

Outline of the Book of Jude

Author of Book

The author of the epistle of Jude is revealed in chapter one, verse one as Jude: the brother of James. James was a physical brother of Jesus (Matt. 13:55) and later an elder in the church in Jerusalem (Acts 15:13; Gal. 1:18). Note that Jude's (Judas') name is mentioned with James in Matthew 13:55 as the brother of Jesus. Neither Jude nor James were ever named as apostles (cf. Jude 1:17). Jude did not even believe in the deity of Jesus early on (Jn. 7:3-6). After the death, burial, and resurrection of Jesus we find Jude assembling with the apostles in Jerusalem and participating in prayers (Acts 1:12-14). The only other bit of information about Jude is that apparently he was married (cf. I Cor. 9:5).

Date of Epistle

The date and place of writing of this epistle is impossible to state due to a lack of information in the letter itself.

Contents of Epistle

Jude had begun to write his audience about their "*common salvation*" (Jude 1:3); however, due to the current false teaching of ungodly men, Jude was compelled to write a letter exposing their true character. There is a striking similarity between the book of Jude and II Peter 2. Such a comparison helps us to make a clear judgment as to who Jude has in mind when he refers to the "*ungodly*" that "*turn the grace of God into lasciviousness*" (Jude 1:4). Jude has false teachers in mind. Jude exposes a precise distinction between the character of men who hold and teach error and those who hold to nothing but the truth (compare chart below with Jude 1:20-21).

Jude on False Teachers

Jude describes false teachers with words that leave no doubt in his reader's mind as to where he stands on the subject.

False Teachers	Reference in Jude	See larger list at the end of this outline.
Likened to God's disobedient people of days gone by	Jude 1:5, 11	
Likened to angels that were not satisfied with their heavenly abode	Jude 1:6	
Defile their flesh with unauthorized dreaming (new doctrine and new ways)	Jude 1:8	
Have little respect for those in positions of authority	Jude 1:8-10	
Represent a great danger to the church	Jude 1:12, 13, 19	

Over all message of Jude

False teachers have the potential to destroy the faith of individuals and churches (cf. Jude 1:12, 19). The ungodly work of these teachers must be challenged. Jude admonishes the faithful to “*contend earnestly for the faith which was once for all delivered unto the saints*” (Jude 1:3). We live in no different times today. The Christian who would deny the existence and work of false teachers is living a deluded life of self-imposed joy, peace, love, and non-confrontation. The word of God reveals the real world and real spiritual battles to be fought (cf. Eph. 6:10ff). Those who so choose to believe that there are no battles have surely been defeated. Let the faithful today stand up and gain the victory in this most violent and gruesome fight that we are in against the devil and his angels. The battle is to the death, spiritual eternity is at stake, and it is with Christ alone that the child of God will gain the victory over sin and death.

General Outline of Jude (Note the Triplets in many Cases):

- A. Identification of the author (1:1):
 - 1. Jude
 - 2. Servant of Jesus Christ
 - 3. Brother of James
- B. Those to whom the letter is addressed (1:1):
 - 1. The called
 - 2. Beloved in God the Father
 - 3. Kept for Jesus Christ
- C. Jude’s hope for his unspecified audience (1:2):
 - 1. Mercy
 - 2. Peace
 - 3. Love
- D. Certain men had (1:4):
 - 1. Crept into the church.
 - 2. These men are compared to those of old who had no respect for authority (cf. Jer. 23).
 - 3. Identified as “*ungodly men.*”
- E. These ungodly creeping men (1:4):
 - 1. Turned God’s truths into lasciviousness
 - 2. They are condemned
 - 3. They deny our only Master and Lord Jesus Christ.
- F. Three examples of what happens when one rejects God’s Word (1:5-7):
 - 1. Israelites died in the wilderness wanderings.
 - 2. Sinful Angels chained in darkness.
 - 3. Sodom and Gomorrah burned with fire.
- G. Jude compares the erroneous of the OT to those of his generation by using the phrase, “*in like manner*” (1:8):
 - 1. Defile the flesh with their dreams.
 - 2. Set at nought dominion.
 - 3. Rail at dignities.
- H. Michael the archangel vs. ungodly men in relation to the devil (1:9):
 - 1. Michael contended with the devil.
 - 2. Michael disputed with the devil.
 - 3. Michael did not bring a railing accusation against the devil.
- I. Woe unto said false teachers (1:11):
 - 1. They go in the way of Cain.
 - 2. They go after the way of Balaam.
 - 3. They are gainsayers as was Korah.
- J. False teachers are likened to (1:12-13):

1. Hidden rocks in the ocean that destroy a love feast.
 2. Men who seek the glory of eldership above truth.
 3. Clouds that deliver words of false hope.
 4. Trees that produce no good fruit to sustain a man.
 5. Teach destructive doctrines likened to violent waves in the ocean.
 6. Their doctrines cause men to wander everywhere but in the direction of truth
 7. Their eternal lot is the darkness of hell.
- K.** Enoch's Prophecy regarding False Teachers(1:14-16):
1. Foretold of Jesus coming with 10,000 angels to execute judgment upon the ungodly.
 2. These teachers perform deeds of ungodliness and speak hard things against Jehovah God.
 3. These teachers are:
 - a. Murmurers
 - b. Complainers
 - c. Walk after their own lusts
 - d. Show respect of person for the sake of advantage
- L.** Jude's Admonition to Christians (1:17-23):
1. Remember all the warnings from the apostles regarding the work of false teachers.
 2. These false teachers are:
 - a. Mockers
 - b. Walking after their ungodly lusts
 - c. Make separations
 - d. Sensual
 - e. They have not the Holy Spirit.
 3. The faithful saints are to:
 - a. Build up self in faith.
 - b. Pray in the Holy Spirit.
 - c. Keep one's self in the love of God.
 - d. Look unto God's mercy for eternal life
 4. Treatment of those in error:
 - a. Have mercy
 - b. Save
 - c. Hate the garment spotted with sin.
- M.** Jude closes with a doxology (1:24-25):

Truth in Jude

1. Truth is to be "*contended*" for (1:3).
2. Truth is identified as "*the faith*" (1:3).
3. Truth is "*once for all delivered*" (1:3).
4. Truth is identified with the "*grace of our God*" (1:4)

Outline of the Book of Jude

I. General introduction to the Epistle (1:1-2):

A. *“Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ:”* (1:1).

1. Jude is a brother of Jesus and James and servant of Jesus Christ. Note the “threes” that Jude employs in his writing.
2. Jude addresses his epistle to:
 - a. *“Them that are called.”* The called of God are those who have heard, believed, and obeyed the instructions of the gospel to repent of sins, confess Christ, and be buried with the Lord in baptism (cf. II Thess. 2:13-14). These called are then added to the kingdom of God (i.e., the church) (I Thess. 2:12). The “called” are “saints” (I Cor. 1:1-2) (see study # 1; Who are the Saints of God?).
 - b. *“Beloved in God the Father.”* Those who obey the gospel and live faithfully are truly loved by God the Father.
 - c. Those who obey the call of the gospel are not only beloved of God but *“kept for Jesus.”* This does not mean that saints will never fall from grace (cf. Gal. 5:4) it simply means that as long as we keep ourselves in the faith (cf. Jude 1:21) God will keep us.

B. *“Mercy unto you and peace and love be multiplied”* (1:2).

1. God is the God of mercy. Paul said, *“but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved)”* (Eph. 2:4-5). The idea of “mercy” (*eleos*) = “to have pity, mercy, or compassion on” (LS 249). The Lord had pity and compassion on sinful man and thereby followed through with the scheme of redemption to save us from the consequences of our sins.
2. God is the God of peace (Rom. 15:33; 16:20; Phil. 4:9; I Thess. 5:23; Heb. 13:20). To be at peace with God is to be in fellowship with Him. Jude is calling upon His readers to be at peace with God through faithfulness.
3. God is the God of love (I Jn. 4:8, 16). God cares for the physical (I Jn. 3:17) and spiritual well being of humanity (Eph. 5:2; I Jn. 4:10ff).

II. Jude gives the reason for the Epistle (1:3-4):

A. *“Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints”* (1:3).

1. Jude apparently began fervently writing to an unspecified group of Christians regarding their *“common salvation”* when he was suddenly *“constrained”* to write about something else. The word *“constrained”* (*anagke*) = “force, constraint, necessity... forcibly, by force... it is matter of necessity to do a thing” (LS 53). The context of the letter lends proof that the reason Jude felt compelled or forced by necessity to write this epistle was that false teachers were invading the church or churches under consideration. Many today want to hear nothing but sermons that are either “uplifting” or sermons about salvation. The fact of the matter is that sinful men and teachers exist today, as they did in Jude’s day, and thereby compel us to preach and teach in the same spirit as this epistle. There are thereby times when preaching on matters that challenge the truth that we hold dear must be done. All of us would like nothing more than to never have to expose false doctrines; however, the real world that we live in demands that we do (cf. I Jn. 4:1-6) (see study # 2; Preachers and preaching).
2. Jude *“exhorts”* (*parakaleo*) = “to call to aid, call in, send for... to call on, invoke... to call to, exhort, cheer, encourage... to comfort, console, to excite...” (LS 597). Jude calls upon the saints of God to *“contend earnestly for the faith which was once for all delivered unto the saints.”*
 - a. The words *“earnestly contend”* (*epagonizomai*) = “to contend with... to contend for a thing” (LS 278). “To contend strenuously in defense of” (Moulton 149). “Fight, contend”

(AG 281). The English word contend is defined as “to strive, as in battle; fight... to strive in controversy or debate; dispute” (AHD 316) (see study # 3; Defending Truth).

- b. That which the saints are to defend, fight, and debate over is “*the faith*.” When the Greek definite article “*the*” is placed before “*faith*” in the NT the meaning is the gospel, truth, or Word of God (i.e., subjective faith) (cf. Acts 16:5; Rom. 1:5; I Cor. 16:13; Gal. 1:23; Phil. 1:27; etc.) (see study # 4; The Nature of Truth).
 - c. God’s truths were “*once for all delivered unto the saints*.” Paul told the Corinthians, “*For I make known unto you, brethren, the gospel which I preached unto you... For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures...*” (I Cor. 15:1-4). Nestle and Marshal’s Interlinear Greek text records, “exhorting to contend for the once delivered to the saints faith” (NM 952). It seems to me that the oneness of the doctrine of Christ is under consideration (i.e., the once delivered to the saints faith). Paul spoke of the one nature of the truth at Ephesians 4:4. Oneness in truth equates to a standard. Saints have received a divine message from the Father (Jn. 8:28), through the Son (Jn. 16:15), the Holy Spirit (Jn. 16:7ff), the apostles and prophets (Eph. 3:3-5) and delivered to the saints (II Tim. 2:2). Any message that does not meet the standard of God’s truth is not “*the Faith*” (the gospel, truth, the Word of God) (cf. II Jn. 9). The once for all times delivery of truth is the standard. If one brings another doctrine that does not correspond to the one truth it is to be rejected. Let us thereby test all doctrines of men that come before us using the one Word of God as the standard that all others are to be measured by (see study # 4). Let us fight, strive, do battle, debate, and dispute with the one who holds to error while claiming it to be truth.
- B.** “*For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ*” (1:4).
1. The words “*crept in privily*” (*pareisuedusan*) = “to enter privily, creep in stealthily, steal in” (Moulton 307). The word “*privily*” = “In a privy (made a participant in knowledge of something private or secret) manner, privately” (AHD 986). Here were individuals who held to some beliefs that did not measure up with the Word of God yet they made their way into the church (possibly under the pretense that these were personal beliefs and that they would not teach them).
 2. Judah’s shepherds of old were known to introduce false doctrines to the people (cf. Jer. 23:13-17) and peddled these ideas as divine truth (Jer. 23:28). God calls their false doctrines lies (Jer. 27:10). Though Jeremiah was accused of being a false teacher (Jer. 43:1-3), the Word of God tells us that his preaching was of divine origin (Jer. 26:12-14).
 3. Like in the days of Jeremiah, so today, men turn the truth to a lie. Note the connection between God’s “*grace*” and “*the faith*.” Throughout the scriptures God’s grace is directly correlated to the truth (compare Eph. 5:26 to Jn. 17:17; cf. Eph. 3:7; Titus 2:11-12) (see study # 4). God’s power to save men from the consequences of their sins is truth (cf. Rom. 1:16). The gospel reveals what one must do to receive the forgiveness of sins through God’s grace (Eph. 1:7). When one substitutes his or her own ideas for truth then they have turned the grace of God into “*lasciviousness*” (*aselgeia*) = “intemperance; licentiousness (lacking moral discipline or sexual restraint... having no regard for accepted rules or standards), lasciviousness” (Moulton 55). This same concept is brought out at Ephesians 4:17-19. The idea of “*lasciviousness*” is compared and contrasted to “*walking in the vanity of their mind*” (Eph. 4:17). The word “*vanity*” in Ephesians 4:17 means “without profit, ineffective, groundless, erroneous in principle, corrupt, perverted... religious error” (Moulton 259). Jude tells us that the false teachers under consideration “*turned*” God’s truths into groundless and erroneous principles because they had no regard for accepted rules or standards (i.e., truth) (see study # 5; False Teachers).
 4. Such action on the part of these teachers is termed “*denying our only Master and Lord, Jesus Christ*.” To deny the Son is to reject His authorized teachings. To illustrate this point compare I Jn. 2:23-24 with II Jn. 9. Note that to “*deny*” (*arneomai*) = “to deny (to declare untrue; contradict... to refuse to believe; reject... to refuse to recognize or acknowledge; disavow),

disown... to decline to give, refuse... to say no, decline” (LS 118). When one’s teachings contradict the truth one denies Jesus. Note that nowhere is one’s motive under consideration. The only thing under consideration is the standard of God’s Word and when that word is contradicted one denies Jesus (see study # 5).

5. Let us consider character for a moment: The word character is defined as “the combination of qualities or features that distinguishes one person, group, or thing from another” (AHD 259). Jude tells us that “*ungodly men*” are those who “*deny the Master*” by rejecting the standard of God’s truths and follow after other ideas. The apostle Paul termed these “*ungodly men*” “*sons of disobedience*” at Ephesians 2:2 and 5:6 because they spoke “*empty words*” (Eph. 5:6) of “*vanity*” (i.e., religious error) and “*lasciviousness*” (rejecting the standard of God’s word). Paul terms Godly men as “*children of light*” (Eph. 5:8) because their life was governed by the light of the gospel (Eph. 5:8). Those qualities that distinguish “*ungodly men*” from “*children of light*” are one’s disposition and stand in truth. The truth is the standard whereby men are measured to be godly or a “*son of disobedience.*” Note that the idea of creeping in privately is equated with turning the grace of God into lasciviousness and denying Jesus (i.e., to reject the standard of God’s word and speak in such a way that contradicts truth). When one does not represent truth he has crept in privately. Said individual is often allowed to be identified in full fellowship with a church even though it is known that he brings an element of error with him. Brethren are fearful of being “judgmental” and we hear phrases such as, “well, he said he would not teach his views on that topic here.” Yet through the process of time his views come to be known, a faction is formed, and the church is destroyed because such a one was allowed to creep in privately among the faithful brethren. Let truth alone be the standard whereby all are measured to be godly or ungodly. Let our preconceived ideas and previous reputations be left outside the church. When a brother is known in the brotherhood as a sound preacher yet denies the teachings of Christ in a certain area let us universally mark that man as a false teacher rather than giving place to such a one that denies our Lord and Master. When one does not represent the totality of truth how can we say that such a one has a good character? Yes, teaching and longsuffering comes into the picture here; however, when one holds to certain false doctrines for years and years the time comes for all to say that said individual’s character is not good. A study of the book of Jude will help us have a proper attitude toward sin (cf. Rom. 12:9; Eph. 4:26) (see study # 5).

Lessons Learned at this point:

- We learn that Jude is the brother of Jesus
- We learn that Jude intended to write about salvation yet was moved to rather write about the destroying work of false teachers due to some unspecified trouble that had sprung up in an unspecified area among unspecified brethren.
- Jude’s exhortation to contend for the truth gives us authority to fight, strive, and debate over the one standard of truth.
- We must contend for the standard of God’s truths because not all represent truth. Some bring a doctrine that does not save but rather destroys.
- Man’s character is under consideration in Jude. Those who do not represent the one standard of truth are termed “*ungodly*” and those who “*deny our only Master*” (1:4).

III. Warnings from History (1:5-7):

A. “*Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not*” (1:5).

1. The unidentified Christians are now reminded of those events in days gone by in the OT so that they would not get caught up in the false doctrines of the ungodly who deny Jesus and turn His truths to lasciviousness (Jude 1:4).

2. The “*all things*” is equated to the “*once for all delivered*” truth (Jude 1:3). Jude states that he knows that the Christians addressed have knowledge of this truth (both Old and New Testament); however, he wants them to remember the consequences that those of old faced when they left off following God. The Christian’s “*once for all*” knowledge is compared to the “*once for all delivered*” truth. The truth is one as opposed to multitudes. The Christian’s “*once*” knowledge is in the one truth. Though the Christian may have knowledge of other disciplines, Jude makes it clear that it is the one truth (divine revelation) that is under consideration here (see study # 6; Can We Know Truth?).
 3. God saved His people out of Egypt:
 - a. God delivered 10 plagues upon the ungodly nation (Ex. 8-12).
 - b. Furthermore, “*Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light; that they might go by day and by night*” (Ex. 13:21).
 - c. God delivered His people from the pursuing Egyptians by opening the Red Sea, allowing His people to pass through on dry ground, and then closing it upon the Egyptians (Ex. 14:13-30).
 - d. God gave Israel manna from heaven to eat (Ex. 16:31). The Lord said, “*Behold, I will rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may prove them, whether they will walk in my law, or not*” (Ex. 16:4). Additionally, God blessed Israel with quail as meat to eat (cf. Numb. 11:1ff).
 - e. God provided water for them to drink in the desert wilderness (Ex. 17:6).
 - f. God gave Israel His Law at Sinai that all would be well with them (Ex. 20-24).
 - g. God blessed Israel with a land to call their own (i.e., Canaan).
 4. Though God did all these wonders for His people, many rejected His ordinances and blessings. At Exodus 24:12ff, Moses is found going back to Sinai, with Joshua, to receive instructions for the tabernacle and priests (cf. Ex. 25-31). Deuteronomy 9:9 tells us that Moses was on Sinai with no food or water for 40 days. During this time, the Israelites grew restless and built a calf to worship. Moses and Joshua come down from the mount and see the idolatry. Moses said, “*ye have sinned a great sin*” (Ex. 32:30). Moses gave command to the Levites to take their swords and kill all who reject Jehovah God (there were 3000 that died) (cf. Ex. 32:26-28).
 - a. Jude brings out the fact that Israel rejected God’s laws and built an idolatrous calf to worship and were thereby punished (cf. Ex. 32:26ff).
 - b. Israel complained after leaving Egypt and seeing the Egyptian soldiers closing in on them (Ex. 14:12).
 - c. Israel complained about being hungry (Ex. 16:1ff).
 - d. Israel complained about being thirsty (Ex 17:1ff).
 - e. Israel complained about their weariness of the manna and God gave them quail (Numb. 11:1ff).
 - f. God had given them the land of Canaan yet ten Israelite spies brought an “*evil report*” that discouraged others from wanting to go into the land of promise (Numb. 13:32).
 - g. Two men, Joshua and Caleb, said, “*Let us go up at once, and possess it; for we are well able to overcome it*” (Numb. 13:30). The people were ready to stone Joshua and Caleb to death when the Lord appeared in the tabernacle (Numb. 14:10). God pronounced the punishment of death for all those 20 years old and older (aside from Joshua and Caleb). Forty years would be spent wandering through the wilderness until the evil generation died.
 - h. Most of these events are alluded to by the apostle Paul at I Corinthians 10:1-11. Paul states, “*Now these things were our examples, to the intent we should not lust after evil things, as they also lusted*” (I Cor. 10:6).
 - i. The Israelites “*unbelief*” was found in their complaining, idolatry, rejection of God’s laws, and lack of trust in His promises (see study # 7; Bible Belief).
- B. “*And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day*” (Jude 6).
1. First, let us define who angels are (see study # 8; Angels):

- b. The word “*angel*” (*aggelos*) = “A divine messenger, angel” (LS 4).
 - c. Angels are created beings (Ps. 148:1-5) that are of a higher order than mankind (Ps. 8:5).
 - d. Angels had delivered the Law of God to Moses at Sinai (Deut. 33:2; Ps. 68:17; Acts 7:53; Gal. 3:19).
 - e. The angels are apparently given law to follow (how would angels sin if there is no law for them to follow / cf. II Pet. 2:4 and compare with Rom. 4:15).
 - f. The angels are apparently given law to follow (how would angels sin if there is no law for them to follow / cf. II Pet. 2:4 and compare with Rom. 4:15). Angels had delivered the Law of God to Moses at Sinai (Deut. 33:2; Ps. 68:17; Acts 7:53; Gal. 3:19).
 - g. Angels are clearly spirit beings that exists in the unseen spirit world and are never given in marriage to each other (Luke 20:35).
2. Jude tells us of angels that “*kept not their own principality.*”
 - a. The word “*kept*” (*tereo*) = “to watch over, protect, guard... to be constantly guarded... to give heed to, watch narrowly, observe... to watch for... to watch, keep watch, look out... to observe or keep an engagement” (LS 805). The word “*kept*” is translated “having kept” (NM 952) and is parsed a verb in the active voice and aorist tense (Friberg 736). The verb tense indicates that at some point in the past these sinful angels did not watch, protect, or guard their assigned “*principality.*” The point in the past that this occurred may be studied in a special study on angels (see study # 8). At any rate, sin occurred on the part of the angels (cf. II Pet. 2:4).
 - b. The word “*principality*” (*arche*) = “the first place or power, sovereignty, dominion, command... a term of office... the authorities, i.e., the magistrates” (LS 121). These words help us to infer that God gave angels laws to follow and a designated level of command.
 3. These sinful angels did not watch, guard, or protect their assigned command and secondly they “*left their proper habitation.*” Nestle and Marshal translate the word “*left*” (*apolipontas*) as “having deserted” (952). Friberg parses the verb as aorist active voice again indicating that the action occurred at some point in the past without indicating repetition (736). At some point in the past these sinful angels did not keep watch on their assigned command and they deserted their “*proper* (own / NM 952) *habitation.*” What “*habitation*” did they desert? The word “*habitation*” (*oiketerion*) = “a dwelling place” (LS 545). “A habitation, dwelling, abode” (Moulton 285). God created angels, gave them laws to follow, set up rank in the order of angels (cf. Jude 9), and gave them a dwelling place. Some angels were apparently not satisfied with their rank and dwelling place given to them by God and so they left. Clearly, angels have free will to choose the course they take.
 4. God “*hath kept in everlasting bonds under darkness unto the judgment of the great day*” these sinful angels.
 - a. To be kept in “*bonds*” (*desmon*) = “binding, enchaining... captive” (LS 179-180).
 - b. The binding of the sinful angels is “*under darkness*” (*upo zophos*) = under “the gloom of the world below, nether darkness... generally gloom, darkness...” (LS 344). “Gloom, thick darkness” (Moulton 183). “darkness, gloom... esp. the darkness of the nether regions” (AG 339). The netherworld is the “world of the dead... Hades” (AHD 838).
 - c. These sinful angels are enchained in Hades until the “*judgment of the great day*” (cf. Matt. 25:41). These fallen angels are enchained but yet not rendered helpless and inactive (see study # 9; Demons).
 5. False teachers are thereby compared to fallen angels (they once had truth and fellowship with God; however, their desire for other things compelled them to reject and thereby be rejected by the Lord).
- C. “*Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire*” (1:7).
1. Sodom and Gomorrah was thought to be located on the central east side of the Dead Sea. The Word of God states, “*Now the men of Sodom were wicked and sinners against Jehovah exceedingly*” (Gen. 13:13). God appeared to Abraham in the form of three men at Genesis 18

and said, *“Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know”* (Gen. 18:20-21). When two angels came to visit Sodom that they may find 10 righteous souls and save the city from destruction they find Lot and his family. Lot tries to save the angels; however, the young and old men of the city seek them out that they might have homosexual relations with them (cf. Gen. 19:5 compared to Lev. 18:22 and Rom. 1:27).

2. It is not the angels that are under consideration here (some believe that the antecedent to *“these”* is the angels of verse six making sinful angels sexually active... Luke 20:35 helps us to see the error here). Those under consideration are the inhabitants of Sodom and Gomorrah and the surrounding cities (i.e., Admah, Zoar, and Zeboim).
3. The fornication and going after strange flesh practiced in Sodom and Gomorrah was homosexuality as illustrated in the Genesis verses listed above.
4. Sodom and Gomorrah ever stand as an example against those who would so choose a lifestyle that is antithetical to the ways of God. The individual who rejects God’s laws can expect to *“suffer punishment of eternal fire.”* Fire is the eternal lot of pain and suffering for all who would live ungodly as the inhabitants of Sodom and Gomorrah, the people of God coming up out of Egypt, and the sinful angels (cf. Matt. 5:22; 13:42-50; 18:8; 25:41; II Thess. 1:9; Rev. 20:14-15) (see study # 10; The Day of Judgment).
5. False teachers, i.e., those who reject and loose sight of truth, will stand before the Lord at judgment and will face the same fate as those wicked men of Sodom and Gomorrah. This statement helps us see the seriousness of false teaching. Some believe that since a man appears to be so honest and sincere in his false teaching that we should all fellowship them because God does. Nothing could be further from the truth. False teachers, no matter their stand in society, will face the eternal judgment of damnation if there is no change in their teaching while among the living.

IV. Modern day wicked Men (1:8-13):

A. *“Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities”* (1:8).

1. The words, *“in like manner”* connect us to the three previous examples of those who rejected God’s ways and turned to their own (i.e., the sinful Israelites who complained against the Lord and rejected God for idolatry; sinful angels who were not satisfied with their lot in this creation, and Sodom and Gomorrah who participated in sexual sins against the Lord). Jude is looking to those who reject God’s truths in his day and comparing them to those of old. Three faults are examined in relation to modern day delinquents. First, these erring teachers in *“their dreamings defile the flesh.”* (We must remember the triplets at verse four of Jude that depict who these dreamers are). *“Dreamings”* (*enupniazomai*) = “A thing seen in sleep... a dream or vision in sleep... a dream” (LS 267). “To dream delusion” (Moulton 143). To *“defile”* (*miaino*) = “to stain, defile, sully, esp. with blood... of moral stains, to taint, defile” (LS 512). “To tinge, dye, stain; to pollute, defile... to corrupt, deprave... pollution, moral defilement” (Moulton 269). “To render impure; corrupt” (AHD 375). The idea of being defiled is parallel to sin. When one sins his soul is tainted with the pollution of sin (i.e., said one is defiled). When one is without sin the soul is pure and perfect. Consider Hebrews 7:18-19; *“For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.”* Bible perfection is the idea of being without sin. The Christian is one who is forgiven of sins (i.e., perfect in relation to sin). That does not mean that we will never defile the flesh again after being baptized for the remission of sins (cf. Acts 2:38; I Jn. 1:8-9). The Christian is one who recognizes the soul tainting effects of sin (defilement) and thereby, in a spirit of humility, prays to God for forgiveness (cf. Ps. 51; Isa. 57:15; Acts 8:22; I Jn. 1:9). Jude has alluded to the one truth delivered by divine inspiration that is to be contended for at verse 3. Some; however, do not contend for this one truth but rather dream up other ways of following God in a self deluded state of mind. Religious dreams that contradict the one true

standard result only in defilement of the flesh (forgiveness of sins is through truth). The “*flesh*” is often times examined in light of being the seat of sin (cf. Rom. 7:25). The fleshly side of man looks for gratification of self desires (Rom. 13:14). If my desire is to gratify my lust, as opposed to having a desire to please God, I am guided by my flesh rather than by the Holy Spirit (see study # 11; The Flesh of Man). Paul said, “*For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit*” (Rom. 8:5). Those whose desire is the flesh can in no way please God (Rom. 8:6-9). To defile the flesh through “*dreamings*” is to thereby walk after the flesh as opposed to walking after God’s commandments (see Gal. 5; i.e., the works of the flesh). Such a one chooses self invented guidance over God’s word (i.e., if it feels good do it). Jesus spoke parables to His audience to divide those who truly cared for spiritual things from those who have no concern for God’s word (cf. Matt. 13:10-17). To sum up this point, it is a sin (defilement of flesh) to teach or hold to deluded false doctrines dreamed up by the fleshly side of man.

2. Wicked men of today who resemble those of old that cared not for God’s instructions also “*set at nought dominion.*” To “*set at nought*” (*atheteo*) = “to set aside, to **deny** one, to refuse his request” (LS 17). The word “*dominion*” (*kuriotes*) = “dominion” (LS 459). “A lord, master, owner, possessor, potentate, sovereign, a power, Jehovah, Jesus, a term of respect of various force... sir, Lord... constituted authority...” (Moulton 244). Those of **authority** have the right of rule. Bible dominion can fall under rule in the realm of civil government, employee employer relationships, parental, or spiritual authority (i.e., God’s right of command). Those that set aside, deny, or refuse the right of command of God (Col. 3:17), parents rule (Eph. 6:1), civil government (Rom. 13:1ff; II Pet. 2:10), and employee employer relationships (Eph. 6:5ff) deny God’s instructions. Said individual has no respect for authority in general. Again, said one is governed by self rather than God. Jude’s point is that this lack of respect for authority is a character trait of false teachers.
 3. Thirdly, like those of old, modern erroneous men “*rail at dignities.*” To “*rail*” (*blasphemeo*) at someone is to “to drop evil or profane words, speak lightly or amiss of sacred things... to utter ominous words... to speak ill or to the prejudice of one, to speak slander... to speak impiously or irreverently of God” (LS 151). The word “*dignity*” (*doxa*) = “dignities as used in II Pet. 2:10 and Jude 8). To speak lightly, ill, or irreverently of God, parents, employers, or political leaders is to err in God’s sight. God has ordained these individuals to have a degree of authority and those under such dignities are to willingly submit as long as their rule does not cause us to sin against the Lord. Let us be careful not to tell political, religious, parental, and employer jokes that cut at the authoritative positions that these occupy. Summarily, these three character traits reveal a mind that has no respect for the authoritative positions authorized and ordained of God because they believe they have a better way of doing something. One thing such an individual forgets is that it is through Christ alone that we receive salvation and no one else (Acts 4:12)!
- B.** “*But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee*” (1:9).
1. Jude continues his exposure of “*ungodly men*” who turn the “*grace of God into lasciviousness, and deny our only Master and Lord, Jesus Christ*” (1:4). These ungodly men are compared to the rebellious Israelites, angels, and inhabitants of Sodom and Gomorrah (1:5-7). Said ungodly men defile the flesh with their dreams and have no respect for positions of authority (1:8). To sum up Jude’s ungodly men is to observe that they do not follow God’s laws. Said individuals are bent on serving their own selfish desires through sinful actions and teachings.
 2. Michael the archangel is set in contrast to these ungodly men. The word “*But*” (*de*) = “but: conjunction Particle... may often be rendered by *while, whereas, on the other hand...*” (LS 175). Jude states, “on the other hand” we have Michael the archangel. A comparison is being made between two characters that completely opposed to each other. Michael is one of only two named angels in the Bible (the other being Gabriel {Dan. 8:16-27; 9:21; Lk. 1:11-38}). Some have concluded that since Michael is the only “*archangel*” (i.e., chief angel) that he alone holds this position in relation to all other angels.

3. No where in God’s word do we read of an incident where Michael and the devil dispute and contend over the body of Moses except for Jude. Some have concluded, without evidence, that Michael wanted the body of Moses due to fear that if the devil got it he could tempt Israel to worship the shrine of Moses. Though we do not know the details and facts revolving around the incident between Michael and the devil we do know that it happened. The event itself is not the intended lesson by Jude. Jude intends to show a contrast in characters between the “*ungodly*” and Michael the archangel. To this point, Jude has revealed that the ungodly are guilty of corrupting the word of God and practice sin. Michael did the following; however, with the devil:
 - a. He “*contended*” (*diakrino*) = “to separate one from another... to be parted... to contend with one” (LS 189). “To dispute, contend” (Moulton 93). This word helps us understand that Michael and the devil had an opposing view over the body of Moses.
 - b. To “*dispute*” (*dialegomai*) = “to discourse, argue, reason... to address, speak to, contend, dispute” (Moulton 93). This word helps us understand that Michael and the devil actually spoke to each other in argumentative language over the body of Moses.
 - c. Rather than separating one’s self and contending with the devil false teachers let the wicked one have his way with them.
4. During the argument between Michael and the devil over the body of Moses the archangel “*durst not bring against him a railing judgment, but said, The Lord rebuke thee.*”
 - a. To “*rail*” (*blasphemeo*) at someone is to “to drop evil or profane words, speak lightly or amiss of sacred things... to utter ominous words... to speak ill or to the prejudice of one, to speak slander... to speak impiously or irreverently of God” (LS 151) (see use of word at verse 8).
 - b. Michael did not speak lightly, profane, or slanderous words of “*judgment*” (*krisis*) against the devil. The word “*krisis*” = “a separating, power of distinguishing... choice, selection... a decision, judgment... in legal sense, a trial... the result of a trial, condemnation” (LS 451).
 - c. So serious is speaking evil against dignitaries that Michael would not even do so to the devil. This gives us insight as to who the devil is; i.e., a dignitary (those ordained to have a degree of authority). God has given the devil a limited authority to tempt man to sin (cf. Job 1:12; 2:1-6) (see study # 12; The Devil).
5. Rather than speaking light words of profanity and slander toward the devil, Michael said, “*The Lord rebuke thee.*” Since it is the Lord who gives the devil his degree of authority it is the Lord who has the power to “*rebuke*” Satan.
6. Consider now the evil rulers of our land and those in power during the days of the Roman Empire and the apostles. Paul would not speak evil against these sinful men because God had ordained their position. So serious is said case that Michael would not even speak evil against the devil for God has ordained his authority of limited temptation toward mankind. The devil is a part of God’s order (as church elders, parents, governments, and all those in authority). To speak “*railing words*” against any of God’s ordained authoritative positions is to speak against God. This is a character trait of false teachers and sinful men (i.e., they do not respect authority).
7. Note that Michael contended and disputed with the devil but did not rail against him. Herein is a good rule of thumb in a debate. Let us contend and dispute the truth; however, never ever rail at the sinner we oppose. When W. W. Otey debated J. B. Briney over using instruments in worship and the societies he said, “I wish to emphasize the fact that this conflict is not between men, but between principles. For Elder Briney, as a man, I entertain none but the kindest feelings. In this investigation I shall not combat the man personally. I shall combat only what I most sincerely believe to be errors in his teaching and practice. I would spare the man, but I shall not spare his errors. These principles of difference between us, and of which he is so able an advocate and defender – these principles, I sincerely believe to be diametrically opposed to truth, to the peace and unity of the church and to the will of God.”¹ When men are guilty of

¹ Otey – Briney Debate, pp. 13

slander in debate it is often called *argumentum ad hominem* (personal attacks). Character assassination helps no one. Let us stick to the facts when contending for the truth. **The facts will reveal a man's character flaws without the godly saying one thing about their person.** I shall allow the ungodly false teachers to destroy their own character and reputation when they open their mouth and let poisonous words proceed. Jesus said we shall know a tree by its fruit (Jn. 7:15). A false prophet or false teacher is known by their fruits (i.e., their teaching and practices).

- C. *“But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed”* (1:10).
1. The antecedent to *“these”* is the *“ungodly”* who teach and practice error (1:4-8). The contrast between false teachers and Michael the archangel continues.
 2. Again, the word *“rail”* is used to describe the *“ungodly”* (defined above as speaking lightly, ill, slanderous or amiss sacred things). Those who *“deny our only Master and Lord, Jesus Christ”* (1:4) are those who reject the teachings of Jesus (compare I Jn. 2:23-24 with II Jn. 9 as stated at verse 4). We identify the false teacher and sinful man's lack of knowledge here. Such a one has no true knowledge of God's will for he / she practices their own will (cf. Col. 2:18). To speak lightly or amiss of sacred things such as those whom God has ordained to have positions of authority is to err greatly. Note that the only truths one cannot know is the truths they will not know (see study # 6).
 3. The *“ungodly”* are guided not by God's truths but rather by *“natural”* understanding. *“Natural”* (*phusikos*) = “natural, native... of or in the order of nature, natural, physical” (LS 876). Peter describes false teachers in II Peter 2. Peter uses this same Greek word at chapter 2:12 saying, *“But these, as creatures (phusikos) without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed.”* Moulton defines the Greek word *phusikos* as “following the instinct of nature, as animals” (432).
 4. Jude's point is that those who have no respect for the authority of God are like animals who act and react based upon what naturally feels good or seems good. False teachers and ongoing sinners are like wild animals that seek only to please and gratify their natural appetites no matter the cost to others. While living in such a state of being they are *“destroyed”* (*phtheiro*) = “to ruin, waste, spoil, destroy” (LS 860). Like milk gone bad these false teachers are self ruined.
- D. *“Woe unto them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah”* (1:11).
1. *“Woe”* to the *“ungodly.”* The word *“woe”* (*ouai*) = “calamity” (Moulton 294). Nothing eternally good can come of teaching and practicing error. Jude gives another triplet to depict the ungodly. The first is that *“they went in the way of Cain.”* Genesis 4:3-5 gives the record of Abel and Cain's sacrifice unto God. The Bible states, *“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wrath, and his countenance fell”* (Gen. 4:3-5). Cain is mentioned two other times in the NT (i.e., Heb. 11:4 and I Jn. 3:12):
 - a. The author of Hebrews states, *“By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh”* (11:4). The phrase, *“witness borne to him”* (*hemarturethesan*) = “evidence or testimony that a thing is so” (LS 488). Note that it was Abel's faithful service to God (he complied with God's commands) that was evidence of his faith. Apparently God commanded a specific sacrifice. Abel complied with God's request and Cain did not.
 - b. The apostle John writes, *“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love*

one another: Not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous" (3:12). John uses the example of Cain and Able to illustrate the contrast between those who love and hate brethren. Cain "*slew his brother.*" The word "*slew*" (*sphazo*) is to "slay, slaughter, properly by cutting the throat" (LS 784). Why did Cain kill his own brother Abel? "*Because his (Cain's) works were evil, and his brother's (Abel) righteous.*" Abel made his offering "*by faith*" (in accordance with God's divine instructions) and Cain did not. Therefore, Abel's offering was accepted and Cain's rejected. Abel's works were "*righteous*" (i.e., right, lawful, and just). Through jealousy and envy Cain killed his own brother because Abel did that which was 'right, lawful, and just.' What point is the apostle John making with this illustration? John's point is that the children of God and the devil are made manifest by their attitude toward truth and righteousness (cf. I Jn. 3:10).

- c. The ungodly false teachers and sinners of Jude are those who do not follow God's instructions.
2. Secondly, these ungodly men are likened unto "*Balaam.*" Balaam was a well known prophet from Midian. The book of Numbers reveals the march of Israel toward Canaan. Israel easily defeated the Amorites and then went on their way to Moab. The king of Moab, Balak, was fearful that Israel would destroy him too. Balak seeks the services of a well known Midianite prophet by the name of Balaam. Balak offers Balaam money and honor if he would come to Moab and curse the Israelites (Numb. 22:6-8). Though God warned Balaam on two occasions not to go to Moab and curse the Israelites, Balaam went anyway. God sent an angel to stand in Balaam's way to rebuke him for his wicked purpose. Balaam repents; however, Numbers 31:16 reveal that Balaam played a part in bringing down Israel with the use of fornication and idolatry. Balaam is a story of a man who loved money more than he loved God. False teachers are compared to Balaam in that they have a love for things other than God's word. There are three times that the character of Balaam is brought out in the NT (i.e., II Pet. 2:15; Jude 11; Rev. 2:14):
 - a. The apostle Peter states, "*forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing*" (II Pet. 2:15). Israel sinned against Jehovah due to the "*council of Balaam*" who urged God's people to "*commit trespass against Jehovah in the matter of Peor*" (Numb. 31:16). Balaam was a lover of money and honor and so he sold out his faith to God to receive earthly gains (see study # 13; The Love of Money).
 - b. The apostle John addresses the church of Pergamum saying, "*But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication*" (Rev. 2:14). The apostle John had earlier said, "*whosoever goeth onward and abide not in the teachings of Christ hath not God: he that abides in the teaching; the same hath both the Father and the Son*" (II Jn. 9). There were some Christians who were "*holding*" to erroneous teachings, and the church was tolerating it. Balaam gave Balak the information needed to cause Israel to stumble (sin) in participating in idolatry and fornication. A *stumbling block* is used "metaphorically as any person or thing which one is ('entrapped') drawn into error or sin; to put a stumbling block in one's way, i.e. to do that by which another is led to sin" (Thayer 577). Apparently there was some sort of group that believed that they could participate in imperial worship and fornication and remain in good standing with Jehovah God. They tempted the Lord's people with this erroneous doctrine and therefore placed a "*stumbling block*" in the path of good Christians. Compromise with truth was never praised by Jesus! The Lord told the Christians in Pergamum to repent! The repentance was to come from two sources: First, those in error were to "*repent*", and secondly, the members of the church were to repent for tolerating false teaching and practices.
 - c. The ungodly of the book of Jude are compared to Balaam in that they loved the things of this world over the purity of the truth. They are willing to teach error if it gets them gain.

The church in Pergamum had similar teachers that taught that it was ok for Christians to worship Roman deities because they would remain in good standing with God (this reminds us of those in Jeremiah's day / Jer. 23:14). Whatever teaching gains them the greatest following and offers the least resistance will be their creed. Teaching the truth will not make one popular and will always face resistance.

3. Thirdly, the ungodly "*perished in the gainsaying of Korah.*" Numbers 16-17 give the account of Korah's rebellion.
 - a. Not long after the Israelites began to wander in the wilderness because of their lack of faith, Korah (a Kohathite) stirred a rebellion against the leadership of Moses and Aaron. The Kohathites were given the responsibility of moving the furniture and curtains of the inner temple when Israel was on the move. Korah was dissatisfied with this work and desired the office of priest. Korah assembled 250 men of Israel to speak against Moses and Aaron. Korah states, "*Ye take too much upon you, seeing all the congregation are holy, every one of them: wherefore then lift ye up yourselves above the assembly of Jehovah?*" (Numb. 16:3). Korah is taking a principle of divine revelation delivered by God at Sinai and misapplying it. God had said, "*ye shall be unto me a kingdom of priests, and a holy nation.*" Korah is basically asking Moses and Aaron (based on Ex. 19:6), "what makes you two so special?"
 - b. Upon hearing these words from Korah, Moses fell on his face to the ground. Moses told Korah to gather all his followers to the tabernacle with censers the next morning. Moses said Aaron would come with his censer, "*in the morning, Jehovah will show who are his and who is holy...*" (Numb. 16:5). The next morning Moses, Aaron, Korah and his 250 princes arrived with their censers burning. God appeared in the tabernacle and spoke with Moses and Aaron (Numb. 16:19). God told Moses and Aaron to separate from the congregation that he might destroy them. Moses intercedes for the people and prays that God would not destroy all for the sins of one man (Numb. 16:22). The Lord listened to the prayer of Moses and destroyed only the house of Korah and two Reubenites. "*The earth opened its mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods*" (Numb. 16:32). The Lord consumed the 250 princes as well with a devouring fire (Numb. 16:35).
 - c. Jude's point is that Korah was an individual who practiced "*gainsaying*" (*antilogia*) = "contradiction, controversy, disputation, opposing arguments, answering speeches" (LS 79). Korah was not satisfied with his lot in life and so he sought for something that did not belong to him. God had already given instructions as to who the priest were to be; however, Korah disregarded God's instructions and actually opposed them. False teachers are like Korah in that they contradict and twist God's holy word to fit their likes and dislikes.
- E. "*These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots;*" (1:12).
 1. Jude considers the work of false teachers. Their doctrines are treacherous. False teachers seek self glory, give false hope, and produce no good fruit. Verse 12 gives descriptive metaphoric language to depict these four conditions of the false teacher.
 2. False teachers and those who persist in error are "*hidden rocks in your love-feasts when they feast with you.*" The words "*hidden rocks*" (*spilas*) = "a rock over which the sea dashes, a ledge of rock... generally, a slab" (LS 740). "A sharply cleft portion of rock; in N.T. a flaw, stigma" (Moulton 373). "A rock washed by the sea, a (hidden) reef... characteristic of the *opilades* that cannot be seen, and hence a ship can be wrecked on them before any danger is suspected" (AG 762).
 - a. Truly false teachers are likened unto hidden rocks on the ocean floor that have the ability to rip to shreds the base of a ship. Fallen faith is compared to a shipwreck in the scriptures (cf. I Tim. 1:19). Not only do false teachers make shipwreck their own faith but have the power

to ruin others faith as well. The hidden rock illustration points to the destructive nature of false teaching.

- b. The “*love-feasts*” (*agapais*) = “love: esp. brotherly love, charity; the love of God for man and of man for God, NT. In pl. a love-feasts (Derivative uncertain) (LS 4). “Love, generosity, kindly concern, devotedness; pl. love-feasts” (Moulton 2). “A love-feast, a common meal eaten by early Christians in connections with their church services, for the purpose of fostering and expressing brotherly love” (AG 6). “The brotherly common meals of the early Church” (ISBE; v. 1, pp. 66). Clearly brethren in the first century church were very closely associated with each other and were in the practice of coming together for common meals (cf. Acts 2:46). The Corinthians had perverted the Lord’s Supper by attaching it to these common meals (cf. I Cor. 11:20-22). Jude’s point is that false teachers are likened to treacherous rocks in the ocean that have the capability of destroying a ship. Jude uses these terms figuratively to illustrate how the false teacher works to destroy the faith of brethren. They come into your love-feasts (common meal among saints / sort of like how brethren get together after worship services and go out to eat) and drip their poisonous words. The Christian is to be knowledgeable and convicted in truth so that a visiting treacherous rock among our love feast has no power against the truth (cf. II Pet. 2:13 for a similar reference that helps us understand that false teachers are under consideration here in Jude).
3. False teachers are like “*shepherds that without fear feed themselves.*” Keeping the comparisons in tact it is clear that the false teachers under consideration are no more “*shepherds*” than they are literal hidden rocks. False teachers like to appear that they have all the answers so that brethren will come to them rather than the true elders of the church. Such “*love the glory that is of men more than the glory that is of God*” (Jn. 12:43). Said false teachers will not submit to the true eldership of a church but rather believe they have a better way of doing things. When their factious work bears its full fruit of destruction in a church they have “*feed themselves.*”
4. False teachers are like “*clouds without water, carried along by winds.*” Palestine does not receive much annual rainfall. When a dark cloud is seen in the horizon much hope of rain is anticipated; however, when the cloud continues on its wind driven course and gives no rain man’s hope is turned to disappointment. Such is the false teacher’s swelling “know it all” words. The words may appear to be great; however, their outcome is disappointing and destructive. Peter describes false teachers as, “*springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error...*” (II Pet. 2:17-18). Solomon wrote of one that is in contrast to a messenger that brings refreshing news, “*As clouds and wind without rain, so is he that boasts himself of his gifts falsely*” (Prov. 25:14).
5. False teachers are like “*autumn trees without fruit, twice dead, plucked up by the roots.*” During the autumn (fall [time between summer and winter]) fruit trees are producing fruit (i.e., figs, pomegranates, apples, pecans, etc...). Jude says that a false teacher is like a fruit tree that not only produces no fruit but that while it remains in the current state it has no capability of bearing productive fruit. The false teacher tree is not only barren but twice dead and plucked up by the roots (i.e., it cannot and will not produce beneficial fruit). Jesus said, “*Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravening wolves. By their fruits ye shall know them*” (Matt. 7:15-16).
- F. “*Wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever*” (1:13).
 1. Rough seas produce violent waves that produce foam from all the turbulent action. Said waves not only have the potential to cause great damage to a beach (i.e., beach erosion) but also litter the sands with gross foam. The false teacher’s work is like a turbulent wave that causes damage and leaves a nasty residue behind. Isaiah said, “*But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt*” (Isa. 57:29). When unsuspecting brethren are taken by the false teacher’s doctrine they are destroyed and so represent the foam

of shame. False teachers are known for their work ethic. They will continue their destructive work until they have things their way.

2. False teachers are likened to *“wandering stars.”* Ship masters gained their direction from the sun and stars (cf. Acts 27:20). Jude speaks figuratively of stars that wander (i.e., they do not stay in one place and thereby are not reliable for direction). When one looks to a false teacher for guidance it is like trying to gain direction from a star that wanders to and fro throughout the sky.
3. The eternal lot of false teachers is *“the blackness of darkness for ever.”* The eternal realm of hell and Satan are depicted in the scriptures as a dark place (cf. II Pet. 2:4, 17; Rev. 16:10).
4. Summarily Jude tells us that false teachers do not rest until they have things their way. Those who seek their guidance or council are hopelessly lost. The eternal abode of the false teacher is the blackness of hell.

V. **Enoch’s Prophecy (1:14-16):**

A. *“And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones,”* (1:14).

1. Enoch was a prophet and the father of Methuselah (the seventh and eight generation from Adam) who lived to be 365 years old (Gen. 5:23). There is not a lot written about Enoch in the Bible. Moses records, *“And Enoch walked with God; and he was not, because God took him”* (Gen. 5:24). The author of Hebrews writes, *“By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God:”* (11:5). The testimony or evidence of Enoch’s faith was his obedient acts that caused him to be *“well pleasing unto God”* as one who *“walked with God.”* To be *“translated”* (*metatithemi*) = “to transpose... to be changed, to alter” (LS 505). Apparently God took Enoch in the same fashion that He took Elijah (I Kg. 2:1, 11).
2. The Old Testament does not record the prophecy of Enoch mentioned by Jude; however, we by faith know that Jude received this information by revelation. Enoch had prophesied that *“the Lord came with ten thousand of his holy ones”* in relation to *“these also”* (the false teachers in the context of this study). At this point we know that Enoch reveals that Jesus came with 10,000 *“holy ones”* (angels) due to ungodly men who teach error.

B. *“to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him”* (1:15).

1. The purpose of the Lord coming with a host of angels in relation to false teachers and the ungodly in general is to *“execute judgment upon all.”*
 - a. Note that Enoch prophesied that *“all”* of humanity would be judged. When Paul gave his defense before Felix he stated that he was held as a prisoner simply because he was teaching that *“there shall be a resurrection both of the just and the unjust”* (Acts 24:15). Jesus said, *“For as the Father hath life in himself, even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment”* (Jn. 4:26-29). Jesus foretells of His coming in judgment with a host of angels at Matthew 25:31-46) (see Paul’s words at I Thess. 4:13-18) (see study # 10).
 - b. Secondly, note the fact that Enoch was given knowledge of a future judgment of mankind based on their actions. It is evident that the people of the OT knew about the coming of Jesus (cf. Jn. 8:56). The OT people had knowledge of God’s promises (Acts 26:6-7) which was the hope of having their sins remitted (cf. I Pet. 1:10-11 / Heb. 10:1-10). God’s scheme of redeeming man from the consequence of sin is often known as the golden thread through the Bible beginning at Genesis and going through Revelation (see study # 14; Bible Redemption).

2. The “*ungodly*” (cf. Jude 1:4) will be “*convicted*” (*elegxai* = “to search thoroughly, to test; to convict, condemn [Moulton 145]) concerning **three** things:
- a. “*Their works of ungodliness.*” The word “*ungodliness*” (*asebeia*) = “impiety (lacking reverence or due respect for authority), ungodliness, improbity (dishonest), wickedness” (Moulton 55). Jude has thoroughly exposed the false teachers lack of respect and reverence for the word of God and now adds that they are dishonest and wicked (cf. Lk. 8:15; II Cor. 1:12; 2:17 [the word “*sincerity*” (*heilikrineia*) = “unmixed, without alloy, pure, Latin: *sincerus*... without mixture, of itself, simply, absolutely” (LS 228). Moulton defines the word *heilikrineia* as “sunshine, ... that which being viewed in the sunshine is found clear and pure; met. Spotless, sincere, ingenuous” (117-118). The American Heritage Dictionary defines the word sincere as “not feigned or affected; true: Presenting no false appearance; honest; pure unadulterated” (1142). This verse clearly teaches us what honesty and “*sincerity*” (*heilikrineia*) are about. Far too many times we are hearing our own brethren justify their erroneous living by statements such as, ‘he is honest and sincere in his beliefs.’ In November of 1998, Ed Harrell wrote an article in Christianity Magazine titled “Homer Hailey: False Teacher?” Brother Harrell stated, “As I have already noted, the presumption that one becomes a ‘false teacher’ on the basis of holding one doctrine that I judge to be erroneous is loaded with consequences that none of us would accept. **A false teacher is surely one whose dishonest motives and or ignorance distinguishes him from the sincere brother who has reached an erroneous conclusion.** If that is not the case, then I am surrounded by false teachers.” There is an erroneous approach to the study of who a false teacher is with such statements. One must ask what determines whether one is sincere or dishonest with their dealings or teachings. Brother Harrell’s defense of Homer Hailey explains sincerity to be measured by whether one believes his dealings and teachings are honorable. Sincerity is thereby measured by one’s own feelings and beliefs as opposed to divine revelation. The Christian must understand that God’s word is the standard of truth (cf. Eph. 4:1ff; Jude 3). Considering the definition of sincerity (i.e., pure, absolute, spotless, honest, unadulterated) and the NT use of the word (i.e., found five times at II Cor. 1:12; I Cor. 5:8; II Cor. 2:17; Phil. 1:10; II Pet. 3:1) the evidence is conclusive that truth is the standard by which a man or woman is judged to be sincere or honest (cf. Lk. 8:15; I Jn. 2:4; 3:7-8). Paul clearly states the contrast between man’s “*fleshly wisdom*” and “*sincerity*” when it comes to determining real truth at II Corinthians 1:12 (see study # 15; Bible Sincerity).
 - b. Many are not using the word sincerity correctly. To connect “sincerity” with “reaching an erroneous conclusion” is not how the NT uses the word. Some brethren today are associating an individual’s motive with sincerity. When one’s motive is not dastardly, then the individual is sincere. Note; however, from the definition of sincerity that it is only when one’s teachings and practices are held up to the light of the gospel it is exposed to be sincere or erroneous. According to the definition of sincerity, one cannot be spiritually sincere while representing error. Consequently, this study indicates that one cannot be considered sincere while preaching or practicing error even though they have no motive of harm. To say that one is sincere in his error is to speak an oxymoron. When one preaches error, it is a lie no matter what one’s **motive** or **ignorance** of a subject may be (cf. I Jn. 2:21). Said erroneous information “*leads astray*” (I Jn. 2:26; 3:7) and, therefore, can in no way be honest or sincere. The NT reveals that at times men will practice or teach sinful things. These sinful events are conducted in “*ignorance*” and such “*ignorance*” is to be repented of (Acts 3:15-19). Let no man use the words ignorance, error, honesty, and sincerity as synonyms. The false teacher is thereby irreverent and dishonest when it comes to God’s Word (even if he is totally convicted that his preaching and teaching represents truth). The idea of honesty and sincerity suggest a standard by which one is measured to be honest and sincere. If one can be counted honest and sincere without being measured by a standard it would stand to reason that there is no standard (i.e., humanism / what ever I deem to be correct is the basis for sincerity) (see study # 5).

- c. Secondly, the false teacher's works of ungodliness (i.e., irreverence, dishonesty in relation to their dealings with truth, and general wicked behavior) has been "*ungodly wrought* (*esebesan* / *asebeo*) = irreverence, dishonesty, and wickedness. The word *esebesan* is an active aorist tense Greek verb (Friberg 737) meaning that the false teacher's work of irreverence, dishonest, and wickedness has occurred in the past but has not necessarily continued at the present. The aorist tense may help us understand that a man is judged by what he has done in his life (past and present). One may have held to and taught faulty beliefs in their past and now have found the truth on the subject. Without confession and repentance of the "past" teaching and position they remain subject to God's judgment.
 - d. Thirdly, false teachers will be convicted for "*all the hard things which ungodly sinners have spoken against him.*" "*Hard things*" (*skleros*) = "hard, harsh, crashing, unyielding, severe" (LS 734). When the sinner speaks words that reveal his unyielding spirit to the teachings of Christ he exposes his inward man (cf. Matt. 7:15).
- C. "*These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage*" (1:16).
1. The antecedent to "*these*" is in context the false teachers. False teachers are known to be "*murmurers*" (*goggustes*) = "murmuring [to complain in low mumbling tones; grumble" (AHD 823)]" (LS 167/ Moulton 81). Said individuals do not like to be told what to do. When the church elders, government, parent, supervisor at work, or the Lord gives instruction the false teacher complains. A character trait of a false teacher is grumbling when given instructions to follow.
 2. False teachers are "*complainers*" (*mempsimoiros*) = "complaining of one's fate, repining (i.e., to be discontent or low in spirit)", querulous" (LS 498). Like the angels who did not keep their proper abode so the false teacher does not like his position in life. He yearns after the office of elder or deacon in the church. He is generally one who is at odds with the local preacher. His relationships are either happening or not. His like minded followers see things his way and thereby enjoy a good relationship. Those who cross the false teacher; however, are ostracized and talked about as their factious movement gains great momentum (cf. III Jn. 10). As long as men and women are vigorously upholding the truth in the church the false teacher will be there complaining.
 3. False teachers "*walk*" after their own "*lusts*" (I Jn. 2:15-16). False teachers have some sort of faulty self image issue. They want to be heard, they complain against others in positions of authority (such as elders). These men pursue their desires at the cost of brethren's faith and the truth.

VI. Admonition to Christians (1:17-23):

- A. "*But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;*" (1:17)
1. Jude speaks of the "*apostles*" in the third person indicating that he is not including himself in this group.
 2. The apostles had spoken to the saints of God regarding the wicked work of false teachers (cf. Acts 20:29; Phil. 3:18; I Tim. 4:1; II Tim. 4:1-4; II Pet. 2:1; I Jn. 4:1ff.)
- B. "*that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts*" (1:19).
1. The apostle Peter mentions said "*mockers*" at II Peter 3:1-4. The word "*mockers*" (*empaiktes*) = "a mocker, deceiver" (LS 254). "To play upon, deride, mock, treat with scorn and contumely" (Moulton 135). "To treat with ridicule or contempt; deride" (AHD 806).
 2. What are the false teachers mocking at? Apparently, in context, it seems that said people ridicule the word of God that was once delivered. They lust after principles that are dreamed up in their own minds or those erroneous principles that other false teachers have dreamed up (cf. Jude 1:8, 16). These false teachers seek to satisfy their own desires as opposed to seeking and satisfying God's desires.
- C. "*These are they who make separations, sensual, having not the Spirit*" (1:19).

1. False teachers are guilty of making “*separations*” (*apodiorizo*) = “to mark off by dividing, to separate” (LS 97). “To separate by intervening boundaries; to separate” (Moulton 41). “Divide, separate.... These are the ones who cause a division” (AG 90). The Nestle and Marshall text translates verse 19 as, “these men are the ones making separations” (954). The point is clear; i.e., Jude is referring to the consequential work of dividing brethren in the church over various teachings that do not represent truth. These men desire a following (cf. Jude 1:11-12) and those who reject them are found separated (cf. Rom. 2:8; I Cor. 11:18-19; Gal. 5:19-20; II Jn. 2:18-19; III Jn. 9-10). The factious send out “feeler statements” at our love feast, find those who agree with their non-since doctrine, and quickly form a party of disgruntles.
 2. False teachers are “*sensual*” (*psuchikos*) = “occupied with mere animal things, animal, sensual” (Moulton 443) (cf. II Pet. 2:12; Jude 1:10).
 3. Thirdly, false teachers “*have not the Spirit.*” Let us note a few things about the Holy Spirit:
 - a. The Holy Spirit is a part of the godhead as God (cf. Acts 5:3-4).
 - b. The work of the Holy Spirit is to make known the mind of God to man through the apostles and prophets (Eph. 3:1-6; II Pet. 1:21) so that man may be convicted of sin (Jn. 16:8) and be converted (Rom. 1:16).
 - c. Those who receive the word of God have the indwelling of the Holy Spirit (cf. II Tim. 1:13-14). This simply means that one fully accepts truth and all of life is thereby dictated (cf. Gal. 3:2).
 - d. False teachers have not the Holy Spirit because they do not wholly accept truth and neither is their life dictated by truth.
- D. “*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life*” (1:20-21).
1. Jude now addresses the faithful child of God and admonishes such a one to “*build yourselves on your most holy faith.*” The word “*build*” (*epoikodomeo*) = “to build upon” (LS 308). The false teacher is governed by his self lusts (as an animal). His standard for sincerity is his own mind (i.e., humanism: what seems or appears to be right for me defines right in my life). The true disciple of Christ; however, is governed by truth and may very well find that as he or she grows spiritually the Word of God reveals an act in life to be sinful. Rather than being led by the flesh the true disciple of Christ will change said activity and walk as God would have them. Paul terms this type of living, “*being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone*” (Eph. 2:20). True disciples build their life’s foundation of moral governing principles upon their most holy faith in the one true doctrine of Christ (see study # 16; True Disciples).
 2. True disciples of Christ “*pray in the Holy Spirit.*” Again, to be “*in the Holy Spirit*” is to have one’s life governed by truth. To “*pray*” in the Holy Spirit is to pray for things that represent truth. The Christian’s true desires are God’s desires and so our prayers will reflect said faith rather than prayers that seek for self glorification.
 3. True disciples of Christ will “*keep self in the love of God.*” To love God and to have God love me is to abide in all His commandments (cf. Jn. 14:9-10).
 4. True disciples “*look for the mercy of our Lord Jesus Christ unto eternal life.*” God’s mercy is found in the forgiveness of sins (cf. Eph. 2:4-5). The true disciple of Christ are not only baptized for the remission of sins but remain faithful (cf. I Jn. 1:5ff). Said physical life will lead to an eternal spiritual life with the heavenly Father.
- E. “*And on some have mercy, who are in doubt*” (1:22).
1. The true disciple of Christ will have mercy upon those “*who are in doubt.*” God forgives us through His mercy when we ask and so the Christian must do today (cf. Matt. 6:14-15; 18:21-22; Eph. 4:32) (see study # 17; Bible Forgiveness).
 2. When one who is in “*doubt*” asks for our forgiveness we are to forgive. What does it mean; however, to be in “*doubt*?” The word “*doubt*” (*diakrinomenous*) is translated, “who are wavering” (NM 955) and defined as “to doubt or hesitate” (LS 189). Apparently Jude is revealing the fact that my approach to the erring or teacher of false doctrines is dependent upon

their attitude. The brother in Christ who begins to waiver, doubt, or hesitate to do right is in the class of false teachers of Jude. Yet this beginning point of drifting is to be taken into consideration by the true and faithful disciples and thereby patience, longsuffering, and mercy is to be exercised (see study # 18; Responding to the False Teacher).

3. This verse clearly identifies the false teacher as one that is not fully convinced in an area of truth (through ignorance, lack of interests etc.) (see study # 5).

F. *“And some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh”* (1:23).

1. Jude now depicts the false teacher that is further along in his error. Said individual is depicted as already being in the fires of hell (cf. Jude 1:7). The Christian is to attempt to “*save*” such a one by “*snatching*” them out of the fire. How can I save the false teacher by snatching them out of the fire? The only way to do so is to teach them out of their error if they will so allow you to do (see study # 18). My approach to this brother is different than the one mentioned above. There is much more urgency here because the brother is so far gone. Paul tells Titus, “*A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sins, being self condemned*” (Titus 3:10-11).
2. The third class of false teachers seems to be somewhere in the middle of being far gone and one who is beginning to follow false doctrines. Such a one is to be treated with mercy; however, let the faithful beware of the errorist’s spiritually spotted garments lets we too fall into their ungodly ways. My attitude toward sin is to “*hate*” it (cf. Rom. 12:9; Eph. 4:26) (see study # 19; The Christian’s Attitude toward Sin).

VII. **A Doxology of Praise and Thanksgiving (1:24-25):**

A. *“Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy”* (1:24).

1. Our heavenly Father has delivered truth to His beloved Son Jesus and Jesus has distributed these truths to mankind through the Holy Spirit (cf. Jn. 16:12ff). Through my prayer in the Holy Spirit and faithful obedience to His words I shall be guarded from the evil one who seeks to cause me to stumble (cf. Eph. 6:10ff).
2. Said life of faith will lead to an eternal spiritual life of “*exceeding joy*.” Those who are “*without blemish*” (no sin) shall so be with the Lord (cf. Rev. 21:27) (see study # 20; Who will be in Heaven?).

B. *“to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time and now, and for evermore. Amen”* (1:25).

1. There is only one God who saves mankind from the consequence of sinful living (cf. Eph. 4:1ff).
2. God has always and always will have all true spiritual glory, majesty, dominion, and power. The King of kings over an eternal kingdom! No more powerful king or kingdom has ever existed nor ever will (see study # 21; Bible Doxologies).

Jude on False Teachers:

1. Jude tells us that the false teachers “*turned*” God’s truths into groundless and erroneous principles because they had no regard for accepted rules or standards (Jude 1:4).
2. False teachers deny Jesus by rejecting His authorized teachings (Jude 1:4).
3. False teachers easily loose sight of God’s gracious promises and thereby take matters into their own hands as those who came out of Egypt did (cf. Jude 1:5).
4. False teachers are thereby compared to fallen angels (they once had truth and fellowship with God; however, their desire for other things compelled them to reject and thereby be rejected by the Lord) (Jude 1:6).
5. False teachers will be condemned to eternal hell fire just as the wicked that lived in Sodom and Gomorrah (cf. Jude 1:7).
6. Jude tells us that it is sinful (defilement of flesh) to teach or hold to deluded false doctrines that are dreamed up by the fleshly mind (Jude 1:8).
7. False teachers deny those of authority such as church elders, parents, employers, civil government, and most importantly the Lord. They deny the authority of others when they reject orders and commands (Jude 1:8).
8. False teachers have no problem speaking out against those who hold positions of authority such as church elders, parents, employers, civil government, and most importantly the Lord (Jude 1:8).
9. Rather than separating one’s self and contending with the devil false teachers let the wicked one have his way with them (Jude 1:9).
10. Said men are likened to animals who do things only because it seems good to them to do (Jude 1:10).
11. Jude uses the example of Cain and Able to illustrate that the children of God and the devil are made manifest by their attitude toward truth and righteousness (Jude 1:11).
12. False teachers are compared to Balaam in that they have a love for things other than God’s word. Said teachers cast stumbling blocks before God’s people with their erroneous teachings (Jude 1:11).
13. False teachers are like Korah in that they contradict and twist God’s holy word to fit their likes and dislikes (Jude 1:11).
14. Doctrines of false teachers are treacherous. Said individuals seek self glory, give false hope, and produce no good fruit (Jude 1:12).
15. Jude tells us that false teachers do not rest until they have things their way. Those who seek their guidance or council are hopelessly lost. The eternal abode of the false teacher is the blackness of hell (Jude 1:13).
16. Jesus will come with 10,000 angels (holy ones) to execute judgment upon those who teach false doctrines (Jude 1:14-15).
17. False teachers grumble when given instructions to follow (Jude 1:16).
18. As long as men and women are vigorously upholding the truth in the church the false teacher will be there complaining (Jude 1:16).
19. These men pursue their desires (lust) at the cost of brethren’s faith and the truth (Jude 1:16).
20. Said lusts lead these men to ridicule anyone who does not go along with their error (Jude 1:17).
21. False teachers cause divisions in the church (Jude 1:18).
22. False teachers are sensual and have not the Holy Spirit because they do not wholly accept truth (Jude 1:18).
23. The false teacher is like an insect that goes through various life cycles. The beginning stage of a false teacher is found in that he is not fully convinced in an area of truth (through ignorance, lack of interests etc.). The false teacher goes through a metamorphosis from the beginning stages of doubt to the fully mature stage of being in the fires of hell (figuratively). Let the Christian beware (Jude 1:22-23).