

Postcards from the Edge (Part 1): Jude

Outline

Week 1

1. Salutation (vv. 1-2)
2. Purpose (vv. 3-4)

Weeks 2-3

3. Pretenders, Part 1 (vv. 5-8)
4. Pretenders, Part 2 (vv. 9-16)

Week 4

5. Contenders (vv. 17-23)
6. Doxology (vv. 24-25)

Introduction

David Guzik: The name is literally “Judas.” However, to avoid connection with Judas Iscariot, the infamous one who betrayed Jesus, most translators have used “Jude.” Jude = “he shall be praised.”

There are many different men in the New Testament that were named Judas, but the one that most likely wrote the epistle (letter) of **Jude** is **the half-brother of Christ** mentioned in **Matthew 13:55** and **Mark 6:3**. You may or may not be familiar with the fact that Jesus had brothers and sisters, but He did.

David Guzik: Jude, like the other half-brothers of Jesus, didn’t believe in Jesus as Messiah until after the resurrection of Jesus (**John 7:5; Acts 1:14**).

Wikipedia: It [Jude] was composed as an encyclical letter—that is, one not directed to the members of one church in particular, but intended rather to be circulated and read in **all churches**. **When was the last time you got a hand-written postcard or letter?**

Adam Clarke: Jude writes to all believers everywhere, and not to any particular Church; hence this epistle has been called a general epistle.

Jude deals with **apostasy in the church**—**Jude** is not ‘girls gone wild,’ but ‘grace gone mild.’ Jude is aggressive and passionate in his correction.

John MacArthur: An apostate can acknowledge that certain doctrines are true, but fail to believe them in his heart. An apostate can acknowledge Christ without accepting Him. On the other hand, a true Christian could fall into doctrinal error, but that’s not apostasy. Apostates have received light but not life. They have known and accepted the written Word, but have never met Christ, the Living Word. . . . There are people in the church who come all the time and know the truth, but have never acted upon it. Apostasy is a deliberate rejection of the truth after it is known.

David Guzik: **Jude** is essentially a sermon. In it, Jude preaches against dangerous practices and doctrines that put the gospel of Jesus in peril. These are serious issues.

Jude is very similar to **2 Peter 2**. Compare the following verses: **Jude 1:8**, with **2 Peter 2:10**; **Jude 1:10**, with **2 Peter 2:12**; **Jude 1:16**, with **2 Peter 2:18**; **Jude 1:4** with **2 Peter 1:2,3**; **Jude 1:7** with **2 Peter 2:6**; **Jude 1:9** with **2 Peter 2:11**. Because of this, many scholars think one was copied from the other—and most feel that **2 Peter 2** was a copy of **Jude**. However, the Holy Spirit could have them the same thing.

Jude 1:1-4 (NKJV): Salutation & Purpose

1 Jude, a bondservant [slave] of Jesus Christ [David Guzik: Few things tell more about a man than the way that he speaks of himself, and few things are more revealing than the titles by which a person wants to be known—Jude could have said, “I’m Jesus’ brother, but he said, “I’m Jesus’ slave”],

and brother of James [John MacArthur: James, the brother of Jude and the half brother of Jesus, was the leader of the Jerusalem church. When Jude identified himself as the “brother of James,” he immediately acquired a lot of credibility, because James was a well-known man and an outstanding leader. That would help people listen to what he had to say. Similar to, “I’m Billy Graham’s brother.”],

To those who are called [called, invited—see **Romans 8:30**; **2 Thessalonians 2:13-14**; **2 Timothy 1:9**; to see what we are called to: **Romans 1:7** (called to be saints); **Romans 8:28** (called according to His purpose); **1 Corinthians 1:9** (called into the fellowship of His Son, Jesus Christ our Lord); **1 Corinthians 7:15** (called us to peace); **Galatians 5:13** (called to liberty); **Ephesians 4:4** (called in one hope); **Colossians 3:15** (called in one body); **1 Timothy 6:12** (lay hold on eternal life, to which you were also called); **1 Peter 2:9** (called you out of darkness into His marvelous light); **1 Peter 2:21** (called . . . that you should follow His steps); **1 Peter 3:9** (called to this, that you may inherit a blessing); **1 Peter 5:10** (called us to His eternal glory by Christ Jesus); **1 John 3:1** (called children of God)—we have a wonderful calling. **Which one of those callings do you resonate with the most?**, **sanctified** [made holy, set apart] **by God the Father, and preserved** [to attend to carefully, take care of—kept as a result of being guarded—**John 6:39**; **10:28-29**; **17:11-12**; **2 Timothy 1:12**] **in Jesus Christ:**

2 Mercy [kindness or good will towards the miserable and the afflicted, joined with a desire to help them—mercy is moved to action while empathy/sympathy is moved to emotion], **peace** [the bringing together of that which was previously separated—peace with God is bringing God and man together], **and love** [*agape* love] **be multiplied [increased]**—the mood for this verb ‘multiplied’ is the optative mood: that mood is used to describe a desire for an action to occur in which the completion of such is doubtful—it’s the mood of hopefulness—Jude wasn’t sure if this was going to happen, but he hoped it would happen] **to you. Are mercy, peace, and love being multiplied in your life? Why or why not?**

3 Beloved [beloved, esteemed, dear, favorite, worthy of love], **while I was very diligent** [haste, earnest, diligent] **to write to you concerning our common** [belonging to everyone (like a water fountain, not a bathroom), not as in poor behavior] **salvation** [deliverance, preservation, safety, salvation; the Greek is *soteria*—where we get our English word, soteriology (the study of salvation through Jesus Christ)],

I found it necessary [needful, distressing] **to write to you exhorting** [to call to one’s side for instruction—this is a personal/close concept, not a public concept] **you to contend earnestly** [a compound word meaning to endeavor with strenuous zeal, contend against all trials and struggles and to do it in conjunction with others—this is a call to community contending; **John MacArthur: The root of the word is *agon*, from which we get our word agony. . . . the word originally meant, “a stadium,” which served as a place of contest; **Matthew Henry: Earnestly, not furiously** (**2 Timothy 2:5**)]**

for the faith [David Guzik: We contend earnestly for the faith because it is valuable. If you walk into an art gallery and there are no guards or no sort of security system, you must draw one conclusion: there is nothing very valuable in that art gallery. Valuables are protected; worthless things are not. **What do you protect in your home?**] **which was once for all** [meaning the delivery has already been finished—John Piper: God’s revelation concerning the doctrinal content of our faith is finished. . . . The reason we have a Bible is that the church of the third and fourth century recognized that God had spoken once for all in these writings. The canon was closed, and every other claim to truth is now measured by the standard of the faith once for all delivered to the saints.] **delivered** [put into the hands of] **to the saints**. [John Piper: In other words, the assured victory of the believing church does not mean that we don’t have to fight to win. . . . Just because the brilliant Commander in Chief promises victory on the beaches doesn’t mean the troops can throw their weapons overboard.]

4 For certain men [Jesus and Paul warned us about them in **Matthew 7:15**; **Acts 20:29-30**, and **2 Peter 2:1-2**] **have crept** [see **Ephesians 4:11-16**] **in unnoticed** [compound Greek word comprising of “near,” “in,” and “to go under/sink” (used of the setting sun)—example: coming in late to Sunday school and hoping that no one saw you—if you pulled it off, then use this word (if you didn’t, then you can’t use this word)], **who long ago were marked out** [Greek = *prographo*—“before” and “written”] **for this condemnation** [judgment],

ungodly men [destitute of reverential awe towards God, condemning God; **John Gill: all men are by nature ungodly, some are notoriously so**], **who turn** [**transpose**—to change two things around—think of someone who has dyslexia with their theology] **the grace** [grace, good will, loving-kindness, favor] **of our God into lewdness** [unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence] **and deny** [not to accept, to reject, to refuse something offered—see **Titus 1:15-16**] **the only Lord God and our Lord Jesus Christ**. [**John MacArthur: Apostates deny Christ’s sovereign rule as God, His Lordship over the believers as the One to be exalted and honored, His Saviorhood, and His Messiahship. It is no wonder that Jude felt compelled by the Holy Spirit to warn his readers about apostasy. . . . You can’t deny that Jesus Christ is God, Lord, Savior, and Messiah and think that doesn’t matter.** Denying Christ is a big deal—see **Matthew 10:33** and **2 Timothy 2:12** for examples of the repercussions]

John Piper provides a great summary of the main points of **Jude**:

1. **There is a faith once for all delivered to the saints**
2. **This faith is worth contending for**
3. **This faith is repeatedly threatened from within the church**
4. **Every genuine believer should contend for the faith**

Next week: **Jude 1:5-8** (Pretenders, Part 1)

In 2 weeks: **Jude 1:9-16** (Pretenders, Part 2)

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Review of Week 1

David Guzik: The name is literally “Judas.” There are many different men in the New Testament that were named Judas, but the one that most likely wrote the epistle (letter) of **Jude** is the half-brother of Christ. **Jude** deals with apostasy in the church. **John MacArthur: Apostasy is a deliberate rejection of the truth after it is known.**

Jude 1:1-4: Salutation & Purpose

1 Jude, a bondservant [slave] of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

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

3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting [to call to one’s side for instruction—this is a personal/close concept, not a public concept] **you to contend earnestly for the faith which was once for all delivered to the saints.** [John Piper: In other words, the assured victory of the believing church does not mean that we don’t have to fight to win. . . . Just because the brilliant Commander in Chief promises victory on the beaches doesn’t mean the troops can throw their weapons overboard.]

4 For certain men have crept in unnoticed [used of the setting sun], **who long ago were marked out for this condemnation, ungodly men, who turn** [transpose] **the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**

John Piper provides a great summary of the main points of **Jude**:

1. There is a faith once for all delivered to the saints
2. This faith is worth contending for
3. This faith is repeatedly threatened from within the church
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Both today's lesson and next week's lesson show the repercussions of not contending for the faith and allowing 'certain men' to creep in.

Jude 1:5-8: Pretenders, Part 1

5 But I want [to purposefully want] to remind you [to cause you to remember], though you once [once and for all] knew this, that the Lord, having saved [saved, rescued] the people out of the land of Egypt, afterward [secondly] destroyed [destroyed, rendered useless, ruin, lost, separated to death] those who did not believe [a reference to Numbers 14:27-37]. **6** And the angels who did not keep [take care of, watch, observe] their proper domain [starting place, original home], but left [deserted, forsook] their own abode, He has reserved [same Greek word here as is 'keep' in Jude 1:6, only here the opposite; take care of, watch, observe] in everlasting chains under darkness [blackness—the root word means a cloud] for the judgment of the great day; **7** as Sodom ['burning'] and Gomorrah ['submersion'], and the cities around them in a similar manner to these, having given [this word was sometimes used of smugglers] themselves over to sexual immorality [literally, 'to go with' and 'porning'—the idea is that they willfully prostituted themselves] and gone [departed] after strange [Greek = *heteros*—meaning a different kind of something] flesh, are set forth [laid out—like someone would lay out clothes; Marvin Vincent: Used of meats on the table ready for the guests; of a corpse laid out for burial] as an example [specimen, pattern], suffering [holding under, sustaining] the vengeance [execution of a sentence] of eternal [without beginning or ending] fire. [David Guzik: We also must follow Jesus to the end, and never be among those who did not believe. The final test of our Christianity is endurance.]

8 Likewise [this is a connecting word—it connects the sins of Jude 1:5-7 with the sins of Jude 1:8-16] also these dreamers defile [dye with another color, to stain, to defile, pollute, sully, contaminate, soil] the flesh [like Israel did], reject [refuse, disregard, thwart; Marvin Vincent: In Classic Greek [this word] is used to describe setting aside of a treaty or promise] authority [dominion, power, lordship; like the angels did in heaven; We are commanded in Hebrews 13:17 to obey our leaders], and speak evil [Greek = *blasphemeo*; to speak reproachfully, rail at, revile, calumniate, blaspheme] of dignitaries [good judgment, brightness, exalted state].

Homework (from John MacArthur):

Have you ever sided with the majority and later found out that they were wrong? We often think that so many people can't be wrong, and base our decisions on that. Unfortunately, the majority is often wrong, as the Israelites wandering in the wilderness found out. What do the majority of people do in each of these passages: 1 Kings 19:14, 18; Matthew 7:13-14; 27:20-26; John 6:66-69

Next week: Jude 1:9-16 (Pretenders, Part 2)

In 2 weeks: Jude 1:17-25 (Contenders and Doxology)

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4 For certain men have crept in unnoticed [used of the setting sun], who long ago were marked out for this condemnation, ungodly men, who turn [transpose] the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

Review of Week 2

Today’s lesson shows the repercussions of not contending for the faith and allowing ‘certain men’ to creep in.

Jude 1:5-8: Pretenders, Part 1

5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe [a reference to **Numbers 14:27-37].**

6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom [‘burning’] and

Gomorrah [‘submersion’], **and the cities around them in a similar manner to these, having given** [used of smugglers] **themselves over to sexual immorality** [literally, ‘to go with’ and ‘porning’] **and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.** [David Guzik: **The final test of our Christianity is endurance.**]

8 Likewise [connecting the sins of **Jude 1:5-7** with the sins of **Jude 1:8-16**] **also these dreamers defile** [**stain**] **the flesh** [like Israel did], **reject authority** [like the angels did], **and speak evil of dignitaries.**

Jude 1:9-16: Pretenders, Part 2

John MacArthur: I have mixed emotions when I see apostasy: I am angry at the apostate, but I feel broken inside over the godless eternity that he will experience. . . . For someone that close to the truth to live in torment for eternity is a sobering thought!

Apostasy (departing/falling away) is nothing new. It has been happening for a long, long time. As we go through today’s text, keep an eye out for the variety of ways that apostasy can occur.

Last week, I left you with a question to think about why Michael and the devil would be arguing over Moses’ body. What did you come up with?

9 Yet Michael [‘who is like God’; Michael is in charge of angels himself per **Revelation 12:7**; **David Guzik:** [Michael] **is mentioned by name in four passages of the Bible: Daniel 10, Daniel 12, Revelation 12 and here in Jude. Every time Michael appears, it is in the context of battle, or readiness to fight.**] **the archangel** [compound word meaning, ‘to be chief, to lead, to rule’ and ‘angel’—always found in the singular in Scripture as opposed to cherubim, which are always found in the plural], **in contending** [used both to describe hesitation and doubt internally with a person and used to describe opposition and hostility when used externally with another] **with the devil** [the slanderer, the accuser], **when he disputed** [thought differently, conversed, discoursed with one, argued, discussed] **about** [concerning] **the body of Moses** [drawing out; **David Guzik: It is more likely consider that the devil knew of a purpose God had for Moses’ body, and he tried to defeat that plan. We know that after his death, Moses appeared in bodily form at the Transfiguration (Matthew 17:1-3) with Elijah (whose body was caught up to heaven in 2 Kings 2). Perhaps also Moses and Elijah are the two witnesses of Revelation 11, and God needed Moses’ body for that future plan. . . . But the main point isn’t why Michael was disputed, but how he disputed with the devil.**], **dared not** [was not bold] **bring** [lay, throw, inflict] **against him a reviling** [Greek = *blasphemia*; slander, detraction, speech injurious, to another’s good name] **accusation** [judgment—same word for judgment in **Jude 1:6**], **but said, “The Lord rebuke** [admonish, rebuke; the mood is the optative mood: that mood is used to describe a desire for an action to occur in which the completion of such is doubtful—it’s the mood of hopefulness—Michael wasn’t sure if this was going to happen, but he hoped it would happen] **you!”** **10 But these speak evil** [Greek = *blasphemeo*; to speak reproachfully, rail at, revile, calumniate, blaspheme] **of whatever they do not know** [know, see; **John MacArthur** calls this, “**like talking to a man who is dreaming in his sleep**”]; **and whatever they** [notice the plurality—these guys run around together] **know** [a much stronger ‘know’

than the previous know in this verse—means to fix one’s thoughts on] **naturally** [known through the senses (without any divine assistance)], **like brute** [reasonless] **beasts, in these things they corrupt** [corrupt, destroy] **themselves. 11 Woe to them! For they have gone** [lead over toward, followed, experienced] **in the way** [conduct, way (i.e. manner) of thinking, feeling, deciding] **of Cain** [‘maker’; **David Guzik: Cain’s story is found in Genesis 4. There, we find that each of the sons of Adam and Eve brought an offering to the Lord. Cain (being a farmer) brought an offering from his harvest. Abel (being a shepherd) brought an offering from his flocks. God accepted Abel’s offering, but not Cain’s.**], **have run greedily** [poured out, **distributed**: $x(x + 1) = x^2 + x$; this is an excessive word, but it’s also used of God’s love to us in **Romans 5:5**] **in the error** [wandering, error which shows itself in action, a wrong mode of acting] **of Balaam** [“perhaps”; Balaam’s story is found in **Numbers 22-25, 31**; **Ray C. Stedman: There are two stories about Balaam in the Old Testament. In one story, a pagan king hired him to curse the children of Israel. As he was riding along on a donkey to do this, the donkey balked because he saw the angel of God blocking the way. Balaam could not see the angel, and finally the donkey had to speak with a human voice in order to rebuke the madness of this prophet, (Numbers 22:21-35). The thing that leaps out at you in that whole story is the greed of this man, and this is confirmed by the second story. In return for money, Balaam taught the children of Israel how to sin, (Numbers 31:15). He sent the pagan women among the camp to seduce the men of Israel sexually, as well as to introduce them to the worship of idols, which involved sexual rites. Thus, he became guilty of teaching others to sin. That is the error of Balaam.] **for profit** [wages, salary, a paycheck], **and perished** [same word in **Jude 1:5** for destroyed; destroyed, rendered useless, ruin, lost, separated to death; **Marvin Vincent: means to destroy utterly but not to cause to cease to exist. Apollumi is not the loss of being per se, but is more the loss of well-being. It means to ruin so that the person ruined can no longer serve the use for which he was designed. His very existence in time and eternity is rendered useless**] **in the rebellion** [contradiction, opposition, rebellion] **of Korah** [‘baldness’—Korah’s story is found in **Numbers 16**: **David Guzik: Korah was a Levite, but not of the priestly family of Aaron. As a Levite, he had had his own God-appointed sphere of ministry, yet he was not content with it. He wanted the ministry and the authority of Moses. Korah needed to learn this essential lesson: we should work hard to fulfill everything God has called us to be. At the same time, we should never try to be what God has not called us to be.**].**

John MacArthur: Cain depicts the arrogance and false religion of apostates, Balaam depicts their greed and seductiveness, and Korah depicts their open rebellion in blaspheming God. In that verse, you can find a remarkable progression of apostasy. It begins with the false teachers going in the way of Cain. It continues with them running greedily after the error of Balaam for reward. Finally, it ends with them “perishing” in the gainsaying of Korah. Apostasy is an accelerated pace on a road to hell.

David Guzik: These three men come from quite different backgrounds: Cain was a farmer, Balaam was a prophet, and Korah was a leader in Israel. Apostasy is never confined to **one group of people.**

12 These are spots [literally a rock in the sea; metaphorically used of men who by their conduct damage or wreck others morally] **in your love feasts** [agape—used as a noun to describe the NT activity of love feasts; **Ray C. Stedman: Love feasts were potluck suppers. In the early church, the Christians would gather together and bring the food with them to the service on Sunday. After the service, they would**

all partake together, and they called this a love feast. . . . What a blessed name! I like potluck suppers, but I do not like the name. I am physically opposed to the first syllable and theologically opposed to the second. But love feast! Now there is a term for you., **while they feast** [eat well] **with you without fear** [boldly], **serving** [the verb form of the Greek word for **shepherding**] **only themselves. They are clouds without water** [Proverbs 25:14], **carried about** [in doubt and hesitation to be led away now to this opinion, now to that] **by the winds** [David Guzik: An old folk song says, “The answers, my friend, are blowing in the wind,” but that is wrong. *Deception* is blowing in the wind, and *the answers* are found in God’s Word!]; **late autumn trees without fruit, twice dead, pulled up by the roots** [uprooted]; **13 raging** [wild, savage, violent, furious] **waves of the sea, foaming up their own shame** [shame, disgrace, dishonor; **Marvin Vincent: shames or disgraces resulting from exposure of one’s weaknesses or sins. It is not a feeling one has but an experience which comes to someone**]; **wandering** [Greek = *planetes*—we get our English word, ‘planet’ from this Greek word. The Greeks called objects whose position changed relative to the stars, ‘planets’] **stars for whom is reserved the blackness** [darkness, blackness] **of darkness forever.**

John MacArthur: Hidden rocks speak of the danger of apostasy. Waterless clouds refer to the false promises that apostates make. Autumn trees illustrate the barrenness of apostasy. Raging waves depict its wasted effort, foaming out nothing but shame. Wandering stars picture its brief and aimless course ending in darkness.

14 Now Enoch [‘dedicated’—the son of Jared and father of Methuselah—his story is found in **Genesis 5:18-24** and some additional divine commentary is **Hebrews 11:5-6**], **the seventh from Adam** [‘the red earth’], **prophesied** [predicted by divine inspiration] **about these men also, saying, “Behold** [an imperative meaning to ‘see’], **the Lord comes with ten thousands** [ten thousand/an innumerable multitude] **of His saints, 15 to execute** [make, do] **judgment on all, to convict all who are ungodly** [adjective; destitute of reverential awe towards God, condemning God] **among them of all their ungodly** [noun] **deeds** [business] **which they have committed in an ungodly** [verb] **way, and of all the harsh things** [violent, rough, offensive, intolerable; possibly difficult?] **which ungodly** [adjective—fourth time this verse this word is used] **sinner**s [devoted to sin] **have spoken against Him.”** [**Marvin Vincent: The Book of Enoch, which was known to the fathers of the second century, was lost for some centuries with the exception of a few fragments, and was found entire in a copy of the Ethiopic Bible, in 1773, by Bruce. It became known to modern students through a translation from this into English by Archbishop Lawrence, in 1821. . . . It consists of revelations purporting to have been given to Enoch and Noah, and its object is to vindicate the ways of divine providence, to set forth the retribution reserved for sinners, angelic or human, and, “to repeat in every form the great principle that the world—natural, moral, and spiritual—is under the immediate government of God.”**]

David Guzik: The Apostle Paul quoted non-Biblical sources on at least three different occasions (Acts 17:28, 1 Corinthians 15:33 and Titus 1:12). . . . Jude’s quoting of the book of Enoch doesn’t mean that the whole book of Enoch inspired Scripture, just the portion Jude quotes. In the same way, when Paul quoted a pagan poet, he didn’t mean that the entire work of the poet was inspired by God.

This is one of the reasons I read lots of people I don't necessarily agree with—the entire book doesn't have to be perfect to benefit—look for truth in all things, but never confuse **t**ruth with **T**ruth.

16 These are grumblers [murmurers—notice the plurality], **complainers** [finding fault with your lot in life, discontent; **David Guzik: Jude notices that their methods all revolve around words. On top of their questionable lives, they are essentially a people of deception, departing from the foundation of Jesus Christ, and the apostles and prophets. . . . Whenever a man gets out of touch with God he is likely to begin complaining about something.**], **walking** [same word for 'gone' in **Jude 1:11**; lead over toward, followed, experienced] **according to their own lusts** [craving, longing, desire for what is forbidden]; **and they mouth great swelling** [immoderate, extravagant, literally, overweight] **words, flattering** [wondering at, marveling at] **people** [the external side of men] **to gain** [for the sake of] **advantage** [usefulness, advantage, profit].

Homework (from John MacArthur):

Hebrews 3:12-13 says, "Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin." Have you met some people that attend church that you sense do not really have a relationship with the living God?

Next week: **Jude 1:17-25** (Contenders and Doxology)

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Review of Weeks 2-3

These lessons showed the repercussions of not contending for the faith and allowing ‘certain men’ to creep in. We looked at examples of apostasy from biblical and non-biblical texts (and noted the various forms that apostasy can appear).

Jude 1:17-25: Contenders & Doxology

Intro

Office Space quote from Bob Slydell to Tom: “Well, what would you say... you do here?” We’ve looked at 16 verses and Jude has yet to tell us to do anything. In today’s text, he will load us up.

17 But you [contrasting from those described in the prior verses], **beloved** [same word used in **Jude 1:3**], **remember** [an **imperative**] **the words which were spoken before by the apostles** [used several ways in the New Testament—sometimes used to refer to the 12, sometimes used to refer to eminent teachers, sometimes used to describe those that had seen the risen Christ; in prior verses, Jude referred his readers to the distant past—here, he refers his readers to the recent past; see **Acts 20:29-30**; **1 Timothy 4:1**; **2 Timothy 3:1, 5, 7-8; 4:3**; **2 Corinthians 11:13-15**; **Colossians 2:4-5**; **1 John 2:18-19**; **2 John 7** for examples of these warnings] **of our Lord Jesus Christ** [**David Guzik: The word of God is always the answer to dangers in or out of the church**]: **18 how they told you** [in the imperfect tense, meaning that they kept on telling you] **that there would be mockers** [mockers, scoffers—the root word means to play with (these are the people that just like to stir up trouble to mess with people); **Martin Luther: After the usual manner of Scripture, he calls them scoffers who, being inebriated with a profane and impious contempt of God, rush headlong into a brutal contempt of the Divine Being, so that no fear nor reverence keeps them any longer within the limits of duty: as no dread of a future judgment exists in their hearts, so no hope of eternal life. So at this day the world is full of Epicurean despisers of God, who having cast off every fear, madly scoff at the whole doctrine of true religion, regarding it as**

fabulous.] in the last time who would walk [walk, follow, pursue] **according to their own ungodly** [same word used in **Jude 1:15**] **lusts** [same word used in **Jude 1:16**—craving, longing, desire for what is forbidden]. **19 These are sensual** [literally, **'breathy'**—the idea is that they are governed by their breathing and whatever moment they are in; **David Guzik: Sensual in this context has nothing to do with sexual attractiveness. It describes the person who lives only by and for what they can get through their physical senses, and they live this way selfishly.] persons, who cause divisions** [cause divisions, separations, draw lines in the body of Christ], **not having the Spirit** [see **Romans 8:9** for proof that those that have not the Spirit are not believers].

Looking **Inward**

20 But you, beloved [same word used in **Jude 1:3** and **Jude 1:17**], **building** [see **1 Corinthians 3:9-17**; **Colossians 2:7**; **Ephesians 2:20**] **yourselves up** [as opposed to those **'who cause divisions'** in **Jude 1:19**; **John MacArthur: Did you know you are to do two things with regard to the faith? You are to build yourself up in the faith and you are to contend for the faith. There is a great illustration of that in Nehemiah 4:17-18. . . . In one hand was a trowel, and in the other hand a sword. That's a graphic illustration of how the Christian lives in a day of apostasy. With one hand he contends and with the other hand he builds himself up in the faith.; see Acts 20:32**] **on your most holy faith, praying** [literally, 'making prayer' or 'offering prayer'; **Matthew Henry: Prayer is the nurse of faith**] **in the Holy Spirit** [see **Romans 8:26**], **21 keep** [an **imperative** in the aorist tense—means to guard without respect to time (always on)] **yourselves in the love** [*agape*] **of God** [this does not mean that we keep ourselves saved, this means that we keep ourselves in the place of God's love—**John MacArthur: You can be in the sunlight or you can sit behind a building and be in the shade. You can shiver in the shade, or you walk out into the sun. The sun hasn't changed; it's just your relationship to it that has changed. As a Christian, you can wallow around in the darkness of your sin and in the shade of your disobedience, or you can enter the sunlight of God's love. Only then you'll begin to experience the warmth and the light that comes when you're where He can bless you.; John Piper: I urge you again to resist the mindset that cynically says, "If God is the decisive keeper of my soul for eternal life (Jude 1, 24), then I don't need to, 'keep myself in the love of God'" (Jude 20). That would be like saying, since God is the decisive giver of life, then I don't need to breathe. . . . No. No. Breathing is the means that God uses to sustain life.; John Gill: Do not depend on anything that can be done by men.], **looking for** [receiving, accepting, expecting] **the mercy** [kindness or good will towards the miserable and the afflicted, joined with a desire to help them] **of our Lord Jesus Christ** [normally in the Scriptures, mercy comes from the Father, but here from the Son—this illustrates the unity within the godhead itself] **unto eternal life.** [**Matthew Henry: Those who would persuade must make it evident that they sincerely love those whom they would persuade.**]**

Looking **Outward**

22 And [truly, certainly, surely, indeed] **on** [and, also, even, indeed, but] **some** [who, which, what, that] **have compassion** [an **imperative**—have mercy on, help the afflicted], **making a distinction** [same word used in **Jude 1:9** of Michael's actions—here used to describe a separation or positive distinction when mercy is demonstrated]; **23 but others save** [an **imperative**—to rescue, save; see **1 Timothy 4:16**] **with fear** [Greek = *phobos*—fear, dread, that which strikes terror], **pulling** [to seize/snatch by force] **them out**

of the fire [A. T. Robertson: Firemen today literally do this rescue work. Do Christians?], **hating** [hate, detest, pursue with hatred] **even the garment** [undergarment worn next to the skin] **defiled** [defiled, spotted; see [Leviticus 13:47-52](#)] **by the flesh** [How many of us are fearful of the effects of our sin?].

Looking **Upward**

This doxology (a short hymn of praise) is one of the most famous in all of Scripture.

24 Now to Him who is able [Greek = *dunamai*—to be able, capable, to have the power to do a thing] **to keep** [guard, keep—see [Luke 2:8](#)] **you from stumbling** [stumbling, falling, not standing firm; **John Gill: The people of God are liable to falling into temptation, into sin, into errors and mistakes, from an exercise of grace, or from a degree of steadfastness in Gospel truths, and even into a final and total apostasy, were it not for divine power. . . . Adam, in his state of innocence, could not keep himself from falling; nor could the angels, many of whom fell, and the rest are preserved by the grace of God; wherefore, much less can imperfect sinful men keep themselves, they want both skill and power to do it; nor can any, short of Christ, keep them, and it is his work and office to preserve them.],**

And to present [cause you to stand, present, firm you up] **you faultless** [without blemish—like a sacrifice—or like we'd like our children to show up for church (but this never happens)]

Before the presence [in the presence, in the face of] **of His glory** [opinion, judgment, view, splendor, brightness] **with exceeding joy** [extreme joy, gladness; see [1 Peter 4:13](#)],

25 To God our Savior,

Who alone [without comparison, alone] **is wise** [skilled, expert],

Be glory [opinion, judgment, view, splendor, brightness] **and majesty,**

Dominion [force, strength, ability to do powerful works (describes the potential action, not the action itself)] **and power** [power of choice, authority, rule, physical power, mental power; **Marvin Vincent: refers to authority and combines the idea of the “right and the might.” Exousía is the power to do something and was a technical term used in court where it described a legal right.],**

Both now and forever [A. T. Robertson: All the future. As complete a statement of eternity as can be made in human language.].

Amen [It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own].

Summary

David Guzik: Jude has shown us the frailty of men; and how deceivers have even infiltrated the church.

But, he also tells us what to do in response—remember the Word of God, keep ourselves in the love of God, have compassion, and save others. Commands that should still be kept today.

To close your prayer time at your table today, have someone read this doxology.