Jude

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

Jude 1:3

Simple Outline:

1-2 Salutation and Greeting

3-4 Introduction and Warning

5-7 Examples of Wicked Judged

8-10 Character of the Wicked

11 Examples of the Wicked

12-13 Character of the Wicked

14-15 Enoch's Prophecy of Judgment

16 Character of the Wicked

17-18 Warnings about the Wicked

19 Character of the Wicked

20-21 Exhortation to Persevere

22-23 Soulwinning Methods

24-25 Blessing and Conclusion

Preliminary Reading: II Peter 2; II Timothy 3:1 – 4:5; Numbers 14; Numbers 16; Numbers 22-24.

Suggested Links:

1. *Perilous Times of the Last Days* … Perilous Times.
2. *They Promise Them Liberty* … They Promise Them Liberty (2 Sermons).
3. *True Grace or False Grace* … True Grace and False Grace (2 Sermons).
4. *Contemporary Christianity* … Contemporary Christianity (2 sermons).
5. Dominion of God *(sovereignty)*.
6. *Church Purity by Discipline* … Church Purity.

7. *Five Spheres of Authority* … God's Ordinance of Authority (2 Sermons).

Introduction:

1. We do not need paragraphs, chapters, or books proving the authenticity of the book of Jude, for we believe it and the rest of the canon of 66 books by faith and fruit especially and also facts and fools.
2. The epistle of Jude describes the dangers and errors of wicked men who creep into the churches.
3. Remember that Jude and II Peter 2 are fraternal twins, each nicely helping explain the other … Second Peter 2 (6 Sermons).
4. The current state of Christianity did not occur overnight – it came by an inch-at-a-time-compromise.
5. God is able to keep us from falling, but we are to apply ourselves diligently (1:24; I Thess 5:23-24).
6. If we meet terms allowing multiple applications, we shall consider them all, as by inspired ambiguity.
7. Expository preaching allows the hearer to learn a book of the Bible and have a Bible reference point.
8. Expository preaching should not find new truth, for the Bible has only one Author (II Peter 1:20-21).
9. Last Lord's Day we considered Isaiah 5:1-7 in light of Deut 32:1-6 and other passages, but let us turn to those words that were written more directly to us Christians of the New Testament and our duties.
10. The outline of this epistle is … salutation (1-2), introduction (3-4), examples of judgment on the wicked (5-7), character of the disobedient (8-10), examples of certain disobedient persons (11), further character traits of the wicked (12-13), Enoch's prophecy regarding these reprobates (14-15), further traits of the wicked (16), prior warnings about them (17-18), further traits of the wicked (19), exhortation to perseverance (20-21), distinction of soulwinning methods (22-23), and close (24-25).

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

A. **This apostolic salutation and introduction is very spiritual and focused on salvation.**

B. **There are five men by *the name Judas* in the Bible; we get to pick our writer from them.**
   1. was a popular name, because it was the name of the fourth son of Jacob (Matthew 1:1).
   2. Jesus ordained twelve apostles from His disciples, and two were Judas (Luke 6:13-16).
   3. Jesus also had a brother named Judas we presume was converted (Matt 13:55; I Cor 9:5).
   4. The Lord directed Ananias to the house of a man named Judas to find Saul (Acts 9:11).
   5. he Jerusalem council chose a prophet named Judas to carry the decree (Ac 15:22,27,32).
   6. We reject Judas Iscariot; he was the traitor: we reject the prophet; he lacked a brother.
   7. The particular Judas we are looking for had a brother named James worthy of mention.
   8. Both James the son of Alphaeus and James the Lord's brother could work (Gal 1:19).
   9. Both James the son of Alphaeus and James the Lord's brother were apostles (Gal 1:19).
   10. We choose Judas of the original apostles, for he was known as James' brother (Ac 1:13).
   11. The only James worth mentioning as a brother would be the pillar (Gal 2:9; Acts 15:13).
   12. Jude was also Judas (John 14:22), Lebbaeus (Matt 10:3), and Thaddaeus (Mark 3:18).

13. The gospels only account of Jude was his question about the Holy Spirit (John 14:21-26).
14. Though his relationship to James was well known, his authority came from Jesus Christ.

C. **Jude was truly *a servant of Jesus Christ*, for the apostles were chosen to be His servants.**
   1. Though known as the brother of James, he began authoritatively as the servant of Christ.
   2. Jesus chose His apostles from among the disciples that followed Him (Luke 6:13-16).
   3. The apostles were gifted and ordained to do great things (II Cor 12:11-12; Heb 2:3-4).
   4. They were greatest in the church, and it was built on them (I Cor 12:28; Eph 2:20; 4:11).
   5. The Holy Spirit gave them all truth for us (John 14:25-26; 16:13-14; II Peter 1:19-21).
   6. We are also servants of Christ by living and working as unto Him (Eph 6:6; Col 3:24).

D. **He identified his audience not by name or geography, but by their salvation in Christ.**
   1. Observe and consider that this epistle and the others were for believers, not unbelievers.
   2. Unless a man is elect and born again, no word of scripture can help him (I Cor 2:14).
   3. The Bible, no matter how well presented, cannot help the lost (Luk 16:31; I Cor 1:18,24).

E. **First, he identified these elect believers as being already *sanctified by God the Father*.**
   1. Sanctification is the act of making a thing holy for acceptable use by God (Lev 21:8).
   2. Sanctification is the act of consecration of appointing a thing for God's use (Ex 29:33).
   3. This is not difficult – God is holy, and we must be holy to be with Him or used by Him.
   4. This is not difficult – God is holy, and without holiness we cannot see Him or serve Him.
   5. How are some sanctified (made holy for God) and others not? By election (II Thes 2:13)!
   6. God the Father is the will behind our sanctification (Eph 1:4; Heb 10:10; I Peter 1:2).
   7. Jesus Christ legally secured our holiness by His death (Col 1:22; Heb 9:13; 10:10,14).
   8. The Spirit works our vital sanctification (I Cor 6:11; Eph 5:25-27; II Thess 2:13; Tit 3:5).
   9. We shall be wholly holy when glorified in the presence of God (Jude 1:24; Rev 22:11).
   10. We are called to personal and practical holiness, but not here (I Thess 4:3; II Cor 7:1).
   11. For much more about sanctification.

F. **Second, he identified his audience of elect believers as being *preserved in Jesus Christ*.**
   1. The truth of the gospel is that God's elect (known as believers) can never be lost or lose their salvation (John 6:39; 10:26-29; 17:2; Rom 5:10; 8:28-39; etc.).
   2. Nothing can separate the elect from their position in Christ (Rom 8:28-39; Eph 1:3-12).
   3. Election does not get you started toward salvation with the result dependent on you.
   4. God's elect shall never fall (John 10:26-29; Romans 8:28-39; I Pet 1:1-5; II Pet 1:10).
   5. The elect shall never fall from their position in Christ (Romans 5:10; Heb 7:25; Jude 24).
   6. Their names are in the Lamb's book of life, and He will lose none (John 6:39; Heb 2:13).
   7. Our preservation by God in Jesus Christ is to be a source of comfort to us (II Tim 4:18).
   8. God's preservation of His elect in Jesus Christ is an important distinction (see Jude 1:4).
   9. Any doctrine of salvation that denies God's election or His preservation is evil heresy.

10. Jude will elaborate that it is God's ability that keeps us from falling and faultless (1:24).
11. Believers sometimes do fall practically from the gospel (Gal 5:4; Heb 4:11; II Pet 3:17), but this fall has nothing to do with their legal position in Christ or eternal life in heaven.
12. Slothful pastors or people can result in losing practical salvation (I Tim 4:16; I Cor 15:2).
13. Thankfully, our eternal inheritance depends on His faithfulness rather than our own, though our primary assurance and confidence of eternal life depends on it (II Pet 1:5-11).
14. God's power keeps obedient elect from practically falling (I Thess 3:11-13; 5:23-24).
15. This arrangement and fellowship between God and His saints in the N.T. is conditional, just as the blessings and privileges of Israel's inheritance in Canaan were conditional.
16. Though they may fall in practice, the Lord knows those that are His (II Timothy 2:14-19).
17. Arminians know nothing of grace, for consistent ones can lose their salvation every hour.
18. Arminians know nothing of grace, for the ignorant ones promise eternal life for nothing.
19. Arminians know nothing of grace, for their grace does not actually save anyone by itself.
20. Calvinists foolishly see perseverance as a condition, instrument, or means of eternal life.
21. God does not guarantee our perseverance, but He does guarantee our preservation.
22. Preservation in Christ is important in light of men ordained to condemnation (1:4).
23. Preservation in Christ should lead us to perseverance, which is this epistle (1:3,20-21).
24. For Calvinism corrected.
25. For assurance of eternal life.

G. **Third, he said his audience of elect, sanctified, and preserved believers as being *called*.**
   1. God's call may be the appointment or ordination to eternal life (I Cor 1:24; II Tim 1:9).
   2. This sense of the word called cannot be neglected (Rom 1:1 cp I Tim 2:7 cp II Tim 1:11).
   3. It may include the call of Jesus Christ in regeneration (John 5:25; Ezek 16:6; II Cor 4:6).
   4. By referring to salutations in other epistles, we see called to be saints (Ro 1:7; I Cor 1:2).
   5. This sense of the word called is an authoritative command to be or to do something, and we receive this call through the gospel, which reveals God's will for our lives to us.
   6. We are called to be saints … to glory … to holiness … to peace … to glory and virtue!
   7. You are called sovereignly by God's electing grace and authoritatively to live as elect.

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

A. **Here is an inspired and apostolic blessing that God's best use to bless one another.**
   1. This is an improvement upon the various greetings in the O.T. (Ruth 2:4; Psalm 35:27).
   2. The N.T. is more glorious than the O.T. in mercy, peace, love, etc. (II Cor 3:6-11).

B. **It was not Jude's prerogative to dispense God's mercy; he only declared it (Rom 9:15).**
   1. God has already been merciful, peaceful, and loving toward us … but we crave more!
   2. We cannot give God glory by adding to Him, but we can declare His glory for worship.

C. **Like prayer, such blessings call for God to multiply mercy, peace, and love to others.**
   1. God has shown us mercy, peace, and love … and the blessing requests it to be multiplied.
   2. We can also prosper when mercy, peace, and love among the saints is multiplied.

D. **This form of a blessing was common among the apostles (II Pet 1:2; I Corinthians 1:3).**

E. **Remember God's mercy, peace, and love in five phases. For example, mercy is eternal (Rom 9:15), legal (Luke 1:72), vital (Titus 3:5), practical (Heb 4:16), final (II Tim 1:18).**

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

A. **The elect are *beloved* of God (Rom 1:7; II Thes 2:13) and *beloved* by saints (I John 5:1).**
   1. The apostles had great love for the elect, which could provoke us (II Cor 6:11-13; 12:15).
   2. There is a bond among the sanctified and preserved in Christ Jesus greater than anything.

B. **Jude declared his *diligence* and purpose writing this group of elect believers in Christ.**
   1. He did not refer to another epistle, but this one, which he pursued with loving diligence.
   2. The apostles were very concerned and sensitive to needs of their converts (I Thess 3:5-8).

C. **His first goal in writing was to remind them of the *common salvation* they had in Christ.**
   1. As you read the epistle, there is little said about salvation, but what is said is very good.
   2. There is a salutation with good things about salvation, if you slow to consider it (1:1-2).
   3. There is a closing with good things about salvation, if you slow to consider it (1:24-25).
   4. Though he wrote to encourage them in salvation, his primary purpose was a warning.
   5. Though he may have intended more about salvation, there was a need for his warning.
   6. Common salvation is one shared alike by all equally (see Acts 2:42; 4:32; I Cor 10:13).
   7. This descriptive adjective must be the eternal, legal, vital, and final phases of salvation.
   8. These phases of salvation are common to all the elect, but not their practical salvation.
   9. Election, justification, regeneration, and glorification are common; conversion is not: Abraham and Lot had salvation to eternal life in common, but not practical godliness.
   10. These phases of salvation common to all the elect are reassuring in light of the warning.
   11. These phases of salvation and their certainty are appropriate in light of preservation.
   12. Remember Paul's order of God's part and our response in Romans 12:1 and Eph 4:1.

D. **His second purpose in writing was to exhort to *earnestly contend for the apostolic faith*.**
   1. Jude saw the need, and we should see the need, for exhortation about defending our faith.
   2. **Exhort**. To admonish earnestly; to urge by stimulating words to right and proper action.
   3. **Contend**. To strive earnestly. To strive in opposition; to engage in conflict; to fight. To strive in argument or debate; to dispute keenly. **Dispute**. To contend with opposing arguments or assertions;

to debate or discourse argumentatively.

4. **Earnest**. Serious, as opposed to trifling; usually in emphatic sense, intensely serious, gravely impassioned, in any purpose, feeling, conviction, or action; sincerely zealous.
5. There is only one apostolic faith, without alternatives, inventions, or substitutes (Ep 4:5).
6. That apostolic faith was once delivered to saints – it is not being discovered or improved.
7. When "the faith" is used like this, it means the religion of Jesus (I Tim 5:8; Jas 2:1; etc.).
8. The Bible is the one and only source of it (Is 8:20; Ps 119:128; II Tim 3:16-17; I Jn 4:6).
9. The once-delivered faith is the apostolic faith (Rom 16:17-18; Gal 1:8-9; II Thess 3:6).
10. We are Gentile Christians, following the great apostle God raised up for us (I Cor 11:1).
11. God requires perfect obedience to His complete word (Matthew 28:20 cp I Tim 4:1-3).
12. God opposes the error of Fundamentalism: the emphasis of their fundamentals only.
13. The faith was delivered to the saints in local churches of Christ (Eph 2:20; I Tim 3:15).
14. Paul promised an apostasy, and we can see it in Catholicism (II Thess 2:1-3; I Tim 4:1-3).
15. He also warned of a carnal and compromising brand of Christianity, which is to be opposed with the scriptures of God as the absolute and final authority (II Tim 3:1 – 4:5).
16. We can see this error on every hand, as Christianity is diluted to powerless heresy.
17. Contending for the truth is godly (Neh 13:11,17,25; Acts 9:29; 17:17; 19:8-9; Jude 1:9).
18. Consider our beloved brother Paul's attitude toward heretics (Gal 2:1-5; 5:10-12).
19. It is ungodly to contend against the truth (Prov 13:10; 18:6; Rom 2:8; I Cor 11:16).
20. Contending for truth persuades (Acts 18:4; 19:8) and protects (Eph 4:14; Titus 1:10-11).
21. Contention is not just by verbal argument, but also by righteous conduct (Proverbs 28:4).
22. Contention may occur within a marriage or family, which requires great commitment, faith, and courage (Matt 10:34-37; Luke 14:25-33; I Sam 19:11-17; 25:19; I Pet 3:6).
23. How shall you contend without Bible knowledge (content and rules) and Bible conduct?
24. God chose you to live in the perilous times of the last days! Be excited, and do your duty!
25. You must (a) recognize the risk, (b) learn the Bible, and (c) reject all false ideas, period!
26. Why did Jude see his exhortation as needful? Because of false brethren described next.

E. **First, there was the heresy of <u>ceremonial ritualism</u> and the hypocrisy of the Pharisees.**

1. Our Lord *earnestly contended* against this façade of religion throughout His ministry.
2. His Sermon on the Mount restored the Law from their compromise (Matt 5:17-48, etc.).
3. He often warned His disciples about the doctrine of the Pharisees (Matt 16:12; Luk 12:1).
4. He said they had many traditions that they used to replace God's religion (Mark 7:1-23).
5. Judgment, mercy, and faith were more important than tithes (Matt 23:23).
6. He called them whited sepulchres for outward appearance with hypocrisy (Matt 23:27).
7. Jesus told the woman of Samaria about a major change in religion (John 4:20-24).
8. Jesus taught mercy over sacrifice, especially with the Sabbath (Matt 12:1-8; Mk 2:23-28).

9. He declared about their relation to hell and their future destination in it (Matt 23:15,33).
10. The kingdom of God was taken from them and given to Gentiles (Matt 21:43; 22:1-10).
11. They had great confidence and pride in their temple, but Jesus tore it apart (Jer 7:3-10).
12. This heresy is sacramentalism, where men presume grace flows from rituals, not God.
13. We see this heresy in Catholicism and other formal religions based on ritual, not heart.
14. The O.T. prophets blasted it many times (Psalm 50:7-23; Isaiah 1:10-20; 58:3-7; 66:1-4).

F. **Second, there was the heresy of <u>Jewish legalism</u> Paul contended against in the churches.**
1. Paul *earnestly contended* against this heresy for most of his ministry based on the N.T.
2. Fighting this heresy occupies most of Galatians and Hebrews, much of Romans, and some of Ephesians, Philippians, and Colossians. Judaizers were Paul's greatest enemies.
3. This heresy exalted Abraham, genealogies, bloodlines, physical descent, Jewishness, etc.
4. This heresy obsessed about the Sabbath, tithes, over meat and drinks, and circumcision.
5. This is salvation by works, especially Jewish works of Moses' Law, which Paul rejected as only a means of condemnation (Rom 4:1-6; 5:19; 11:6; Eph 2:9; Tit 3:5).
6. Jewish legalism is keeping Moses' Law to be saved; it is not being strict for holy living.
7. This heresy required Paul to travel to Jerusalem to settle it (Acts 15:1,24; Gal 2:1-10).
8. These are the heretical "Jewish fables" that Paul warned Titus about (Titus 1:10-16).
9. Jesus blasted merely physical Jews as worshippers of the devil himself (Rev 2:9; 3:9).
10. This is falling from grace, for it corrupts the doctrine of grace with additions (Gal 5:1-4).
11. This is being entangled again with the yoke of bondage e.g. the Sabbath (Col 2:16-23).
12. This is missing grace to waste your time with meats and other Jewish rituals (Heb 13:9).
13. The real seed of Abraham is not Jews but rather Gentile believers in Christ (Gal 3:16,29).
14. Paul's inspired allegory compared the Jews to Hagar and Ishmael (Galatians 4:21-31).
15. The LORD Jehovah is the God of the Gentiles, and Paul is our apostle (Rom 15:15-21).
16. God took kingdom from the Jews and gave it to the Gentiles (Matt 21:43; 22:1-10).
17. The Gentiles have been grafted in, where the Jews were cut off (Rom 11:12-15).
18. Gentiles make up the tabernacle of David (Acts 15:13-20,28-29), without the Law! Without the Sabbath! Without circumcision! Without anything Jewish! Hallelujah!
19. Paul very consciously turned away from the Jews to preach to Gentiles (Acts 13:46-52).
20. British Israelism, while hating Jews, in various forms is an absurd, ignorant Jewish fable.
21. Seventh-Day Adventists by prophetess Ellen adore the Jewish Sabbath. Nehushtan!
22. Worldwide Church of God (Armstong) and Scofield (Dispensationalism) do the same.
23. Who is the Israel of God?
24. Who is Abram's Seed?
25. Does God owe Israel Land?

G. **Third, there was the heresy of <u>carnal Christianity</u>, which we are stold by the next verse.**

1. Arminianism leads to it; their ideas of God and salvation have no role for godliness or motivation: *God loves you; make a decision; say a rote prayer; live as you wish; OSAS.*
2. He warned Timothy of wide compromise by Christians in the last days (II Tim 3:1 – 4:4).
3. Paul called those that mind earthly things belly worshippers and enemies (Phil 3:18-19).
4. For much more about carnal Christianity, see the point **H** below in the notes for verse 4.
5. Perilous Times of the Last Days.

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

A. **The reason for the need to earnestly contend was *false brethren* present in the church.**
1. Jude knew of specific men, not all the members, who were ungodly and lascivious men.
2. How do they creep in? They profess and pretend to love Christ, and they get baptized.
3. How do they do it unawares? The saints, practicing charity, believe and hope all things.
4. By good words and fair speeches, they deceive the hearts of the simple (Rom 16:17-18).
5. False teachers also traveled from church to church behind Paul (Acts 15:1,24; Gal 2:1-5).
6. Paul had warned the Ephesians very specifically of this very problem (Acts 20:28-31).
7. Consider how Ephesus would have a reputation for testing apostles (Revelation 2:2).
8. If you cannot think we have false brethren now, at least think that we will have them.
9. He further expressed his fears about the Corinthians having some (II Cor 11:1-4,13-15).
10. He warned Timothy and Titus (I Tim 6:3-5; II Tim 2:16-18; 3:5-8; Titus 3:9-11; etc.).
11. He also described many in the church at Philippi as belly worshippers (Phil 3:18-19).
12. Peter wrote in his similar warning that there would indeed be false teachers (II Pet 2:1-3).
13. A primary role of ministers is to protect and prepare saints against such (Ephesians 4:14).
14. Paul's resume includes many perils to his person, including false brethren (II Cor 11:26).

B. **The wicked imposters were reprobates from God's election and would suffer eternally.**
1. he only salvation so far is the eternal salvation of the elect e.g. sanctified, preserved, etc.
2. Because there is only a single salvation in the context, Jude calls it "this condemnation."
3. Peter and Jude teach eternal condemnation as they write (II Pet 2:3-9,17; Jude 1:6-7,13).
4. Jesus Christ said that the tares were to be burned (Matthew 13:24-30,36-43 cp 13:47-50).
5. This is the end for which God has ordained the wicked (Proverbs 16:4; Romans 9:21-22).
6. **Ordain**. To appoint, decree, destine, order. Of the Deity: To appoint as part of the order of the universe or of nature; to decree, predestine, destine.
7. Peter spoke of men who contradicted the grace of God as being appointed to it (I Pet 2:8).
8. Contrast this with ordination and appointment to eternal life (Acts 13:48; I Thess 5:9).

9. The timing of *before of old* is the beginning, or before the foundation of the world, for reprobation is merely the counterpart of election, which is so timed (Eph 1:4; II Tim 1:9).
10. But the enemies of truth and lovers of lies were not written down back then (Rev 17:8).

C. **Men today generally despise God's dominion in salvation contrary to other generations.**
1. Natural man hates God, especially when he is reminded that he is the clay (Rom 9:22).
2. He immediately wants to weigh in that God could not possibly hate and damn sinful men.
3. Even Calvinists fear the doctrine of reprobation, for Arthur W. Pink's, "The Sovereignty of God," has the chapter about reprobation removed from it by some publishers.
4. Did God create anyone for judgment? Any theology that admits an omniscient God ends up at the same place – God created those He knew would die in sin for judgment.
5. Did God create anyone for judgment? Consider the devil. Man had his chance. Consider other horrible situations into which children are born … Flood, Canaanites, retarded, etc.
6. God is the Potter, and we are the clay, and here we rest our case (Is 45:9-10; Rom 9:21).
7. God is the Potter, and we are the clay, and here we stop our questions (Romans 9:19-20).
8. God willingly makes known His power on vessels of wrath designed for destruction (Rom 9:22). You think it unfair? Try Romans 9:20! They had a perfect chance in Adam.
9. God elects to salvation *in spite of sin:* He only condemns to punishment *because of sin.*
10. Men are damned to lies for rejecting truth (II Thes 2:9-12), but others are chosen to belief of the truth (II Thes 2:13). The truth is all would love lies without God's choice! The lovers of lies are damned for loving lies; the elect are saved in spite of loving lies! It is God's choice that brings sanctification by the Spirit leading those chosen to believe truth.
11. God ordained the wicked to hell (Prov 16:4; Matt 7:23; John 8:44; Eph 2:1-5; I Thess 5:9; II Thess 2:9-12; I Pet 2:8; II Pet 2:12; Jude 1:4; Rev 4:11; 17:8; 20:12).
12. The subject here is reprobation; a topic quite unknown by Christians of effeminate times.
13. They have never heard of books like, Absolute Predestination, by Jerome Zanchius.
14. Reprobation could hardly be made clearer than presented in Romans 9 about the Potter.
15. Do you mean God created men to destroy them? Of course, consider the devil himself.
16. For sentimental Arminians, why do you think God's judgment of Satan is right and just?
17. For more about God's dominion.
18. For ridicule of Arminians.

D. **These men were ungodly by their actions and the manner of their actions (Jude 1:15).**

E. **They were guilty of abusing God's grace by turning it into license for lasciviousness.**
1. **Lascivious**. Inclined to lust, lewd, wanton. (See Gal 5:19; Eph 4:19; I Timothy 5:11.)
2. God's grace is turned by perverting God's dominion (Romans 3:7-8; 6:1-2; Jer 7:8-10).
3. God's grace is turned by perverting man's freedom (Ezekiel 13:22; II Peter 2:18-19).
4. God's grace is turned by thinking faith without works is good (Jas 2:14-26; II Pet 1:5-11).
5. The true grace of God teaches us to deny ungodliness and worldly lusts (Titus 2:11-12).

F. **These men were guilty of denying the Lord God and the Lord Jesus Christ (II Pet 2:1).**
   1. They must have professed faith, but denied Him by their works (Tit 1:16 cp I Tim 5:8).
   2. They later revealed their anti-Christ doctrine in denying Jesus Christ (I John 2:18-23).
   3. It is our privilege (John 17:3) and duty (I Tim 6:13-16) to acknowledge Jesus as Lord.

G. **Like ritualism and legalism considered in notes for Jude 1:3, there was also the heresy of worldliness or carnal Christianity, described as turning grace to lasciviousness.**
   1. Arminianism quickly leads to it, for their doctrine of salvation has no vital role for godliness and little motivation for it: make a decision; say a rote prayer; live as you wish.
   2. This is the warning of the last days … Christians would love pleasures more than love God … and have a form of godliness without life-changing power (II Tim 3:1-5; 4:3-4).
   3. This is the warning about the false teachers of II Peter 2:19 … they promise them liberty.
   4. The time past of our worldly living should suffice us in all lusts of the flesh (I Pet 4:1-5).
   5. Jesus taught the cost of discipleship, which is choosing crucifixion in order to put to death your fleshly members (Luke 9:23; Matt 5:29-30; Col 3:5-7).
   6. The true grace of God leads to godly living with zeal for good works (Titus 2:11-15).
   7. God's mercies should lead to holy, sacrificial living for God's acceptance (Rom 12:1-2).
   8. What? Know ye not? Paul reasoned that God's grace requires holiness (I Cor 6:18-20).
   9. The basis of faith in Jesus Christ and water baptism assumes a new lifestyle (Rom 6:1-3).
   10. The knowledge of grace removing the law's claims does not promote sin (Rom 6:14-15).
   11. Of course, we would never say that grace allows sin … but does our lifestyle expose us?
   12. True grace produces godly lives and should show it boldly (Tit 2:11-15; 3:8; Acts 11:23).
   13. Perilous Times of the Last Days.

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

A. **Here is the first of three well-known examples of large groups God judged for rebellion.**
   1. In spite of what many think and teach, there is profit in seeing God's judgment of sinners.
   2. Like the Flood, the devil and his angels, and Sodom, the just were saved from judgment.
   3. Peter also warned like this; he used the flood rather than this evil generation (II Pet 3:5).

B. **The example's purpose is to comfort some, warn others, admonish all to steadfastness.**
   1. It is politically incorrect, but the righteous enjoy vengeance on enemies (Ps 58:10-11)
   2. Any who were fighting against the once-delivered faith were warned (I Cor 3:11-17).
   3. Those who were confused, fearful, or wavering would have been admonished (Heb 3:1).
   4. Peter helps us by explaining the two opposite lessons from the examples (II Peter 2:9).
   5. When we play with the truth God has graciously revealed, we are begging for trouble.

C. **In spite of what many think or say, there is profit recalling God's judgment of sinners.**
   1. Those to whom Jude wrote had been instructed about the generation in the wilderness, but he thought by the Spirit it would be worthwhile for them to consider the matter again.
   2. Peter declared that there are certain basic points that must be repeated (II Peter 1:12-15).
   3. The LORD is known by the judgment He executes, not just birds He creates (Ps 9:16).
   4. There is profit in beholding and considering desolations He has wrought (Ps 46:8; 66:5).
   5. Even Paul in the New Testament used the terror of the Lord to persuade (II Cor 5:11).

D. **The LORD saved Israel from Egypt after 215 years and much grief and pain. It was a fabulous deliverance, and celebrated many years, but it did not guarantee the future.**
   1. Evidence of being Jesus Christ's is holding confidence steadfast to the end (Heb 3:6,14).
   2. The exhortation is to faith against unbelief and departing from God (Hebrews 3:12-13).
   3. These Israelites never realized the wonderful rest that God had offered them in Canaan, for they rejected the promised land out of faithless fear (Num 14:1-45; Deut 1:19-46).
   4. They were guilty of various crimes from evil lust to murmuring (I Corinthians 10:6-10).
   5. The LORD killed every single one of them except for Caleb and Joshua, even Moses.

E. **These Israelites were objects of God's electing grace and His children (I Cor 10:1-11).**
   1. Paul by the Spirit states they had a spiritual relationship with Christ in the wilderness.
   2. See the outline for I Cor 10.
   3. This is an important point for other considerations, but adds little to the warning here.
   4. They were chosen (Deut 7:6-8), chastened (8:5), children (14:1), and loved (33:1-3).
   5. They were used as illustrative examples for saints (10:6-11,14; Heb 3:1,6,12-14; 4:1-3).
   6. Paul shortly disclosed that similar chastening was happening at Corinth (11:28-32).
   7. They had the ordinances of divine service, because they were the church (Hebrews 9:1).
   8. Of course, they are not all Israel, which are of Israel, but God loved Israel (Rom 9:6).
   9. His punishment or destruction of various ones at various times was chastening (Deut 8:5).

F. **After saving them from Egypt, God their Father had to destroy them for various sins.**
   1. While they believed at times, they were generally unfaithful (Ex 14:31; Ps 106:10-12).
   2. Paul taught elsewhere these Israelites did not believe the gospel (Heb 3:16-19; 4:2-3).
   3. He dealt thoroughly with the lack of faith of that generation (Ps 95:7-11; Heb 3:7 – 4:11).
   4. They lusted (10:6), idolized (10:7), fornicated (10:8), tempted (10:9), murmured (10:10).
   5. There were many instances of God's displeasure with them and severe judgment of them.
   6. No one over twenty years old made it to Canaan, except for Joshua and Caleb (Heb 3:16).
   7. In this case God spared the children under 20 years of age, but that is not the usual case.
   8. Moses and Aaron, quite faithful, did not believe (Heb 11:23-29; Num 20:12; 27:12-14).

G. **Consider also that God will not always hold out mercy for repentance and forgiveness.**
   1. The generation of Israel repented, but God would not hear (Nu 14:36-45; De 1:41-46).

2. He had sworn in His wrath against them (Numbers 14:23,28,30,35 cp Psalm 95:7-11).
3. God may only give a space of time for you to repent, before it is too late (Rev 2:21-23).
4. God may reprove often, but if you harden yourself, He may just destroy you (Prov 29:1).

H. **Can an elect child of God die in sins and go to heaven? Surely! Many have; many will.**
1. Think Corinth, where they dropped like flies for abusing communion (I Cor 11:30-32).
2. Chastening and condemnation are two very different things, as the above text proves.
3. Think Ananias and Sapphira. It is only circular that denies them heaven (Acts 5:1-11).
4. The Lord shall judge His people, and His judgment can be severe (Heb 10:30; 12:29).

I. **What is the application? How do we take a Holy Spirit reminder and adjust our lives?**
1. We should tremble at the word of God, when He commands us to do something.
2. We should tremble at the word of God, when He promises to take care of us.
3. His commands and promises create the cause for every saint to be a Caleb or Joshua!

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

A. **Here is the second of three well-known examples of groups God judged for rebellion.**
1. In spite of what many think and teach, there is profit in seeing God's judgment of sinners.
2. Like the Flood, Israel in the wilderness, and Sodom, the just were saved from judgment.

B. **There are two categories of angels, one of which rebelled, the other chosen to holiness.**
1. Peter also used this example in his similar chapter of warning about apostates (II Pet 2:4).
2. Jude and Peter give us the liberty of using the fallen angels to illustrate God's judgment.
3. God sent Jesus in flesh to die for men, but He did not do so for the angels (Heb 2:14-17).
4. Did God create to damn? What of the devil and his angels? Of course He did! But as stated, the elect are saved in spite of their sins, and reprobates damned because of them.

C. **There are two categories of angels, one of which rebelled, the other chosen to holiness.**
1. Let us focus on the lesson and not get too distracted by inquiry about angels (Col 2:18).
2. The angels' first estate was serving God, dwelling in His glorious presence to serve.
3. The angels' habitation was heaven and the presence of God where they served Him.
4. From the above verses and a N.T. implication, we see the sin was pride (I Timothy 3:6).
5. Therefore, we should not be surprised by the trait of despising dominion (Jude 1:8-10).
6. Satan sinned and fell from his place in heaven; he wanders the earth (Gen 3:1; Job 1:6-7).
7. The lake of fire has been prepared for the devil and his angels (Matt 25:41; Rev 20:10).
8. Satan is presently bound and limited in his activities (Matthew 12:26-29; Rev 12:7-10).
9. Satan will be cast into the lake of fire in judgment (Rev 20:10-15 cp Matthew 8:29).
10. The angels that did not sin are the elect (I Tim 5:21) and holy (Acts 10:22) angels.

11. What preserved them? The adjective *elect* means that they were chosen by God.
12. Why are they called *holy* angels? Because God has chosen them to holiness, like us.
13. What does that make the devil and his angels? Reprobates from his merciful preservation.
14. The angels are bound and condemned to earth in limited activities until final judgment – we choose to understand chains spiritually rather than metaphorically, for they are angels.
15. What is the great day? Jesus Christ will sit and condemn the devil and his angels to an eternity of torment in the lake of fire … and us with Him (Matt 8:29; 25:41; I Cor 6:1-3)! Glory! The Man Christ Jesus has and will destroy the devil (Gen 3:15; Eph 1:21).

D. **What is the lesson and application we should take from this consideration of the devil?**
   1. Though angels are greater in power and might (II Pet 2:11), they were judged harshly.
   2. They rejected God's role for them, so they lost everything to be tormented forever.
   3. If God would judge angels – greater than us, we can be sure He will judge our rebellion.
   4. Since the context is earnestly contending and ungodly false teachers, we must oppose any corruption of the gospel in order to be the holy sons of God, like the holy angels of God.

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

A. **Here is the third of well-known examples of large groups judged by God for rebellion.**
   1. In spite of what many think and teach, there is profit in seeing God's judgment of sinners.
   2. Like the Flood, Israel in the wilderness, and angels, the just were saved from judgment.

B. **Several cities, highlighted by Sodom and Gomorrha, were burned up for sexual sins.**
   1. Lot moved toward the city of Sodom – they were exceeding bad sinners (Gen 13:12-13).
   2. The king of Sodom and his city were rescued by Abraham, God's friend (Gen 14:21-24).
   3. When two angels visited Lot and his house, the sodomites pursued them (Gen 19:1-7).

C. ***Giving themselves over to fornication* sounds like lustful greed of America (Eph 4:17-19).**

D. **Because they *are* an example, *suffering eternal* fire, we take eternal as a continuing fire.**

E. **Sodom was guilty of more than sodomy, also pride, prosperity, idleness (Ezek 16:49-50).**

F. **Sexual sins, especially if foisted on saints (Jude 1:4), bring furious judgment (II Pet 2:9).**

G. **God will judge America for sexual sins that affect the people of God in this country.**

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

A. **The *filthy dreamers* are the ungodly men of 1:4, with traits like Sodom and Gomorrha.**
   1. Observe the Spirit's use of *likewise* and *also* to make the connection between the groups.
   2. Having reviewed three groups judged by God for sin, Jude returns to the evil men of 1:4.

3. They turn the grace of God into lasciviousness by corrupting God's sex laws like Sodom.
4. Sodomy is certainly in the context and Bible (Romans 1:18-32 cp I Cor 6:9; I Tim 1:10).
5. Peter described these evil men by the sin of uncleanness, which is broader than sodomy.
6. Sexual sins less than sodomy defile the flesh (Gen 34:2,5,27; Lev 18:20; Num 5:13).
7. It is the marriage bed and what takes place there that is undefiled before God (Heb 13:4).
8. Sexual sins use the body in such a way as to defile the Holy Ghost (I Cor 6:13-20).
9. Regarding their filthy dreams, Peter helps us understand it as visual adultery (II Pet 2:14).
10. If you fantasize about sin in order to be happy or perform, you have a spiritual problem.
11. You do not have the right to fantasize, for the thought of foolishness is sin (Prov 24:9).
12. Job and other holy men knew their duty to a holy God (Job 31:1; Pr 6:25; Matt 5:28-30).

B. **We want to hate any form of lasciviousness, uncleanness, fornication condemned here.**
1. We cannot have any friends of those who allow, condone, or wink at sexual sins at all.
2. We cannot watch movies that include, justify, or promote sexual sins without repentance.
3. Church and parents must be vigilant and violent against sexual compromise, for the grace of God that brings salvation does not allow it at all (Eph 4:20; I Thess 4:3-8; Tit 2:11-15).
4. We must fight for modesty and virtue in thoughts, speech, attire, actions, music, etc.

C. **The ungodly men Jude seeks to expose and condemn by this epistle *despise dominion*.**
1. The primary object here by comparing context and II Peter 2:10-12 is civil government.
2. Consider the Spirit's choice of the word dominion. **Dominion**. The power or right of governing and controlling; sovereign authority; lordship, sovereignty; rule, sway; control, influence. See Genesis 1:26; etc. Overbearing authority is to be respected and obeyed.
3. False doctrine, including corrupting God's grace, is connected to disrespecting authority.
4. God opened the earth for Korah, as you must read shortly (Jude 1:11 cp Num 16:28-34).
5. Authority is from God: despising it is despising God (I Sam 8:6-7; 10:18-19; 12:16-25).
6. Sons of Belial despised King Saul and only his mercy saved them (I Sa 10:27; 11:12-15).
7. Authority is from God: despising it is despising God (Romans 13:1-7; I Peter 2:13-17
8. A simple rule to follow in measuring doctrine is to reject any disrespect of dominion.
9. We must be very careful to guard our thoughts, words, and actions toward governmen
10. If we open up this scripture to its breadth (Ps 119:96), we see five spheres of authority.
11. Honor parents (Eph 6:2-3; Prov 30:17; Deut 27:16; Ex 21:17). Compare II Timothy 3:2.
12. Wives should reverence husbands (Eph 5:33; I Peter 3:5-6; Gen 3:16; Num 30:6-16).
13. Employees should obey masters (Exodus 21:20-21; Eph 6:5-8; I Tim 6:1; Titus 2:9-10).
14. Members should esteem ministers (I Thess 5:12-13; I Tim 5:17; Heb 13:7,17; Gal 6:6).
15. Submitting and yielding is a good thing to placate rulers (Prov 16:14; 25:15; Eccl 10:4).
16. Passive rebellion is wrong … silent treatment, as in Proverbs 29:19, resist, withdraw, etc.
17. For more about authority.

18. For more about politics.

D. **Ungodly men Jude sought to expose and condemn by this epistle *speak evil of dignities*.**
    1. The primary object here by comparing context and II Peter 2:10-12 is civil government.
    2. Solomon condemned private curses and even thoughts against rulers and rich (Ec 10:20).
    3. This was not a new rule from Solomon, but rather an old one restated (Exodus 22:28).
    4. Cursing your parents was a capital crime deserving death (Ex 21:17; Lev 20:9; Pr 20:20).
    5. Honoring your parents is far beyond obedience and brings rewards (Ex 20:12; Eph 6:2-3).
    6. Solomon's treated his mother well and Moses did his father-in-law (I Kgs 2:19; Ex 18:7).
    7. David preserved Saul, who often lied and tried to kill him (I Sam 24:6; 26:9; II Sa 1:16).
    8. It is an axiom of righteousness and wisdom to not curse rulers (Job 34:16-21; Ecc 10:20).
    9. God will judge those who speak proudly against *gods* over them (Ex 22:28; Ps 12:1-5).
    10. Even setting light about parents is totally out of line and worthy of death (Deut 27:16).
    11. Elisha cursed 42 children that made fun of him, and bears tore them (II Kings 2:23-24).
    12. Do you bitch about bosses, complain about control, criticize cops, deride directors, foolishly address fathers, grudge generals, hassle husbands, jest about supervisors, joke about juries, laugh at your lord, mock ministers, mock mothers, rail on rulers, provoke parents, pick on pastors, sass teachers, mock supervisors, read during sermons, etc.
    13. he less you are of a belly worshipper, the more honor and respect you will give rulers.
    14. The more you are of a belly worshipper, the less honor and respect you will give rulers.

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

A. Michael contending against Satan did not resort to railing accusations against the devil.
    1. The disjunctive yet shows angels will not even speak evil of the devil, due to his office.
    2. Michael is the great prince and leader of the elect angels (Dan 12:1 cp Revelation 12:7).
    3. God buried Moses in a secret place, which Michael kept from the devil (Deut 34:5-6).
    4. The devil would likely have used the body of Moses for idolatry and superstition, much like the brazen serpent of Moses and all the worship of relics and saints by the Catholics.
    5. The angels respect the authority and power of Satan (Zechariah 3:2 cp Daniel 10:13).
    6. Rather than attack or criticize the devil himself, Michael turned it over to God to handle.
    7. Satan's kingdom is not divided; angels understand authority and rank (Luke 17:17-18).

B. Peter takes the issue further, saying angels do not accuse human rulers (II Peter 2:11).
    1. This is a profound rule of political wisdom and righteousness. Can you fully grasp it?
    2. True Christianity, the true worshippers of God, is incredibly respectful of authority.
    3. We respect authority even when it is abused, perverse, and overbearing (I Pet 2:18-20).

4. Teaching against ungodliness in high places is not despising dominion, for it is actually honoring the dominion of God over all rulers and things (Matt 14:3-4; Acts 4:19; 5:29).
5. Daniel corrected Nebuchadnezzar and John the Baptist did Herod (Da 4:27; Matt 14:3-4).
6. God has had and will have the last laugh at despisers of dominion (Ps 2:1-6 cp Phil 2:11).

C. Get the lesson. Men who despise God's words will often also despise God's authority.
1. When the Bible says to judge by fruits, one fruit to look for is respect of authority.
2. The humility and submission to authority goes hand in hand with the same to scripture.
3. Rash, insolent, scornful, and rebellious men against government will likely not be calm, respectful, modest, and submissive to the words of God or His ambassadors.
4. The less you are of a belly worshipper, the more honor and respect you will give rulers.
5. The more you are of a belly worshipper, the less honor and respect you will give rulers.

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

A. **The false brethren and teachers noted here have the fault of railing against authority.**
1. The disjunctive *but* opening the sentence puts them in clear contrast to respectful angels.
2. Yet, there is no reason to deny any application of their corrupting faults in other areas.
3. They cannot grasp God's ordination of authority or the difficult nature of true authority, so they end up despising God Himself, the giver of authority, and faithful men who rule.
4. This is a trait of wicked men, and we want to identify it, and we want to hate it ourselves.
5. Wicked men will reveal themselves, if you listen to their speech about the five spheres.

B. **Kings and other spheres of authority were established by God Himself, but they see not.**

C. **Kings hearts are unsearchable, for they know and face much more than you (Pr 25:2-3).**
1. Consider what the press would report about Solomon and the two harlots (I Kgs 3:16-28).
2. How would a base press report Solomon breaking his oath to kill (I Kgs 2:12-25; 1:5-7)?

D. **hey have no more than the base natural instincts of brute beasts (II Peter 2:10-12).**
1. They have no comprehension of any higher law than that of their raging pride and senses.
2. Their just lot is to be taken and destroyed, just as a prudent society puts down rabid dogs.
3. They have no mental comprehension of ruling, but they can rail with disdain against it.
4. They have no real comprehension of holiness and virtue, but they ridicule both anyway.
5. They corrupt themselves by honoring base lusts over any restraint, as belly worshippers.
6. They turn the grace of God into lasciviousness by thinking and acting only by base lusts.
7. The less you are of a belly worshipper, the more honor and respect you will give rulers.
8. The more you are of a belly worshipper, the less honor and respect you will give rulers.

E. **God hates those seeking to change government or meddling with them (Pr 24:21-22).**

F. **Those that ridicule pastors, have no concept of their duty or dealing with varied sheep.**

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

A. **The lesson here is further description of wicked men Jude warned about from the start.**
   1. Embrace the blast of apostolic authority, *Woe unto them!* Jude condemned false teachers.
   2. He then compared their character and conduct to three O.T. examples of wicked men.

B. **Cain is the first example of wicked men.**
   1. Self-willed compromise of worship with innovations and changes (Gen 4:3).
   2. Anger at God for not accepting his notions of proper worship (Gen 4:5).
   3. Unwillingness to repent, even when encouraged and warned (Gen 4:6-7).
   4. Despise, hate, and murder those who are good (Gen 4:8; I John 3:12; II Tim 3:3).
   5. Excuse himself for not caring about his brother (Gen 4:9).
   6. Whine about his just punishment (Gen 4:13-14).
   7. Lesson: follow the duty order exactly, love good men, and humbly obey correction.

C. **Balaam is the second example of wicked men.**
   1. For hire … called hirelings … fleece the flock for lucre instead of feed the flock.
   2. Without understanding … exchanging with his ass but not perceiving the Lord.
   3. Without repentance … repeated his sin various ways in his greed for a reward.
   4. Without knowledge … blessed Israel but did not repent for his hatred of them.
   5. No morality at all … taught Israel to fornicate in the matter of Peor.
   6. Killed in battle … and the Bible takes not of it for the comfort of many.
   7. Lesson: guard all financial dealings in house of God, measure ministries by money.
   8. For much more about Balaam.

D. **Core, or Korah, was destroyed by God in a new way for presuming against Moses.**
   1. Ambitious for offices God has not given them, which ought never to be.
   2. All the people have gifts and holiness, as if there is no gift or office from God.
   3. Criticize pastors trying to do their jobs, though they could not and would not.
   4. Accuse ministers like Moses and Aaron of being Diotrophes, though they were not.
   5. Though sons of Levi, they were nothing in comparison to Moses that knew God well.
   6. Earth opened up in a new way to take him to the grave while alive!
   7. 250 brasen censers for altar covering to remind all to honor God's religious offices.
   8. 14,700 killed the next day for murmuring about the judgment of losing such good men.
   9. Aaron's rod budded and was preserved as a perpetual reminder to remember God's men.
   10. Lesson: presumption as apostles, disrespectful of God-given offices, presumptuous pride.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

A. **These are spots in your feasts of charity.**
   1. These feasts were suppers for the benefit of the poor and to promote brotherly love.
   2. We gather this from the plural use of feasts, the verb feast, and the prepositional phrase.
   3. The Lord's Supper is referred to as a *feast* once, but in the singular only (I Cor 5:8).
   4. The Lord's Supper is not to feed the body, which was done at home (I Cor 11:20-22,34).
   5. Providing for the poor and including them ought to be important to a church (Gal 2:10).
   6. A feast is a large meal for satisfying and pleasing the body, as David exemplified, Solomon taught, and Nehemiah practiced (II Sam 6:19; Eccl 10:9; Neh 8:10).
   7. Observe the fellowship and food of brethren in the early church at Jerusalem (Acts 2:46).
   8. We accomplish this practice with potlucks, picnics, "fatted calf" feasts, and hospitality.
   9. These false teachers were spots – blemishes or corruptions that mar something pure.
   10. The godly and holy practice of such brotherly love was polluted by these evil imposters.
   11. David dreaded such spots, and he prayed specifically for their removal (Ps 144:7-8,11).

B. **When they feast with you.**
   1. The nature of false brethren or teachers is their pretense to be one of us by participation.
   2. Though they have no real love for others in their hearts, they participate in formal charity.

C. **Feeding themselves without fear.**
   1. Presumptuous are they, is how Peter by the Holy Spirit described evil men (II Pet 2:10).
   2. They are belly worshippers that have no fear of God for hypocrisy (Phil 3:19; James 5:5).

D. **Clouds they are without water.**
   1. Jude by the Spirit takes up a metaphor comparing these wicked men to waterless clouds.
   2. Clouds bring hope, when they appear to be bringing refreshing shade or rain (Pr 16:15).
   3. These clouds have no rain, so they offer no refreshment, and they greatly disappoint.
   4. Solomon warned of presumptuous talkers who do not follow talk with works (Pr 25:14).
   5. God rebuked Ephraim and Judah for temporary goodness like morning clouds (Hos 6:4).

E. **Carried about of winds.**
   1. Peter described them as clouds moved by a tempest, billowing storm clouds (II Pet 2:17).
   2. They are unstable men, like the wild movements of clouds buffeted by winds of a storm.
   3. They are tossed to and fro by every wind of doctrine without Christian stability (Ep 4:14).
   4. Saints quit themselves like men and not be moved easily in any matter (I Cor 16:13).

F. **Trees whose fruit withereth.**

1. Jude by the Spirit takes up another metaphor – they are like worthless trees without fruit.
2. They are without fruit, as the next phrase indicates, so they may have appearance of fruit.
3. They do not bring forth fruit to perfection, for too many things distract them (Luke 8:14).
4. They may look like wheat in the first place, but they are actually tares (Matt 13:24-30).

G. **Without fruit.**
1. Jesus taught us to measure prophets by their fruits – righteous results (Matthew 7:15-20).
2. Though the Corinthians had problems, Paul considered them his evidence (II Cor 3:1-3).

H. **Twice dead.**
1. They were not yet dead physically, so in what sense were this wicked men twice dead?
2. They were certainly dead spiritually, but they were also dead practically as to any value.
3. They were certainly dead spiritually, and they had a certain future of the second death.
4. There is a practical death we want to avoid by rising from the dead (I Tim 5:6; Eph 5:14).

I. **Plucked up by the roots.**
1. God will root these wicked men up and out of His churches, now and in Judgment Day, for we do not have the ability to discern the difference in wheat and tares (Mat 13:24-30).
2. Jesus comforted His apostles with the certainty of this great work of God (Matt 15:13).
3. The parable of the fruitless fig tree is comforting – God will cut it down (Luke 13:6-9).

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

A. **Raging waves of the sea.**
1. Jude by the Holy Spirit takes up another metaphor – they are like boiling ocean waves.
2. Ocean waves look so menacing, so powerful, but they amount to nothing at the shoreline.
3. Isaiah mocked the wicked by comparing them to restless waves of the sea (Is 57:20-21).
4. Winds make waves of the sea and toss them about with every wind of doctrine (Ep 4:14).

B. **Foaming out their own shame.**
1. Ocean waves look so menacing, powerful, but they are nothing but a little foam at shore.
2. What they glory in now will be to their shame, for they have made a god of their belly.
3. Paul guaranteed that false teachers in perilous times would be exposed (II Tim 3:6-9).

C. **Wandering stars.**
1. Stars are fixed lights in the heavens, by which sailors have safely chartered their course.
2. A wandering star does not stay still, like planets appearing as stars, comets, and meteors, which either wander around the heavens among the starts or make bright, moving flashes.
3. You cannot count on these men nor pin them down, for they always move in doctrine.
4. Let saints of God be known for their constant, consistent, commitment to the kingdom.
5. Daniel used the same metaphor for true ministers shining like stars forever (Dan 12:3).

D. **To whom is reserved the blackness of darkness for ever.**

1. The great and dreadful God, our blessed Father, has reserved these wicked men for pain.
2. We chose in 1:4 to understand the condemnation there to be eternal, based on this text.
3. Though men appear to prosper, God has reserved wrath for them (Nahum 1:2; Job 21:30).
4. Both reprobate angels and men have reservations made by God (Jude 1:6 cp Jude 1:13).
5. God has reserved them to the darkness and fire of His holy judgment (II Peter 2:4,9; 3:7).
6. God has reserved His elect to Himself and to an inheritance (Rom 11:1-5 cp I Peter 1:4).
7. The Bible calls the eternal destiny of the wicked the lake of fire (Rev 20:15), but here it is described in a different way, blackness … of darkness … for ever. See II Peter 2:17.
8. We cannot get soft with the rest of this religious generation … the warnings here are true!
9. Let Billy (Graham), Benny (Hinn), Bobby (Schuler), and others hallucinate about no hell and/or universal salvation … the Bible knows no such seductive cure for eternal torment.
10. Ever told a lie, little buddy, then without Jesus Christ you can look for fire (Rev 21:8)!
11. Ever tried casual sex, sweet thing, then without Jesus you can look for fire (Rev 21:8)!
12. What will it be like? … torment … more torment … more torment! (Re 14:10-11; 20:10).

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

A. **And Enoch also, the seventh from Adam.**

1. Enoch was the seventh from Adam, inclusive – Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch (Gen 5:1-24; I Chron 1:1-3; Luke 3:37-38).
2. Enoch was a faithful saint, for God particularly loved him (Genesis 5:21-24; Heb 11:5-6).
3. There is one Lord and one faith, and even Enoch knew from God about Judgment Day.
4. Enoch was contemporary with Adam for 308 years. Judgment Day was a known fact.

B. **Prophesied of these, saying.**

1. We do not know from any other place that Enoch was a prophet, but this is good enough!
2. Enoch lived 622-987 after creation, and God's judgment against wicked men was known.
3. It does not matter which generation we consider, the wicked have always hated the righteous and persecuted them, from Cain and Abel forward (Prov 9:8; 24:9; 29:10,27).
4. But the Lord has always comforted His people with coming judgment on the wicked, whether it be Pharaoh, the Assyrians, Nebuchadnezzar, the Christ-murdering Jews, etc.

C. **Behold, the Lord cometh with ten thousands of his saints.**

1. Enoch prophesied the Lord Jesus Christ would come from heaven with many angels.
2. The Lord is coming from heaven with angels (Matthew 18:27; 25:31; II Thess 1:6-10).
3. The sanctified elect – both living and dead – will meet the Lord in the air (I Thess 4:17).
4. The scriptures refer to angels as saints (Deut 33:2; Ac 7:53; Gal 3:19; Ps 68:17; Heb 2:2).

5. The coming of saints poses no danger to the ungodly men to be judged (Matt 13:40-42).

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

A. **To execute judgment upon all.**
   1. Judgment that is lingering and slumbering shall be done speedily (II Pet 2:3; Luk 18:7-8).
   2. Men will be judged out of the books of their works in righteousness (Re 20:11-15; 21:8).
   3. All men will be judged, but the elect shall be judged righteous in Christ (Eccl 11:9; 12:13-14; Luke 14:14; John 5:28-29; Acts 24:15; Rom 14:10-12; II Cor 5:10-11).

B. **And to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed.**
   1. Out of the human race, ungodly men shall be singled out for God's righteous vindication.
   2. Men are without excuse by virtue of conscience, nature, revelation, representation, etc.
   3. God is blameless in judgment, for He has clearly revealed His will to men (Rom 3:3-8).
   4. The ungodly are at fault for ungodliness, but especially for an ungodly intent (Pr 21:27).
   5. There seems to be degrees of judgment based on privileges granted by God (Matt 10:15).

C. **And of all their hard speeches which ungodly sinners have spoken against him.**
   1. Jesus warned clearly enough about coming judgment for ungodly speech (Mat 12:34-37).
   2. Even Hannah warned about arrogant and proud speech that God would judge (I Sam 2:3).
   3. If the wicked offend a little one, they offend Christ (Matt 10:42; 18:6,10,14; 25:45-46).

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

A. **These are murmurers.**
   1. **Murmer**. To complain or repine in low muttered tones; to give vent to an inarticulate discontent, to grumble.
   2. God hates murmuring and murmurers – His holy character assigns it the death penalty!
   3. Read about Israel's murmuring and the resulting destruction (Ex 15:24; 16:7-8; 17:3; Num 14:27; 16:11,41; 21:4-6; Deut 1:27; I Cor 10:10).
   4. God expects His saints to always be thankful without murmuring (Phil 2:14; I Thes 5:18).
   5. It is our duty to train this out of our children, and it is our duty to warn each other as well.

B. **Complainers.**
   1. **Complain**. To give expression to feelings of illusage, dissatisfaction, or discontent; to murmur,

grumble.

2. God hates complainers – His holy character assigns it the death penalty. See murmuring.
3. Contentment is great gain, for sure (I Tim 6:6). But it is also a commandment (Heb 13:5).
4. When John the Baptist was confronted, he taught contentment to the soldiers (Luke 3:14).
5. God knows those He has richly favored, and He expects our response (Deut 12:47-48).

C. **Walking after their own lusts.**

1. Those who follow their own lusts are rightly belly worshippers (Ro 16:18; Phil 3:18-19).
2. Remember the context of Jude – warning against turning God's grace into lasciviousness.
3. They walk after their own lusts (II Peter 2:10,14 vs I Peter 4:1-5 cp II Timothy 4:3).
4. Times are perilous when men seek teachers to scratch their lusts by fables (II Tim 4:3-4).

D. **And their mouth speaketh great swelling words.**

1. They use feigned words to make merchandise of saints through covetousness (II Pet 2:3).
2. Great swelling words of vanity allure unsuspecting believers by their lusts (II Pet 2:18).
3. Paul had warned belly worshippers used good words and fair speeches (Rom 16:17-18).
4. Jesus had promised judgment on feigned prayers and stealing from widows (Matt 23:14).
5. They may promise their hearers liberty, but they themselves are bond slaves (II Pet 2:19).

E. **Having men's persons in admiration because of advantage.**

1. James was quite serious about respect of persons in his audience (James 2:1-9).
2. Paul was quite serious about respect of persons in Timothy's ministry (I Tim 5:21).
3. Compare these wicked men to Jesus Christ, Who loved sinners like publicans and harlots.
4. Compare these wicked men to brother Paul, Who loved those who did not love him back.
5. How do you get rid of *advantage* here? Love your enemies; invite the lame and the blind!

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

A. **But, beloved, remember ye the words.**

1. The disjunctive introducing this verse is to provide comfort against the previous warning.
2. We cannot be shaken by the appearance of such men, for we have been clearly warned.
3. Noble and wise saints will not forget the truth that they are taught (Prov 3:1; 4:5; 31:5).
4. We can lose the practical phase of salvation by forgetting the truth (I Cor 15:2,16-19).
5. Peter purposed to stir up their pure minds by way of remembrance (II Peter 1:12-15).
6. It is very important when pertaining to apostasy (Acts 20:28-31; I Tim 4:1-3; I Jn 4:1-6).

B. **Which were spoken before of the apostles of our Lord Jesus Christ.**

1. There is one Author of the Bible, so individual writers had no problem with the others.
2. They knew about each other's writings, and they spoke of them (II Pet 3:15-16).

3. The apostles – messengers – were the foundation of the New Testament churches.
4. Prior to Jude, Paul and Peter had warned (Acts 20:28-31; II Tim 3:6-13; II Pet 2:1; 3:1-4).

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

A. **How that they told you there should be mockers in the last time.**
   1. Peter gives the best description of these mockers (II Pet 3:1-4).
   2. They mock us for our stand on doctrine and holiness, for they are habitual compromisers.
   3. They mock God and Christ as being different, for they have another Jesus (II Cor 11:3-4).
   4. They mock judgment now and later, for they distort grace and imbibe universalism (1:4).
   5. They mock the relevancy of scripture to the modern world, for they reject moral basics.

B. **Who should walk after their own ungodly lusts.**
   1. Peter gives the best description of these mockers (II Pet 3:1-4).
   2. Paul told of belly worshippers, minding earthly things, Christ's enemies (Phil 3:18-19).
   3. Peter warned of them babbling about liberty, while they are bond slaves (II Peter 2:19).
   4. These lustful reprobates or carnal Christians are more concerned to satisfy their lusts.
   5. They get excited about church, when teachers itch their lusts with fables (II Tim 4:3-4).

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

A. **These be they who separate themselves.**
   1. Here are further character and conduct traits of the wicked men warned against by Jude.
   2. They separate themselves by leaving the assembly God placed them in (I John 2:18-19).
   3. Rather than submit to the yoke of Christ or His church, they want to follow their lusts.
   4. Rather than wait for overwhelming evidence of error, they will make excuses to depart.
   5. We should not leave fellow believers in Christ without overwhelming error forcing us.
   6. We should not leave fellow believers in Christ much faster than we would leave spouses.
   7. Our commitment to Jesus Christ, His doctrine, and His children should be very important.
   8. We have been added to a body by the Spirit of God (I Cor 12:13,18), why up and leave?

B. **Sensual.**
   1. The use of sensual here has a meaning of relating to the senses, or the appetites, lusts, and pleasures of our flesh as opposed to being spiritually oriented for the sake of our souls.
   2. We can find a cross-reference in James 3:15, where the meaning is clearly worldly lusts.
   3. Other cross-references lead to belly worshippers, who mind earthly things (Phil 3:18-19).
   4. These false brethren are selfish and self-willed, for they rely on their feelings most of all.
   5. There is a huge difference of minding the flesh or the Spirit (Rom 8:1-8; I Cor 2:14-15).

6. Rather than limiting this text to total depravity, examine your life by it (I Cor 2:14-15).
7. Remember, all that is the world is merely the pride of life and two lusts (I John 2:15-17).
8. In light of this word sensual, consider how Jesus rebuked Peter's thinking (Mark 8:33).
9. It is our duty to set our affection and lives on spiritual things (Col 3:1-3; Gal 5:22-25).

C. **Having not the Spirit.**
1. There are those who will creep into Christ's churches that are unregenerate (Rom 8:9).
2. How can we know others or ourselves? Is there a focused emphasis on spiritual things?
3. How can we know others or ourselves? Is the fruit of the Spirit obvious (Gal 5:22-25)?
4. How can we know others or ourselves? Measure by three basic criteria (Eph 5:18-21).
5. Look for the gentleness, kindness, love, and meekness of Jesus Christ to be very visible.
6. Look for the glory and service of Jesus Christ to be paramount above all other things.
7. Look for total humility and sacrificial care for others to be shown universally to saints.
8. Even Paul was reduced to very few who cared for the things of Christ (Phil 2:19-22).

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

A. ***But ye, beloved.***
1. The *but* defines a sharp contrast between wicked professors and the righteous (1:19-20).
2. Reprobates *separate themselves* from true churches and doctrine (I Jn 2:19; II Tim 4:3-4).
3. They are *sensual*, belly worshippers minding earthly things (Ro 16:17-18; Phil 3:18-19).
4. They *have not the Spirit*, even though they may make a fuss about a spirit (II Cor 11:3-4).
5. Getting slain or drunk in the spirit, or laughing or barking in the spirit, is not God's Spirit.
6. These three traits are a horrible indictment of false Christianity; we must abhor all three.
7. The true worshippers of God do not leave the grounded and settled faith of the gospel (Col 1:23), are spiritually minded (Rom 8:5), and bear the Spirit's fruit (Gal 5:22-25).

B. **His *beloved* takes us to the start, where he exhorted to defending the truth (1:3,17,20).**
1. In the face of compromise by most Christians, we must stand fast by these specific rules.
2. After exhorting to earnest contention (1:3), Jude described wicked traits before four rules.
3. Though we cannot do anything without Him (John 15:5), the rules here are our duties.
4. Here is true Christianity defined against counterfeit form of compromisers and wicked.
5. Careful practice of the four duties will protect churches and saints from false Christianity.

C. **What is your most holy faith? The grace of faith from regeneration is to be increased.**
1. We know by comparing scripture that we are to add to our personal faith (II Pet 1:5-11).
2. Personal faith does purify, or make holy, our souls by believing (I Peter 1:22; Acts 15:9).
3. However, the context of 1:3 and 1:19 and wicked teachers here indicate a further sense.

D. **What is *your most holy faith*? It is the pure apostolic doctrine and gospel of Christ.**
   1. It is directly what Jude wrote the epistle for … *the faith once delivered to the saints* (1:3).
   2. It is in direct opposition to those who *separate themselves* from the truth (I John 2:19), just as *praying in the Holy Ghost* is in direct opposition to *having not the Spirit*, and just as *keep yourselves in the love of God* is in direct opposition to *sensual* (1:4,19).
   3. It is the joint faith of pure doctrine by plural pronouns (contrast I Cor 3:10; Gal 6:4; etc.).
   4. There was a very real threat of danger to the most holy faith (Acts 20:28-31; II Cor 2:17; II Thess 2:1-3; I Tim 4:1-3; II Tim 2:18; 3:1-5; 4:3-4; II Pet 2:1; I John 2:18).
   5. It is *most holy*, because it is based on the wholesome words of the Lord Jesus (I Tim 6:3).
   6. It is *most holy*, because it leads to holiness, and is much more than a form (II Tim 3:5).
   7. It is *your* most holy faith, because it was given to the churches to uphold (I Tim 3:15).

E. **What is *building up yourselves* in this faith? It is the joint efforts of the church to edify.**
   1. God's saints in His churches are to build themselves up in the true faith, so that they are no longer tossed to and fro with every wind of doctrine from lying men (Eph 4:13-15).
   2. They do this by every joint and part doing what it can to edify the body (Eph 4:16).
   3. It is corporate action of the church to stand for truth and defend it (Phil 1:27; Col 1:23).
   4. Continuing in the true faith is a concern of saints (Acts 14:22; I Cor 16:13; II Cor 13:5).
   5. Churches are built on the doctrinal foundation of Jesus and the apostles (Eph 2:20-22)
   6. There is a building up that takes place by adding to the doctrine of Christ (Heb 6:1-3).
   7. As we have received the truth of Jesus Christ, we are to be established in it (Col 2:6-7).

F. **How do we do it? How do we build up ourselves, our church, on the most holy faith?**
   1. We must bring all back to the Bible, for there is no true faith apart from God's word.
   2. Scripture is all-sufficient for pastor and people (II Tim 3:16-17; Acts 17:11; I Thes 5:21).
   3. Doctrine must be learned, remembered, and defended (Romans 16:17-18; Titus 3:10-11).
   4. Do you know the certain words of truth, and are you able to use them (Prov 22:17-21)?
   5. We must reject *carnal and contemporary Christian* efforts to ignore doctrinal differences.
   6. We are always edifying – building up – never tearing down (I Cor 14:26; Eph 4:29).
   7. We use assemblies to consider one another and provoke to good works (Heb 10:23-25).
   8. Each member cannot stay the same – they must grow (I Pet 2:2; II Pet 3:18; Heb 5:12).
   9. The apostolic goal is to increase in knowing Christ and not move away (Col 1:9-12,23).
   10. We must remember, teach, practice, and defend the doctrinal and practical landmarks.
   11. Rather than building programs (a gymnasium), we need to build ourselves spiritually.
   12. Fathers must communicate the truth to wives and children within the church body.
   13. We increase our knowledge, assurance, and commitment to the truth of the gospel.

G. **<u>Praying in the Holy Ghost.</u>**
   1. Paul also gave this directive about prayer in warring a good warfare (Ephesians 6:18).

2. The Spirit helps (a) with unutterable groanings and (b) the will of God (Rom 8:26-27).
3. Strength for successful spiritual living comes by the power of the Spirit (Rom 15:13).

H. **There is a lot of praying going on by so-called Christians, but not much is in the Spirit.**
1. A form of godliness includes many prayers, for all religions have prayers (II Tim 3:5).
2. How many pray with repetitions of the heathen, thinking that repetition works (Matt 6:7)?
3. How many pray long prayers of the monastic, thinking that length works (Matt 23:14)?
4. Prayer can easily become a noise, a vain exercise, a form, or a ritual even for the elect.
5. When it is only a form, it deceives the simple and discourages the elect by fruitlessness.
6. Praying in the Holy Ghost will save us from emphasizing the flesh and form in worship.

I. **How do we pray in the Spirit? This sounds important. How do we do it spiritually?**
1. We choose to be filled with the Holy Spirit, by letting the Holy Spirit fill us (Eph 5:18).
2. We pray submissively for the will of God through the Spirit rather than our own will.
3. We walk in the Spirit, rather than just live in Him, by choosing His fruit (Gal 5:22-25).
4. We avoid sins in our lives, for they grieve and quench the Spirit (Eph 4:30; I Thess 5:19).
5. If you rebel and vex the Holy Ghost (grieve Him), He will turn against you (Is 63:10).
6. We confess our sins quickly, and in every prayer, to retain the Spirit (Psalm 51:11).
7. We set our affection on spiritual things and mind them (Rom 8:5-6; Colossians 3:2).
8. Those who have little regard for the Spirit's Book will never pray in the Holy Ghost.
9. We pray according to the will of God, as we can read the Spirit's words (I John 5:14).
10. Ask for the Holy Spirit, which is a sure promise of Jesus Christ to you (Luke 11:15).
11. When did you last ask the Lord to help you pray in the Holy Spirit (Luke 11:1; 17:5)?

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

A. **Keep yourselves in the love of God.**

B. **Is *love of God* subjective-genitive (God's love) or objective-genitive, (our love for God)?**
1. The decision in such cases must be made by the context, which here states our duties.
2. There is no need or opportunity to keep ourselves in God's love of us (Rom 8:38-39).
3. The Lord Jesus Christ used a similar construction for our love for God (Luke 11:42).
4. There was a real danger in perilous times of losing love for God (II Tim 3:4; Rev 2:4).
5. When false teachers and iniquity abound, the love for God waxes cold (Matt 24:11-12).
6. Love is a command. Loving God is the first and greatest commandment (Deut 6:5).
7. There are other texts to consider and analyze the genitive (II Thess 3:5 cp Deut 30:6).
8. Yet, knowing God's love for us is also very important (Romans 5:5; Ephesians 3:14-19).

C. **Can we fall out of loving God? Indeed, and easily! Note a sober warning (Heb 3:12-13).**
   1. The deceitfulness of sin is able to harden you sufficiently to depart from the living God.
   2. What is the difference if we stop loving God or love Him only 50%? Both are profane!
   3. Consider Demas. He left the apostle Paul for his love of this present world (II Tim 4:10).

D. **How do we keep ourselves loving God? We cannot be content with defining the genitive.**
   1. Love is a choice. We set our affections above, not on things on the earth (Colossians 3:2).
   2. We choose to not love or befriend the world, which is God's enemy (I Jn 2:15; Jas 4:4).
   3. We choose a single eye with love to God only and put our treasures there (Matt 6:21-24).
   4. It is little different than any other love: we talk about it; pray for it; think on it; read about it; sing about it; hear about it; keep friends that appreciate it; resent any competitors, etc.

E. **Looking for the mercy of our Lord Jesus Christ.**

F. **In spite of the above three efforts and any others, eternal life is by the mercy of God.**

G. **What is this mercy we should be looking for unto eternal life? The coming of Christ!**
   1. This is the blessed hope of the believer to comfort one another (Titus 2:13; I Thess 4:18).
   2. If we build up ourselves on our most holy faith, it will be very important (I Thess 1:9-10).
   3. Those who look for it and love it will be given eternal life (II Timothy 4:8; Heb 9:28).

H. **Unto eternal life.**

I. **The second coming of Christ kept important in your soul will put the world to death.**
   1. If everything will be dissolved, then what kind of persons should we be (II Pet 3:10-14)?
   2. The man that has the proper hope of our Lord's second coming will be pure (I John 3:3).
   3. If your life is hid in Christ with God, you are dead as far as this world goes (Col 3:3-4).
   4. The life of faith values important things – the unseen (II Cor 4:17 – 5:8; Phil 3:20-21).

J. **You have not seen the mercy of the Lord Jesus until He comes in glory for you forever!**

K. **How do you look forward to anything? You make it the chief goal of life and actions.**
   1. You learn about it; you think about it; you compare inferior objects to it; you focus on it.
   2. You list the advantages of it; you share it with others who appreciate it; you plan for it.

22 And of some have compassion, making a difference:

A. **And of some have compassion.**
   1. We believe in soul winning, but only the Bible kind (Proverbs 11:30; James 5:19-20).
   2. We save brethren from errors, faults, and sin to godliness and righteousness (Gal 6:1-2; Rom 15:1-2; I Thes 5:14; Heb 3:12-13; 10:24-25; etc.).
   3. We reject the notion that we are able or assigned to get sinners' names in the book of life.
   4. There is no assignment, doctrine, or emphasis establishing such a thing in Paul's epistles.
   5. It is a full-time ministry to do the things we are assigned as husbands, fathers, sons, nephews, neighbors, servants, citizens, church members, etc., etc.

6. You are your brother's keeper, and any dislike or neglect puts you in company with Cain.
7. When brethren backslide or compromise with sins found in this epistle, some deserve compassion for their gentle nature, minor involvement, vulnerability, weakness, etc.

B. **Making a difference.**
1. Compassionate treatment is different from what follows, where stronger efforts are used.
2. False brethren and teachers will seduce some, and prudence dictates different approaches.
3. There is a time to humbly use intreaties; there is a time to use salty and strong rebukes.

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

A. **And others save with fear.**
1. You are your brother's keeper, and any dislike or neglect puts you in company with Cain.
2. When brethren backslide or compromise with sins found in this epistle, some do not deserve compassion for their influence, major involvement, presumption, rebellion, etc.
3. With these more aggressive sinners, every possible effort should be used to recover them.
4. The fear here is that of God and coming judgment, which did not allow procrastination.
5. Paul used the terror of the Lord to persuade men, which gives a wise lesson (II Cor 5:11).

B. **Pulling them out of the fire.**
1. God's judgment, as in the case of Sodom, is often described as fire (Amos 4:11; Zec 3:2).
2. God pulled Lot, his wife, and his two daughters out of the fire of Sodom and Gomorrha.
3. Some refuse to come out of the fire, and for them we pray God's judgment (Luke 13:6-9).

C. **Hating even the garment spotted by the flesh.**
1. Godly men will hate blemishes and spots on saints or in churches, thus haste and zeal.
2. You have to pull a person from a fire very quickly to keep garments from being burned.
3. Of course, the goal is to save the person from being consumed, but even spots are hated.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

A. **Now unto him that is able.**
1. Ability is the power to do work, and our God has no limit to His ability (Rom 4:17-21).
2. One of the great features and inherent traits of the LORD Jehovah is His infinite ability.
3. Nothing is too hard for Him; we trust His omnipotent strength (Gen 18:14; Jer 32:17,27).
4. There is nothing natural or spiritual you will ever face in your life that God cannot solve.
5. We are not able to do anything without Him, which requires us abiding in Him (Jn 15:5).

B. **To keep you from falling.**
1. While God's saints may and do fall from proper understanding of grace (Gal 5:4), they cannot fall

from God's grace, for He will not allow a single one of His elect to such a fall.

2. We understand the falling here to be eternal, legal, vital, and final falling, not practical.
3. We make this interpretation by three main factors: the following phrase, the fall of Israel in 1:5, and the scripture's overall emphasis about practical frailty and divine preservation.
4. God is able, willing, and committed to keeping His elect from falling into condemnation.
5. The power and ability keeping the saints is of God Himself (I Pet 1:3-5; I Thess 5:23-24).
6. God cannot allow anything to happen to those for whom Christ died (Romans 8:28-39).
7. They are safe in the covenant commitment of Jesus Christ (Jn 6:39; 10:28-29; Heb 2:13).

C. **And to present you faultless.**

1. Who is faultless in a practical sense? But God shall judge all the elect faultless (Eph 1:4).
2. Christ's work on the cross is of value to secure the elect faultless forever (Heb 10:14).
3. Jesus Christ saves to the uttermost those that He brings to God (Hebrews 7:25; 9:24).
4. If Jesus was able to reconcile enemies by death, His life surely saves (Rom 5:10; 8:34).
5. This is the preservation of the saints, not the perseverance of them (II Tim 2:16-19; 4:18).
6. God is able, willing, and committed to keeping His elect from falling into condemnation.

D. **Before the presence of his glory.**

1. Jesus Christ will present His elect children to God in the glory of heaven (Hebrews 2:13).
2. Heaven is reserved for the elect, eternal fire for the wicked (I Peter 1:4; II Peter 2:9,17).
3. We shall all stand guiltless before God (Romans 14:9-11; II Cor 5:10-11; Rev 20:11-15).
4. We will not stand faultless in our own righteousness before His glory … but in Christ's!

E. **With exceeding joy.**

1. Is this exceeding joy that of Christ presenting us, God receiving us, or us in both senses?
2. The emphasis in scripture is our joy at this event (Ps 21:6; 43:4; Matt 5:12; I Peter 4:13).

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

A. **To the only wise God.**

1. We have the only wise God, for the world's gods are but idols (Ps 115:3-8; 135:15-18).
2. How wise is our God? He is omniscient – infinite knowledge and wisdom (Ro 11:33-36)!
3. This is not the only place where is called the only wise God (Rom 16:27; I Tim 1:17).
4. God's wisdom and understanding are infinite (Psalm 104:24; 147:5; Eph 1:8; 3:10).

B. **Our Saviour.**

1. Is this modifying phrase referring to Jesus Christ, to God the Father, or to both of them?
2. This form of words, God our Saviour, is common (I Tim 1:1; 2:3; Titus 1:3; 2:10; 3:4).
3. The only wise God is our Saviour (Colossians 2:3; Psalm 115:3-8; Romans 11:33-36).

4. Jesus is Jehovah. The Word became flesh for saving. He is the fulness of God (Col 2:9).
5. God the Father is a Saviour (Is 43:3,11; 45:21), but Jesus Christ is more (Matt 1:21).
6. Jesus is fully God and worthy of the praise following (I Tim 6:13-16; Rev 17:14; 19:16).

C. **Be glory and majesty.**
   1. The glory of God and of Christ is their resplendent beauty, honor, light, and majesty.
   2. The majesty of God and of Christ is their glorious beauty, dignity, and magnificence.
   3. They already have infinite glory and majesty, but we bless by assigning both to them.

D. **Dominion and power.**
   1. The dominion of God and of Christ is their sovereign reign and rule over all the universe.
   2. The power of God and of Christ is their ability to accomplish anything they choose to do.
   3. They already have infinite dominion and power, but we bless by assigning both to them.

E. **Both now and ever.**
   1. We bless God and Christ with glory, majesty, dominion, and power now while on earth.
   2. We bless God and Christ with glory, majesty, dominion, and power while in heaven.
   3. They are worthy of praise for these attributes both now and through all eternity.

F. **Amen.**

For Further Study:

1. They Promise Them Liberty … They Promise Them Liberty (2 Sermons).
2. Perilous Times of Last Days … Perilous Times.
3. Contemporary Christianity … Contemporary Christianity (2 sermons).
4. True Grace or False Grace … True Grace and False Grace (2 Sermons).
5. Three Choices Men Make … Three Choices for Living.
6. Belly Worshippers.
7. Is There a Burning Hell?
8. Warnings About Hell … Warnings about Hell (4 Sermons).
9. Judgment Seat of Christ.
10. Ordinance of Authority … God's Ordinance of Authority (2 Sermons).