Jude

Introduction: This short epistle of Jude is one of the most sobering books of Scripture. Jude addresses current things that Jesus and other apostles said would happen among the saints. It shows that the church is susceptible to unwary infiltration by the ungodly. It also reveals outstanding characteristics of such as these, who have no part in the eternal kingdom of God, yet for various reasons slip into the church. Jude exposes them for what they are and depicts their final end. Appropriate countermeasures are given for keeping this infiltration minimized and checked. It is a warning against the notion that salvation by free grace is a license to sin and that church membership alone is absolute proof of sonship and eternal life. It is a stern prompt for the church to be a society of holy persons. A comparative study of **2 Peter 2** is very helpful since the subject matter is virtually identical.

1. Jude styles himself "...the servant of Jesus Christ, and brother of James."

A. This is Jude the apostle, called Judas in **JOH 14:22.**

1. He is the brother of James the elder, and of Christ. **GAL 1:19.**
2. That he does not call himself an apostle here, only a servant, is no more proof that he was not an apostle than Paul's address in **PHIL 1:1.**
3. In contrast with the characteristics of the ungodly with which he will deal that have a problem with authority (**v. 8**), Jude finds it suitable to be the servant of his righteous Brother, and therefore also unlike Cain who slew his brother whose righteousness and preference before God were more than he could endure. Note **JUDE 1:11.**

B. He writes "...to them that are sanctified by God the Father..."

1. sanctified: Of a person: Made holy, endowed with saintly character; *spec.* made holy by the divine grace of the Holy Spirit.
2. God the Father makes them holy by election and predestination in Christ their saving Head. **EPH 1:3-6.**
3. God the Father in grace by the Holy Spirit makes them inwardly holy in their new man by regeneration. **TIT 3:5 c/w 2CO 4:16; EPH 4:23-24.**
4. The legal cost of this sanctification was the sacrificed body and blood of Jesus Christ. **HEB 10:10, 14, 29; 13:11-12.**

C. "...and preserved in Jesus Christ, and called."

1. The real hope of eternal salvation is not in personal *perseverance* but in *preservation*. **PSA 37:28 c/w JOH 10:27-30.**
2. God is faithful to His own covenant of salvation. **1TH 5:23-24.**
3. They are effectually called out of spiritual death to spiritual life and eternal glory, being thus predestinated according to God's own purpose in Christ. **JOH 5:25; 1PE 5:10 c/w ROM 8:28-30; 2TI 1:9.**

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

A. multiply: *trans.* To cause to become much, many, or more; to make many or manifold...

B. Those whom God has sanctified by Christ Jesus are already the recipients of His mercy, peace and love.

1. Their election and regeneration are according to His mercy, not their works. **ROM 9:15-16; TIT 3:5.**
2. Their peace with God is owing to their legal pardon by Christ's blood. **COL 1:20.**
3. God's love for sinners is the very basis of quickening grace. **EPH 2:4-5.**

C. For the elect are available many more realizations of mercy, peace and love.

1. They have a throne of grace to appeal to for mercy when they fall. **HEB 4:16.**
2. They can enjoy "...the peace of God, which passeth all understanding..."

(**PHIL 4:6-7**).

3. Their love may abound as they grow in Christ. **PHIL 1:9-11.**

3. This verse indicates that Jude had previously written them concerning the *common salvation* and the need for *earnest contention for the faith*. If so, that was another letter not committed to the canon of Scripture. c/w **1CO 5:9; COL 4:16; 3JO 1:9**.

A. This implies that there was, or could be, a challenge to the doctrine of the *common salvation* for which they needed to mount an opposition.

1. common: 'Belonging equally to more than one' (J.); possessed or shared alike by both or all (the persons or things in question).
2. It is a grave error to promote multiple modes of salvation unto God, especially among those all under the New Testament.
3. Paul denounced the error of imposing "do and live" righteousness of Moses' Law upon any New Testament Christian. **GAL 2:21; 3:21**.
4. The doctrine of *common salvation* repudiates any notion of different modes of salvation according to dispensations, or according to age, or that there is a different way of salvation for Jews and Gentiles.
   a. All are alike under the condemnation of sin by nature. **ROM 3:9**.
   b. God's elect are alike saved by grace whether Jew or Gentile. **ACT 15:8-11**.
   c. All, Jew or Gentile, are alike called to repentance and faith in Jesus Christ. **ACT 17:30; 26:20**.
   d. All the saved, Jew or Gentile, are alike justified by faith. **ROM 3:29-30.**
   e. All the saved are born passively by the uncontrolled Spirit. **JOH 3:7-8.**
5. In light of **JUDE 1:4**, it is possible or even likely that false teachers with divisive doctrines of salvation *and* corrupt morals had become an infecting problem. c/w **2PE 2:1, 14, 18.**

B. "...ye should earnestly contend for the faith which was once delivered unto the saints."

1. earnest: Of persons: Serious, as opposed to trifling; usually in emphatic sense, intensely serious, gravely impassioned, in any purpose, feeling, conviction, or action; sincerely zealous. Of feelings, convictions, etc.: Intense, ardent. Of actions or words: Proceeding from or implying intensity of feeling or conviction.
2. **JER 9:3** condemns those *not valiant for the truth*.
3. The true gospel is worth defending. **PHIL 1:16-17, 27.**
4. Gainsayers' mouths should be stopped by sound doctrine. **TIT 1:9-11.**
5. "The faith" (not "some of the faith" or "faith for the present dispensation only") *was once delivered*. This refutes any notion of post-apostolic testaments or gospels like Mormonism or that the faith was re-delivered via Protestantism.

C. Contention for *the faith of the gospel* (**PHIL 1:27**) of Jesus Christ is not only necessary for evangelistic outreach. It is also the most important countermeasure to prevent or expose insincere infiltrators who would dilute, corrupt or deny the faith.

1. Unyielding preaching of truth leads them to repentance or drives them away. **JOH 6:61-66; 3:20-21.**
2. Doctrinal indifference and lethargy are open doors of invitation to serpent-seed. **MAT 13:24-25, 38-39.**

4. This verse explains the need for believers to "...earnestly contend for the faith which was once delivered unto the saints" (**v. 3**). There was already a particularly toxic class that had *crept in unawares*.

A. creep: *fig.* (of persons and things). **a**. To advance or come on slowly, stealthily, or by imperceptible degrees; to insinuate oneself into; to come *in* or *up* unobserved; to steal insensibly *upon* or *over*.

1. This denotes an active and deliberate infiltration utilizing lust. c/w **2TI 3:6.**
2. Paul warns about those who deliberately "...lie in wait to deceive..." (**EPH 4:14**). c/w **ROM 16:17-18.**
3. Peter describes lust-oriented ungodly influencers: "...they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness..." (**2PE 2:18**).
4. wantonness: The quality of being wanton, in various senses. **a.** Lasciviousness, unchastity.

B. There are diverse types of "false brethren" that might be counted with the believing elect in a church.
1. Some might be carnally attracted to a surging movement and so join it, not necessarily having a deliberate agenda to deceive.
   a. A *mixed multitude* joined Israel's exodus from doomed Egypt. **EXO 12:38**.
   b. The gospel may gather in bad and good: all called but only some chosen. **MAT 22:10-14.**
   c. There was even an antichrist infection in the early church that gradually left of their own accord. **1JO 2:18-19.**
2. Some might be deliberate deceivers who have their own doctrinal agenda contrary to grace.
   a. Such were the Judaizers who still held to works-righteousness and works-justification. **GAL 2:4; ACT 15:24.**
   b. These were not necessarily driven by sexual lasciviousness but by self-preservation and social acceptance among cultural peers. **GAL 6:12-13.**
3. Jude is especially warning about creepy infiltrators who are ungodly, lascivious, God-denying, Christ-denying and "...sensual, having not the Spirit" (**v. 19**).
   a. lascivious: Inclined to lust, lewd, wanton.
   b. The issue of sexual impurity is significant in the cases described in the verses to follow.
   c. These infiltrators are not the same as an elect believer who has a sexual failing such as the fornicator in **1CO 5** who was promptly humbled by his exposure and punishment.
   d. These are such as *walk after their own ungodly lusts* (**v. 18**) and have never repented of them. They even use religion as a platform or cover to exercise their lasciviousness, falsely blending good and evil.
   ISA 5:20; ROM 3:8 c/w REV 2:14, 20-22.
   e. These deny God and Christ by their wicked works though professing to know them. c/w **TIT 1:16; MAT 7:21-23.**
      (1) Peter, as an apostle to the circumcision, warned of lust-oriented false teachers with covert heresies "...denying the Lord that bought them..." (**2PE 2:1**).
      (2) Such had historically been bought, not by the blood of Christ, but by the blood of Egypt. **DEU 32:6 c/w ISA 43:1-3.**
   f. As to how such got into the churches, it is either because they cloaked their sin with false piety, or ministers were less than diligent in vetting them, or there was a compromised minister/church who were "prepped" to receive them, or they were deemed valuable for their carnal "advantages" (as was the case of partiality shown in **JAM 2:1-4**).

5-8. These verses are hinged on the statements made in **v. 4** concerning the stealthy infiltrators who, though knowing great blessing and benefit of God in the church according to grace, reject God in

favor of lust. Jude now gives three examples to warn us that there is none so great, so high or so favored as to be exempted from judgment for such wickedness.

A. "These" such as Jude has under consideration exhibit two major characteristics in all instances: aversion to God-ordained law and authority, AND sexual uncleanness.
   1. These seemingly unrelated issues are VERY related. **ROM 1:21-27; JUDE 1:10**.
   2. They are *filthy dreamers*. **v. 8.**
      a. dreamer: One who dreams; one who has visions in sleep; a visionary; an idle speculator.
      b. Out of the abundance of their heart, their dreams are even filthy. When one's "business" is sexual filth, what should you expect? **ECC 5:3.**
      c. Coming up with a false doctrine turning grace into lasciviousness is another aspect of such dreamers. c/w **JER 23:25.**
      d. NOTE: vile sin of the flesh will not be justified by the true God and, hence, false gods are dreamed up to give a sense of divine approval to the sin.

B. Israel (**v. 5**), though the objects of great favor:
   1. murmured against God's authorized leadership. **EXO 16:2, 7-8; 32:1.**
   2. dreamed up alternate gods to accommodate lust. **EXO 32:2-6.**
   3. committed gross filth. **EXO 32:6-7, 25.**
   4. were destroyed twice. **EXO 32:26-28; NUM 25 c/w 1CO 10:7-8.**

C. The angels (**v. 6**) which were judged for leaving their first estate had, like Sodom and Gomorrah (**v. 7**), committed fornication.
   1. estate: State or condition in general, whether material or moral, bodily or mental.
   2. These angels had sinned (**2PE 2:4**), which is the transgression of a law. **1JO 3:4**.
   3. The moral estate of angels established by God exempted them from procreative relationships. **MAR 12:25.**
   4. **GEN 6:1-4** speaks of a time when *sons of God* did in fact intermarry with human females.
      a. The term "sons of God" is used exclusively in the O.T. to refer to angels. **JOB 1:6; 2:1; 38:4-7; DAN 3:25, 28.**
      b. Whether they assumed human form, which angels of God can do (**HEB 13:2**), or "possessed" human males and altered their physical make-up some how to produce a super-race to counter the coming *seed of the woman* (**GEN 3:15**) is not clear, but the description of the one righteous man in those days is interesting.
         (1) Noah "...was a just man and **perfect in his generations**...And Noah begat three sons, Shem, Ham, and Japheth" (**GEN 6:9-10**).
         (2) generation: The act or process of generating or begetting physically; procreation; propagation of species.
         (3) There was nothing questionable or deficient about the generations of Shem, Ham and Japheth: they were the biological products of a godly *man of faith* (**HEB 11:7**) married to one woman, according to the ordained pattern of marriage and generation given at the beginning of time. **GEN 1:27-28.**
      c. "These," like Israel, were not satisfied with the order of God or His provision. Thus, they also denied His lordship in rebellion and were cast into hell.

D. The sinners of Sodom and Gomorrah, etc. (**v. 7**), though richly favored of God (**GEN 13:10**), likewise had rejected God's rule over their desires. They too had essentially *turned the grace of God into lasciviousness*.

1. Rather than giving themselves to God in gratitude for their blessings, they *gave themselves over to fornication, and going after strange flesh*.
2. Fornication is a particularly noted sin and one chiefly for which judgment awaits. **1CO 6:18; 2PE 2:9-10.**
3. Sodomy is sexual sin against the revelation of God in nature (**ROM 1:26-27**) and the revelation of God in Scripture which condemns it in both testaments. **LEV 18:22; 20:13 c/w 1CO 6:9; 1TI 1:10; ROM 1:26-27.**

E. Jude's warning about such infiltrators resonates throughout Christian history. Churches that do not earnestly contend for *the faith which was once delivered unto the saints* lay the groundwork for pseudo-faith infiltration by sensual, carnal, impure interests.

9-10. These verses emphasize the ungodliness of the *creeps* (**v. 4**) who had gotten into the church(es) who "...despise dominion, and speak evil of dignities" (**v. 8**). c/w **2PE 2:10-12.**

A. dominion: The power or right of governing and controlling; sovereign authority; lordship, sovereignty; rule, sway; control, influence.

B. dignity: 1. The quality of being worthy or honourable; worthiness, worth, nobleness, excellence. 2. Honourable or high estate, position, or estimation; honour; degree of estimation, rank.

C. These are intractable, rebellious, refusing to recognize or submit to ordained authority, contrary to **1TI 2:1-2; TIT 3:1; 1PE 2:13-14.**
1. Magistrates, even Gentile magistrates, might interfere with their lasciviousness. **1CO 5:1.**
2. Given the rabid nature of Jewish political zealotry in the 1st C., these creeps might have had designs to infiltrate and use the Christians in their opposition of Rome. **ACT 21:38** even speaks of a violent faction of *murderers* (SRN G4607, *sikarios*) whom Josephus says operated as assassins who would infiltrate gatherings to clandestinely kill those who were obstacles to their political goals.
3. NOTE: those who despise dominion only do so until they have dominion.

D. Jude sets forth a high example of respecting authority, even if it is flawed. Jesus likewise instructed disciples to submit to the office of the corrupt men who sat in Moses' seat. **MAT 23:2-3.**

E. Though not recorded in the O.T. record, there was once a contention between Michael the archangel and the devil concerning the body of Moses.
1. With Holy Ghost discernment, Jude manifests extra-biblical detail which then becomes inspired scripture.
   a. Paul did likewise concerning Jannes and Jambres. **2TI 3:8.**
   b. The apostles had the Holy Ghost for such additions. Our rule is Scripture, and it is not only sufficient, it excludes traditions, fables, profane history, etc. **1PE 4:11; 2PE 1:16; COL 2:8.**
2. archangel: An angel of the highest rank.
3. Michael the archangel is "...one of the chief princes..." (**DAN 10:13**), a heavenly warrior-defender. **DAN 10:21; 12:1; REV 12:7.**
   a. Jesus Christ is uniquely and solely THE *chief cornerstone* (**1PE 2:6**), *chief Shepherd* (**1PE 5:4**), *Prince of Peace* (**ISA 9:6**), *prince of the kings of the earth* (**REV 1:5**) over all powers and *principalities* (earthly or heavenly, **EPH 1:21**) Who as Lord God does have the right to rebuke the devil and condemn him openly. **MAT 16:23; JOH 8:44.**
   b. Therefore, Michael is not Jesus Christ (pre-incarnation or post-resurrection), he is a high-ranking angel under the Prince of angels.
   c. This mighty archangel under the authority of the Godhead would not *rail*

(utter abusive language) against Lucifer/Satan, the "...anointed cherub that covereth..." (**EZE 28:14-15**). c/w **ISA 14:12-14.**

(1) Lucifer/Satan was the apex of God's angelic creation who still had access to heaven until **REV 12:7-9**.

(2) Even the dignity of the devil was respected by Michael, a drastic difference from the attitude of the creeps concerning dominion.

(3) It is interesting that when Michael justly warred against the higher authority, it was a resistance founded upon the sovereignty of Jesus Christ over all subordinate authority.

4. Michael disputed about the body of Moses.

a. There are many theories about this, a reasonable one being that Satan took issue with the hiding of Moses' body/sepulchre (**DEU 34:5-6**) which he would have loved to have the Jews make a shrine of to draw them back from Canaan and/or facilitate hero-worship-idolatry.

b. But all theories without Holy Ghost-inspired revelation are just theories (and vain imaginations love to run wild with such). We do well to be cautious to not be as one who is "...intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (**COL 2:18**).

F. What these creeps don't know they defame; what they do know corrupts them. **v. 10.**

1. They call good evil. **ISA 5:20.**

a. Paul speaks of such in the last days who are "...despisers of those that are good" (**2TI 3:3**).

b. They "...speak evil of dignities" (**v. 8**), they know not the value of the commandment to "...not speak evil of the ruler of thy people" (**ACT 23:5**).

c. They are not sincere defenders of righteous law to which both rulers and ruled are bound: they simply despise dominion.

d. NOTE: It is not *railing* or *speaking evil* to frankly identify corrupt rule for what it truly is and/or challenge it on the basis of just law. **2KI 6:32; EZE 21:25; LUK 13:31-32.**

2. Their knowledge is natural knowledge only, not spiritual. c/w **1CO 2:14.**

a. Theirs is not mere knowledge of mathematical or scientific principles and phenomena, the study of which can be beneficial.

b. It is what they know *naturally, as brute beasts*: feeding and breeding.

c. They may know the power of seduction, using lusts and wiles to accomplish their lust-oriented schemes. **2TI 3:6; 4:3-4; 2PE 2:18.**

d. They may by observation of nature know the judgments against promiscuity or sodomy but they don't care: *in those things they corrupt themselves* and are *past feeling*. **ROM 1:26-27 c/w EPH 4:17-19.**

11. Jude likens these creeps to Cain, Balaam and Core.

A. Cain played at religion but not according to faith. **GEN 4:3-8 c/w HEB 11:4.**

1. Cain was "...of that wicked one..." (**1JO 3:12**), the murderous devil. **JOH 8:44.**

2. Cain's religion was more aesthetically pleasing to natural man: an attempt to do service to God with environmentally-friendly bloodlessness. **GEN 4:3.**

3. Cain's offering being rejected by God seemed to him to be a servitude to Abel, which he could not endure. He despised that dominion.

B. Balaam was a hireling prophet who subordinated righteousness to money. **NUM 22-25.**

1. Pious words and religion were for him a route to personal prosperity. **NUM 24:1; 2PE 2:15 c/w 1TI 6:5.**

2. God wouldn't allow Balaam to curse Israel (as he was to be paid to do), so he

figured out a way to the reward by counseling Balak, the king of Moab, to corrupt Israel's morals and religion so that God would fight against Israel.
NUM 25 c/w REV 2:14 c/w 2PE 2:15.

3. NOTE: Pure religion is an *undefiled* one (**JAM 1:27**), it does not overlook or sanction sexual fornication. But false religions have always tended to do otherwise.

C. Core (Korah in the O.T.) and his cohorts could not be satisfied with eminency as Levites in Moses' day and thus clamored for preeminence in opposition to God-ordained authority. **NUM 16:1-3, 9-10, 31-35.**

D. The elements of despite of authority, false religion and fleshly lust represented by Cain, Balaam and Core are typical of these creeps who own no ruler other than their own will (*self-willed*, **2PE 2:10**) and their fleshly lusts while pretending at religion's form but without godliness. c/w **2TI 3:5**.