctified by God the Father” here in the book of Jude.
- It means that God the Father has especially set apart His people or sanctified them.
 - Not that God the Father works operatively in the Believer’s heart
 - Although Paul says that it is God that works in us to will and to do.
 - The operative is the effective work of the Holy Spirit
 - But, God the Father, in the decree of election separated unto Himself a people who were to be sanctified to Him forever and ever.
10. Then He, by the gift of His Son, redeemed them that they might be holy.
11. In this sense every Christian is perfectly sanctified already.
12. We may speak of Believers as those who are sanctified by God the Father that means that they are set apart.
- They were set apart before they were created, they were legally set apart by the purchase of Christ, and they are manifestly and visibly set apart by the effectual calling of the Spirit of Divine Grace.
 - So when we speak of sanctification as it relates to God the Father, believers are sanctified unto the Lord forever.

C. And preserved in Jesus Christ:

1. The meaning of the word preserved.

- It is the Greek word "tereo" (tay-reh'-o), which means "to carefully attend to" "to guard."
- It is used to describe that which is closely watched and guarded.
- We are being carefully "guarded" in Christ!
- Those who are sanctified, or set apart by God the Father in election, are in Christ:
 - Are preserved safe to the heavenly kingdom and glory
 - Those sanctified of God, and called are preserved or "Kept" continually (so the Greek perfect participle means) by God the Father for Jesus Christ," against the day of His coming.
 - The Apostle Jude gives the source and guarantee of the believers' salvation beforehand; so they are not disheartened by the dreadful evil and events he proceeds to announce.

II. Verse 3:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

A. "Beloved, when I gave all diligence to write unto you."

1. The apostle addresses the persons he writes unto as "beloved."

- Since they “are sanctified by God the Father, and preserved in Jesus Christ, and called” we know that they were loved of God, by the Apostle, and other saints.
- He also speaks of his “diligence” in writing to them.
- In other words, the Apostle felt a strong necessity to write to them concerning a necessary subject.

B. Then Jude speaks “of the common salvation.”

1. The common salvation is, the like precious faith, or our salvation wrought and secured for “the called”, by the Lord Jesus Christ
2. The Lord Jesus Christ is the author and finisher of our faith.
 - Thus He is the "common" Savior, not of all men, but of all his people; both Jew and Gentile alike.
 - All the elect of God, those who are true believers in Christ have in common:
 - the same love of God
 - the same election unto eternal salvation
 - they have the same covenant of grace
 - they share the same blessings and promises
 - they are bought with the same price of Christ’s blood
 - They are justified by the same righteousness

- They are regenerated, sanctified, and called by the same grace

There is but one way of salvation, and that salvation is not confined to any nation or people, but to both the Jew and Gentile alike.

C. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

1. When the Apostle Jude said "It was needful for me to write to you" he was saying that because of my affection and regard for you I had to write you concerning the dangerous doctrine of the false teachers, and exhort you to stand strong in the faith.
2. The "faith" they are to "contend for" is the doctrine of faith that is said to be preached, obeyed, departed from, or denied.
3. The common faith includes all the Gospel truths:
 - This consist of the doctrine of the Trinity
 - The deity and Sonship of Christ
 - The divinity, personality, and work of the Holy Spirit
 - Those things regarding the state and condition of man in his natural state
 - The doctrines of the everlasting love, eternal election, particular redemption, and justification by the imputed righteousness of Christ
 - The pardon and reconciliation by his blood, regeneration and sanctification by the grace of the Spirit

- The final perseverance, the resurrection of the dead in Christ, and the future glory of the saints with Christ.
4. Which was once delivered unto the saints” means that no other faith or no new revelation will supersede it.
 - Therefore, it should be "earnestly contended for.
 - This is also a strong argument for resisting heretical innovators spoken of in verse 4.

Believers, like Nehemiah’s workmen, with one hand "build themselves up in their most holy faith"; while with the other they" contend earnestly for the faith" against its foes.

III. Verse 4

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

- A. The apostle now gives a reason for thus defending the truth, to wit, that there were artful and wicked men who had crept into the church, pretending to be religious teachers, but whose doctrines tended to sap the very foundations of truth.
- B. The Apostles Peter and Paul foretold the coming of these men, but here Jude speaks of them in the present tense.
 1. The apostle Peter, describing these same people as those "who privily shall bring in damnable heresies."
 2. In verse 4 they "had crept in unawares."

- They did not come boldly teaching their heresy, but came professing to teach the Christian religion, when in fact they denied some of its fundamental doctrines.
- They professed to be holy, when in fact they were living most scandalous lives.
- In all ages there have been men who were willing to do this for personal gain.
- The saints are exhorted to find these men and vigorously oppose the spreading of their poisonous doctrines among the churches.
- We see the results today! Just look at the cults and doctrinal error today!

C. "Who were before of old ordained to this condemnation."

1. Jude speaks of their everlasting condemnation, to which some are preordained of God.
 - This decree is absolute and irrevocable.
 - It is God's act, and springs from his sovereignty.
 - This decree is in harmony with his justice and holiness; and is not contrary to his goodness, and is for his glory.
2. The date of this act of condemnation is "of old," or "from the beginning," or from eternity.
 - II Thessalonians 2:13 and Proverbs 8:22 speak of this reprobation.
 - Reprobation must occur at the same date as election; because if the one is from eternity, the other must also be from eternity.

- There cannot be election without reprobation:
- If some were chosen before the foundation of the world, others must be left or passed by before the foundation of the world.
- If some were appointed unto salvation from the beginning, others must be foreordained to condemnation from the beginning.
- This is a hard doctrine, but true.

D. Jude then describes their character.

“Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

1. First they are “ungodly men” or apostates
 - “Ungodly men” comes from the Greek word “asebes (as-eb-ace’)
 - It means “destitute of reverential awe towards God, condemning God, impious.”
 - These men were destitute of the fear of God, had no devotion, nor true worship of God - thus their condemnation was just.
2. Secondly they were “turning the grace of our God into lasciviousness.”
 - Perversion of the doctrine of grace is one of the indicators of a falling away from the truth.
 - Grace is defined as unmerited favor, or favor granted when judgment has been merited.

- We are saved by grace, apart from the deeds of the law according to Ephesians 2: 8, 9.
- When this precious truth of the Bible is perverted into a license to sin, apostasy has come in.
- One of the earmarks of apostasy is a professing Christian thinking that he (or she) may do as they pleases, go where they pleases, indulge fleshly desires, or freely surrender to evil tendencies.
- The theological term is to this phenomenon of lawlessness is "antinomianism."
- Especially since the grace of God is said in Titus 2: 11-13 to teach us, who possess salvation, to deny ungodliness, worldly lusts, while living soberly, righteously, godly, and in continuous anticipation of the appearing of the Lord Jesus.
- Thus, it is impossible to pervert the grace of God into lasciviousness without first setting aside apart of what God has revealed about His grace.
- Apostasy always begins with the rejection of the Word of God.
- When something is placed above the Word, whether tradition, custom, creed, loyalty to an organization, or anything else, no matter how good in itself, there is a danger that it may lead to apostasy.

3. "And denying the only Lord God"

- He is the only God, not excluding the Son and Holy Spirit, as they are three in one
 - Yet these men deny God the Father, the only sovereign Lord of heaven and earth.
4. “And our Lord Jesus Christ”
- They deny His deity or universal sovereignty as Lord
 - They deny His eternal Sonship
 - They deny that He was the Messiah, or only Savior.
 - They deny that He is Lord of every true believers life.
5. There is a definite downward progress in verse 4.
- First, the absence of any real reverence for God and His Word.
 - Then a twisting of the blessed doctrine of grace into an excuse to sin.
 - And lastly an open denial of God and the Lord Jesus Christ.

Therefore their condemnation is a righteous condemnation.

IV. Verse 5:

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.”

A. “I will therefore put you in remembrance.”

1. Perhaps the Apostle is saying, "To show you what must be the doom of such men, I will call certain familiar facts to your recollection in respect to the Divine treatment of the wicked in times past."
2. The fact they are reminded of is how that the Lord, having saved the people of Israel, who were His chosen people, a special people, who had peculiar privileges; these the Lord, with a mighty arm, brought them out of the land of Egypt,
 - And even though they were a special people, He afterward destroyed them that believed not.
 - Because of their unbelief, they were not permitted to enter the promised land, but were cut off in the wilderness.

V. Verse 6:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

- A. This is another argument from the greater to the less.
 1. The state of the angels is higher than that of man; yet God punished their defection in a dreadful manner.
 2. Therefore, He will not then forgive man disloyalty.
 3. This punishment is inflicted on the inhabitants of heaven, because they had despised the goodness of God and deserted the station in which they had been placed.

4. Those who were celestial powers and enjoyed the glorious light of God are now held bound by perpetual chains.

The "everlasting chains" are the power and providence of God over them, which always abide upon them and by which they are continually held.

5. The Apostle shows us how miserable their condition is, since the time they apostatized.
6. Their extreme punishment is in the meantime, deferred until the great day comes.

VI. Verse 7:

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

- A. This third example is the more general.
- B. This speaks of God’s vengeance on sinners, who like the Israelites, and angels had enjoyed the favor of God:
 1. These cities were situated in a very fertile and fruitful area.
 2. They had a king and good form of government.
 3. They had experienced deliverance, at the hand of Abraham, from the king that took them captive.
 4. They also had a righteous man (Lot) who lived among them and sat at the gate
 5. The scripture tells us that Abraham made intercession for them with God, yet they gave themselves over to fornication.

6. The false teachers spoken of here have likewise turned the grace of God into spiritual adultery.
 - Therefore, they can expect no less punishment than the inhabitants of Sodom and Gomorrah.
 - For their spiritual adultery was a sin, a work of the flesh, contrary to the law of God.
7. Therefore, they are set forth for an example, suffering the vengeance of eternal fire.
 - Sodom and Gomorrah were destroyed by fire from heaven and the evidences can be clearly seen today as a monument of God's vengeance.
 - This serves an example to all those who commit the same sins, because they can expect equal punishment
8. "Suffering the vengeance of eternal fire."
 - This speaks of the fire that those cities, and their inhabitants were consumed with.
 - The effects of the fire and brimstone from heaven can still be clearly seen today.
 - The land is desolate, the ashy remains evident, ash, sulfur, and brimstone is exceedingly ample amounts as reminders of God's judgment

VII. Verse 8:

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

- A. He means to say that these false teachers and their followers were as unbelieving and disobedient as the Israelites in the wilderness, as rebellious against the authority of God as the fallen angels, and as impure and unholy as the Sodomites; and that consequently they must expect similar punishment.

- B. Just as the unbelieving Israelites, the rebellious angels and the unholy inhabitants of Sodom and Gomorra those who deny God and His only begotten Son will spend eternity in the fires prepared for those who do not deny and do not believe on the Lord Jesus Christ.

VIII. Verse 9:

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”

- A. The statement, “Yet Michael the archangel” has given more perplexity to expositors than any other part of the epistle:
 - 1. The difficulty with the statement arises from two circumstances:
 - First, the origin of what is said here concerning Michael the archangel.
 - In all reality there is no confirmation of this fact found in the Old Testament.
 - Secondly, some believe the story to be Jewish fable.
 - However, in II Peter 2:2 made a general reference to angel’s not bringing railing accusations against another angel before the Lord.

- But here Jude refers to a particular case—the case of Michael when contending about the body of Moses.
 - Barns says, “The methods proposed of reconciling the passage with the proper ideas of inspiration have been various, though perhaps no one of them relieves it of all difficulty.”
 - Others say that the apostle quotes an apocryphal book existing in his time, containing this account, and he means to confirm the account as true.
 - Another said, “That an inspired writer might select those which were true, for the illustration of his subject, with as much propriety as he might select what was written; since if what was thus handed down by tradition was true, it was as proper to use it as to use a fact made known in any other way. That in fact such traditions were adopted by the inspired writers when they would serve to illustrate a subject which they were discussing. Thus Paul refers to the tradition about Jannes and Jambres as true history.” See II Timothy 3:8.
2. However, I believe the answer is seen in the dictation theory of inspiration.
- The dictation theory says that the Holy Spirit pre-determined each word that the authors wrote. Therefore, the authors wrote what the Holy Spirit dictated to them.
 - Thus the words recorded are the actual, authoritative words of God.
 - In other words, they have God as their author.

- As a result, the event was known to omniscient God, who had his servant write of it here in Jude verse 9.
 - Since God had the Apostle Jude to bring it to light, it must have a significance to what is being said.
- B. "When contending with the devil he disputed about the body of Moses."
1. There is no question that Moses was buried by the Lord, and that his grave was concealed according to the known purpose of God.
 2. Likewise, the reason for concealing his grave is evident.
 - So that the Jews might not bring forth his body to promote idolatry.
 - No wonder, when God hid the body of the Moses from them that Satan would attempt to reveal its location.
 - And that Michael, the archangel would resist him?
 - Michael disputing against Satan is not new.
 - We know that myriads of angels are ready to serve God; but he chooses this or that to do his business as he pleases. What Jude relates as having been said by Michael, is found also in the book of Zechariah,
 3. In Zachariah 3:2 we have an example of rebuke of Satan being withheld and referred to God.
 4. Again Michael dared not to speak more severely against Satan (though a reprobate and condemned) than to deliver him to God to be restrained.

5. Consequently if Michael the archangel, did not choose to give a railing word to the devil when there was so much reason and justification for it; then how great is the insolence of these men, that speak evil of civil and ecclesiastical rulers, without any just cause at all?

IX. Verse 10:

“But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.”

- A. These false and corrupt teachers use reproachful language concerning things of which they have absolutely no idea of.

II Peter 2:12, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.”

- B. “But what they know naturally, as brute beasts, in those things they corrupt themselves.”
 1. Before the fall Man had a great amount of knowledge concerning God and his creation.
 2. Today, notwithstanding the fall, by which his knowledge is impaired, man still has a natural knowledge of God, and of things whether natural, civil, or moral.
 3. But these men like brute beasts corrupt themselves with those things that gratified the flesh.
 4. Thus they act as brute beasts without shame and fear in the acts of unnatural lust, mentioned in Jude 7; whereby they corrupt both their souls and bodies, and so shall be destroyed, and perish in their corruption.

X. Verse 11:

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

- A. Having set forth the charges against these false teachers the Apostle Jude brings forth the condemnation of woes.
 - 1. The Lord’s denounced 27 woes against certain men during his earthly ministry.
 - 2. This is the only other place a woe is denounced in the rest of the New Testament.
- B. The Woe unto them may be considered as a censure of deserved punishment.
 - It is a prediction of what will come to pass.
- C. “For they have gone in the way of Cain.”
 - 1. Cain envied the acceptance of his brother’s gift, just as these men envied the gifts bestowed on Christ’s faithful ministers, and the success God gave them in their labors.
 - 2. This envy shows just how destitute of grace they were.
 - 3. In particular the grace of charity, or love which does not envy.
 - 4. It also shows that they were unregenerate men and on the brink of ruin and destruction.
- D. “And ran greedily after the error of Balaam for reward.”
 - 1. The error that Balaam was guilty of, was covetousness, or an intense love of money.

2. II Peter 2:15 says that is the root of all evil, the source of heresy, and what these false teachers were addicted to.
 - The error Balaam led others into, both idolatry and adultery according to Revelation 2:14.
 - Of which these false teachers were guilty of themselves.
 - They also taught and indulged others in these sins.
 - According to the Jews, Balaam is one of four people that will have no part or portion in the world to come.

E. “And perished in the gainsaying of Core.”

1. In Numbers 16:1 Korah or Core spoke out against Moses, the ruler of the people, and God’s ordinances as these false teachers did against the ministers of Christ and true doctrine.
2. Just as Core these false teachers would have kicked out the true pastors and leaders in order to put themselves in power.
3. They continually contradicted true doctrine, which is dangerous and has it’s consequence.
 - Thus it could be said that “to perish in his gainsaying” was to say that they would suffer swift destruction just as Korah and his company did.

XI. Verse 12:

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit

withereth, without fruit, twice dead, plucked up by the roots.”

A. “These are spots in your feasts of charity.”

1. According to several sources “feasts of charity” were “Agapae” or “love feast.”

2. The early churches practiced these feasts:

- Their purpose was to promote and maintain brotherly love.
- One of their main purposes was to provide the poor saints with a full meal once in a while.
- These feasts were not for show, thus those who supplied the food did so in simplicity.
- The feasts were observed with restraint and began and ended with prayer and singing.
- They were joyful occasions that were attended with gladness, and simplicity of heart.

3. However, it did not take the judaizers or these false teachers long to start abusing them.

- It appears that they were gluttonous and overindulgent in their eating and drinking.
- They began to exclude the poor, the very people they were held for.
- Or they would setup separate meetings for them.
- The Apostle Jude tells them that the admittance of these false teachers who were unfit to participate in the things of God was a

spots or blemishes, which brought reproach and scandal upon them.

The reason it bought reproach is seen in the next phrase:

4. “When they feast with you”

- They allowed these “spots” to attend their services and partook with them in their activities.
- Thus the Apostle reproves them for allowing them these privileges and fellowship with the churches and their members.
- This is common when worldly, time-serving men that have power and influence get into a Church.
- It isn’t long until they begin to usurp that power over the pastor.

5. “Feeding themselves without fear.”

- These men acted just like the shepherds of Israel who fed themselves rather than the flock.
- They were like the Sadducees and Pharisees - who fed themselves, or did those things that brought them greatest benefit, rather than doing those thing that were best for the people.
- Not only were they self serving they were very open with their iniquities, and did not fear God or regard others.

6. Next the Apostle compares them to “clouds without water.

- Deuteronomy 32:2 compares the doctrine of God is compared to the rain.
- Clouds are the instruments by which the rain is distributed upon the earth.
- So, in arid countries the appearance of a cloud gives hope that a refreshing shower might come ones way.
- But when sudden winds disperse these clouds, the hope of the husbandman and shepherd is cut off.
- These false teachers are represented as clouds; they have the form and office of the teachers of righteousness, and from such appearances pure doctrine may be naturally expected.
- They are clouds without water— these false teachers looked like clouds, that promised rain, boasted of Gospel light and knowledge, but were destitute of it, wherefore their ministry was uncomfortable and unprofitable.

II Peter 2:17, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever."

7. "Carried about of winds" speaks of their being compelled or moved by their own lusts and passions.
8. "Trees whose fruit withereth."
 - The Lord cursed a tree of this sort. It produced leaves but no fruit.
 - This metaphor explains that they have the appearance of ministers of the Gospel, but they have no fruit.

9. The phrase "Twice dead" is deemed by some a proverbial expression to signify what is altogether dead.
- Calvin quotes Macknight as saying "it means that they were dead when professing Judaism, and dead after having made a profession of the gospel."
 - So "twice dead" indicates that they were dead in sin by nature, as all men are, and again having made a profession of religion, were now become dead to that profession; and so were twice dead, once as they were born, and a second time as they had apostatized.
10. "Plucked up by the roots."
- If a tree is dead, it is plucked up so that it not cumber the ground and cast into the fire.
 - Likewise these apostates will be plucked up and cast into the judgment of God.

XII. Verse 13:

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

- A. "Raging waves of the sea, foaming out their own shame."
1. The Apostle Jude uses the same metaphor that is used in Isaiah 57:20.

"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

2. So these false teachers are like the sea in a storm, where the swells are like mountains; the breakers lash the shore, and sound like

thunder; and the great deep, stirred up from its very bottom, rolls its muddy, putrid sediment, and deposits it upon the beach.

- This is a good description of the false teachers who are proud, arrogant, and boasters.
- Furthermore they are headstrong, unruly men, who deceive those who will hear them.
- But all they leave behind is froth, or nothing of value, but only lead to ruin.

B. "Wandering stars, to whom is reserved the blackness of darkness for ever."

1. they are called "wandering stars," because they have the same characteristics.

- They appearance, and shine for a time.
- They seem to put forth light and warmth but unlike the celestial starts these men do not follow a set course, but wander in their principles and doctrine.
- Likewise, the cause others to wander astray.
- But they will at last become falling stars; not from real grace and sanctified knowledge, because they never had that.
- But they fall from the truth, from a seemingly holy life, from a profession of religion, to open profaneness
- And like a falling stars their fall is irrecoverable.

XIII. Verse 14:

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.”

A. “And Enoch also, the seventh from Adam.”

1. Enoch was the seventh in the direct line of descent from Adam.
2. The line of descent is Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch.
3. The name Enoch means:
 - One "instructed," or "trained up"; as he doubtless was.
 - It is most assured that his father instructed him in true religion, in the nurture and admonition of the Lord.
 - We also know that he was one that had much communion with God. And that he walked with him, and that God translated him to heaven that he not see death.

B. “Prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.”

1. The Apostle says that Enoch prophesied about the coming of these false teachers, and of their sad condition at the second coming of Christ.
2. Again the source of this prophecy is unknown to men and known only to our God, and therefore comes to the Apostle through divine inspiration.
3. “Saying, behold, the Lord cometh with ten thousand of his saints.”
 - The "Lord" is of course the Lord Jesus Christ, who is ordained the Judge of the quick and dead.

- He and He alone is qualified to be the omniscient and omnipotent judge.
 - His will judge the world in righteousness at his second coming.
 - This coming is expressed in the present tense, "cometh," as was the custom of the prophets, who speak of things future as if they already were, as Isaiah does of the incarnation, sufferings, and death of Christ.
 - Doing so emphasizes the closeness of the event.
 - Being spoken of as being near at hand also stresses the certainty of it.
4. And when he comes, he will be accompanied "with ten thousands of his saints."
- Note that this verse does not say "ten thousand" it says "ten thousands."
 - These are the glorified saints that return with the Lord Jesus Christ at his revelation.
 - This action is prefixed by the word "behold" which denote the certainty of Christ's coming.

XIV. Verse 15:

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

- A. "To execute judgment upon all" speaks of the Great White Judgment of Revelation 20: 11-15.

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

- B. The next phrase, “And to convince all that are ungodly among them” speaks of those:
1. Who do not know God.
 2. Since they do not know him, they do not fear or love him, nor do they have faith in him.
 3. This passage applies to all unbelievers, but especially to the false teachers Jude is writing about.
 4. At the judgment these scoffers will be convicted in their own consciences of all the ungodly deeds; both against law and Gospel, that they have committed.
 5. “And of all their hard speeches, which ungodly sinners have spoken against him.”
 - Every word that they have spoken against the Lord, His Word, His truths or ordinances, His person, His office, His ministers, and His people shall be brought to light and judged.

XV. Verse 16:

“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words,

having men's persons in admiration because of advantage."

A. "These are murmurers."

1. The word "murmurers" is not used anywhere else in the Scripture.
2. However, the word "murmur" is found in many passages.
 - Matthew 20:11, Luke 5:30, John 6:41, 43, 61 8:32 1Corinthians 10:10.
 - The word carries the sense of repining or complaining, or finding fault with God's Providence, plans, purposes, and doings.
3. These men who indulge their depraved lusts, are hard to please, and are never satisfied. Hence they always murmur and complain, regardless of how kind others may treat them.
4. Thus they murmur against both God and man.
 - They murmur against the perfections of God, particularly his universal sovereignty over all, his special goodness to some.
 - They murmur again his purposes, his decrees, his providence, and how He governs the world.
 - But they especially murmur against the doctrines of Grace, and the ordinances of the Gospel.
 - They likewise murmur against civil magistrates.
 - But mostly against the ministers of the Gospel, whose gifts and usefulness they envy.

B. "Complainers"

1. Again this word does not elsewhere occur in the New Testament
2. The word "complainers" is the Greek word "mempsimoiros" (mem-psim'-oy-ros)
3. It's literally meaning is "to complain, be discontent, and find fault with one's own lot in life.
4. Nothing is more common than for men to complain about their lot in life; to complain that it is hard; and to compare their lot in life with that of others, and blame God for not having made their circumstances different.

Philippians 4:11-13, " Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

C. "Walking after their own lusts."

1. Their desires are carnal and worldly.

II Peter 3:3, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts."

2. These men scoffed and mocked sin.
3. They made light of sin and openly commit it while scoffing those who lived just and upright.
4. I John 2:18 tells us of their beginning and that they will continue until Christ's second coming.

5. We have lived to see an innumerable company of those who profess and proclaim religion, yet their lives follow the lust of their own hearts.
- D. “And their mouth speaketh great swelling words, having men’s persons in admiration because of advantage.”
1. They speak boisterous words against both God and man.
 - They are fast to point out and boast of their great knowledge
 - They are boisterous in the presentation of their vain and empty doctrines.
 2. “Having men’s persons in admiration.”
 - They show great respect to certain people, particularly the rich and those of stature.
 - They gave respect and special attention to those who could promote their selfish ends.
 3. “Because of advantage” they hoped to derive from their relationship to these people.

XVI. Verse 17, 18:

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.”

- A. “But, beloved” is a title used by the apostle to distinguish the saints, those he loves, from the false teachers.
- B. When Jude admonishes them “remember ye the words which were spoken before of the apostles” it does not infer that he was not an apostle.

1. It may be that he was speaking of the apostles collectively which would include himself.
 2. However, verse 18 leads us to believe that he was speaking about something that the other apostles had said in the past, concerning this point, that these believers would distinctly remember.
- C. The word rendered “mockers” here is the same word rendered “scoffers” in the parallel place in II Peter 3:3 that we read a moment ago.
1. In that passage Peter stated more fully the particular subject on which they scoffed.
 2. He also showed that there was no justification for their scoffing in verse 4.

XVII. Verse 19:

“These be they who separate themselves, sensual, having not the Spirit.”

- A. This does not mean that they separated themselves from open profane sinners.
1. This type of separation is commendable and in accordance to the will and written Word of God.
 2. This type of separation should be practiced by Christians and is for the glory of God.
- B. Some say that it means that they separated themselves from the saints and people of God.
1. First that is inconsistent with the rest of what has been previously said of these men.
 2. Other verses say that they crept in stealthily, and that they "feasted" with the members of the Church.

- C. When we look at the Greek word translated “separate” here we find that it can mean:
1. To separate one's self, to disjoin, part, separate from another.
 2. Or it can mean to “making divisions or separations.”
 - Thus it can mean to separate or cause divisions.
 - So it can mean "These be they who cause divisions."
 - They were doing the same thing as those mentioned by Paul in Romans 16:17.
 - They were producing discords in the Church, and became "spots and stains" to its members.
 - Thus as before stated these men shunned true worship, the ordinances, and discipline of God's house.
 - While they caused divisions and separations among the churches, for worldly ends.
 - While pridefully acting as if they were more knowledgeable, more holy, and more spiritual than other men.
- D. Yet they did not have the Spirit of God.
1. “Having not the Spirit” means exact what is stated.
 2. They may have had some external talents that imitated the gifts of the Spirit, but in were not born of the Spirit.

- They did not have the Spirit of God dwelling in them.
- They were not regenerated or sanctified. They did not have the spirit of adoption, and as the earnest and pledge of the heavenly glory.
- They were professors but not possessors of the grace of God and did not belong to the Lord Jesus Christ.

XVIII. Verse 20:

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.”

- A. Again we have the title of endearment “beloved” used for the saint he is speaking to.
- B. “Building up yourselves on your most holy faith.”
 1. The saints should never be content with their present knowledge of Christ, His Word, and the faith.
 2. Rather they should continually seek to increase in the knowledge and love of God.
 - There should be a great hunger to know his truths and will for our lives.
 - There should also be the devotion of body and soul to his service.
- C. “Praying in the Holy Ghost.”
 1. The way that we are built up is seeking through prayer to live according to the Holy Spirit’s directions, to continually be under his influence, and to do those things that are pleasing to our Lord by his aid.

XIX. Verse 21:

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

- A. “Keep yourselves in the love of God” is the commanded.
1. Since we cannot keep up God’s love to us we must therefore understand that our love for him is being spoken of.

John 15:9, “As the Father hath loved me, so have I loved you: continue ye in my love.”

2. In this verse we see the love of the Father toward his only-begotten Son is the highest love possible.
3. Then He says, “So have I loved you.”
 - Not to the same degree, but with the same kind of love--deep, tender, unchanging.
4. “Continue ye”
 - The reason that He gives for their doing this is the *strength* of the love which He had shown for them.
 - His love was so great for them that He was about to lay down his life as their propitiation.
 - This constitutes a strong reason why we should continue in his love.
 - First, because the love which He shows for us is unchanging.
 - Secondly, it is the love of our best friend-love whose strength was expressed by toils, and groans, and blood.

- Thirdly, as he is unchanging in the character and strength of his affection, so should we be.
 - Lastly, our happiness here and forever depends altogether on our *continuing* in the love of Christ.
 - We have no source of permanent joy but in that love.
- B. “Looking for the mercy of our Lord Jesus Christ unto eternal life.”
1. Mercy is usually attributed to the Father, but here it is credited to the Son.
 2. This shows that Father, Son, and Holy Spirit are one.
 3. Christ mercy will be fully manifested at His coming.
 4. Even though the believer is told to build themselves up, pray in the Holy Ghost, and keep themselves in the love of God, yet we understand that this building, praying, and keeping, cannot merit heaven.
 5. The saints do not look to self, but to the mercy of the Lord Jesus Christ, to bring them to eternal life, and desiring and expecting salvation only through rich grace of the Lord Jesus Christ.

XX. Verse 22:

“And of some have compassion, making a difference.”

- A. The general meaning of this exhortation is that the saints are not to deal with everyone equally.
1. Those who have been seduced by false teachers; those who have been led away by

weakness and gullibility are to be dealt with in a way that will make a difference.

2. Yet the prideful and arrogant of heart, who are unwilling to submit themselves to church discipline, those who have separated themselves from the Church, and in effect become its enemies must be dealt with differently.
3. Thus the saints are exhorted to deal with some more tenderly and others more severely, as the nature and circumstances of their case require.
4. When they repent, the saints are to have compassion on them.

XXI. Verse 23:

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

- A. Some people only need mild and gentle persuasion, while others are obstinate and are only moved by sharp admonitions and showing them the awful judgments of hell, and of everlasting damnation of God that are to come.
- B. “Pulling them out of the fire”
 1. When we preach Christ, show them their sin, and any soul destroying doctrine they might hold to, we do so in hopes that the Holy Spirit will move upon their hearts that they might believe on the Lord Jesus Christ.
 2. Knowing that, if they believe, their soul has been plucked out of the fire of hell, of which they are in great danger because they do not know Christ.

3. This reminds us that we are to avail ourselves of every Scriptural method of evangelism that some might be saved.
4. The Apostle Paul said in Romans 11:14.

“If by any means I may provoke to emulation them which are my flesh, and might save some of them.”

1 Corinthians 9:22, “To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.”

XXII. Verse 24, 25:

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

- A. The Apostle Jude closes the Epistle with praise to God; by which he shows that our exhortations and labors can do nothing except the power of God accompanying them.
- B. “Now unto him that is able to keep you from falling.”
 1. The people of God can fall into temptation, sin, or error.
 2. The saints are likewise capable of failing in their steadfastness to Gospel truths, and even into a total apostasy, were it not for divine power of God.
 3. The saints understand that they are not able to keep themselves.
 - Adam, in his state of innocence, could not keep himself from falling.

- Nor could the angels, for some of them fell, while the rest were preserved by the grace of God.
 - Therefore, we quickly understand that imperfect sinful man cannot keep themselves.
 - Even though the saints desire to do so they lack the skill and power to do it.
 - So it is by the power of Christ that we are, kept.
 - Those who were given to him are kept by Him, for he is mighty God, the Creator and upholder of all things.
 - It is also the Father's will He keep them.
 - And lastly, the glory of the Father, Son, and Spirit, in man's salvation, depends on his keeping them.
 - So through his power the saints are kept from falling by temptations, and from falling by sin, and from falling into damnable heresies; and from the true grace of God.
- C. "And to present you faultless before the presence of his glory with exceeding joy."
1. Today the saints have been washed in his blood, and justified by his righteousness.
 2. But the day is coming when the saints will be faultless or perfect in Christ.
 3. At that time they will be in the presence of his glory, where we shall see him as He truly is.
 4. "With exceeding joy" is the great joy of them that are redeemed from sorrow, sin, and death.

5. It is the exceeding joy of knowing that heaven is their eternal home.
 6. We can only imagine the joy and happiness of that hour!
- D. "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."
1. "To the only wise God our Saviour."
 - Not excluding the Father and Spirit, this phrase is speaking of the Lord Jesus Christ, who is truly God, and the author of all wisdom both natural and spiritual.
 - He is likewise ascribed as the only Saviour of his people.
 2. "Be glory"
 - First, his is to be given glory for his deity, and divine sonship.
 - Then He is to be glorified for his mediatorial work of salvation.
 3. "And majesty."
 - The majesty that belongs to him as God, being crowned with glory, and honor, and enthroned at the right hand of God.
 4. "Dominion and power – All power belongs to him, for "all power" is given him. So He is above all, and his power and providence reaches to the absolute ends of creation, and will last forever.
 5. "Amen" – Let it be so."