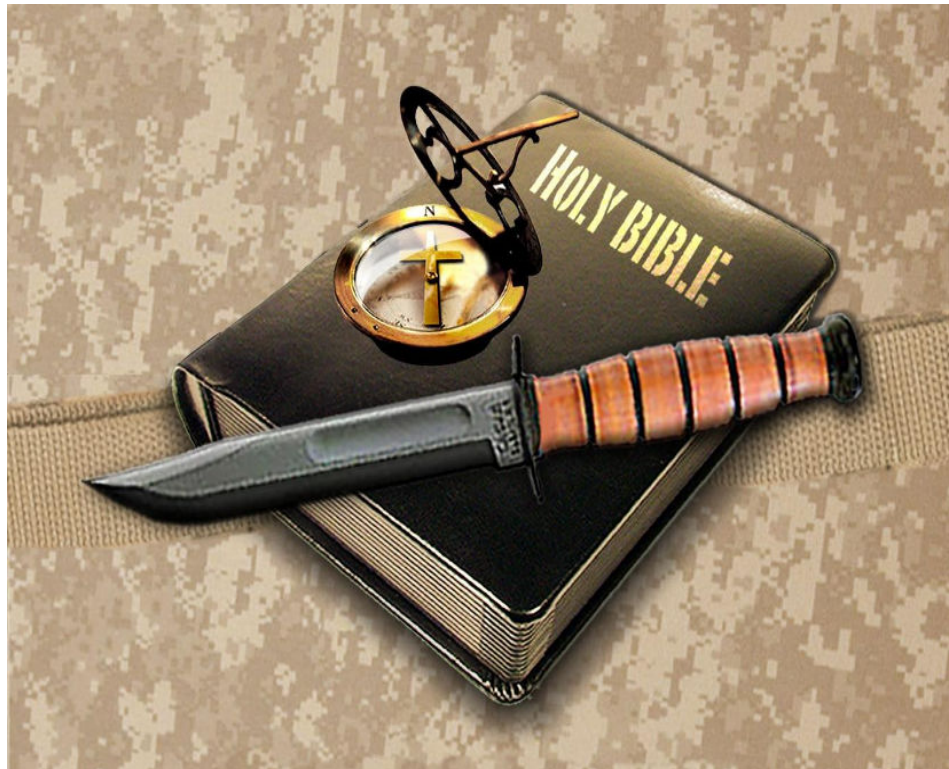


# Basic Training Bible Ministries presents

## “Essential Elements of Spiritual Warfare” A Study in the Book of Jude



*“I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.” – Jude 3*

**Abundant Life Church  
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# THE EPISTLE OF JUDE

## INTRODUCTION

The little book of Jude is built around sets of three. I first came to see this through the commentary on Jude by Dr. Arnold Fruchtenbaum. The use of three points, such as Paul's "*faith, hope, and love*" (1 Cor. 13:13), and James' "*swift to hear, slow to speak, slow to wrath*" (James 1:19) were quite common in the ancient world. I have taken the liberty of adding to Dr. Fruchtenbaum's list at the end of these notes. This use of "triads" reminds me of the "*Rule of Three*" used in survival training:

1. You can live *three weeks* without food.
2. You can live *three days* without water.
3. You can live *three minutes* without air.
4. But you cannot live *three seconds* without hope.

William Barclay says, "*The Greek of Jude is rugged and forceful.*" By the time this epistle was written, it is very likely that James, Peter, and Paul had all been martyred. This is why Jude speaks as he does in verses 3 and 17. His great burden and concern is that the false teachers who both Paul and Peter warned about (1 Tim. 4:1–3; 2 Pet. 2:1–22; 3:2–4) have now infiltrated the church and are creating havoc. The whole epistle is summarized in one phrase, "*contend earnestly for the faith*" (v. 3).

The Irish were taught by Saint Patrick to see in the three-leaf clover a symbol of the Trinity, an ever-present reminder that God was near. This book is like a field of clover, with at least 15 "triads" or "trinities" contained in these 25 verses.

## OUTLINE

In keeping with the theme of "Essential Elements of Spiritual Warfare," as well as the "threes" of Jude, we have a three-fold outline:

- I. Know Yourself (vv. 1–3)
- II. Know Your Enemy (vv. 4–16)
- III. Know Your Mission (vv. 17–25)

### **I. Know Yourself (vv. 1–3)**

*"Know the enemy and know yourself; in a hundred battles you will never be in peril. When you are ignorant of the enemy, but know yourself, your chances of winning or losing are equal. If ignorant both of your enemy and yourself, you are certain in every battle to be in peril."* – Sun Tzu

### **The Author and the Recipients**

Jude vv. 1–2

**Verse 1 "Jude."** Here we have the family name of the author. "*Jude*" is the shortened form of "Judas" (possibly to distinguish the author from the betrayer of Jesus). This is the Greek form of the name "Judah," (which means "Praise"), the fourth son of Leah (Gen. 29:35). Interestingly, this "Jude/Judah/Judas" was the fourth son of Joseph and Mary (Matt. 13:55; Mark 6:3). Like the oldest of the Lord's half-brothers, James, Jude did not believe in Jesus until after the resurrection (John 7:5; 1 Cor. 15:7). Jude was apparently a traveling evangelist and teacher (1 Cor. 9:5). "*A bondservant of Jesus Christ.*" Jude, like James (James 1:1) does not mention his physical relation to the Lord, only his spiritual relation is of importance to him. "*And brother of James.*" There is only one "Judas" in the New Testament who has a brother named James. James was so well known in the early church that no other designation would be necessary (Acts 15:13–21). "*To those who are called, sanctified ... and preserved in Jesus Christ.*" Here is a succinct threefold designation of those who believe in Jesus Christ. The Spirit of God sends out the call (Matt. 9:37–38; 22:1–14), God the Father sets apart those who believe (1 Cor. 6:11), and the Lord Jesus,

by His redemptive work, keeps us secure for our eternal destiny (2 Pet. 1:3–5). The entire Godhead is involved in our salvation and security. The word translated “*preserved*” is from *tereo*; which means “to keep safe, to guard, to watch over” (*Linguistic Key to the Greek New Testament* – Reinecker and Rogers, Zondervan, 1980). It is a perfect participle indicating a perpetual state of security in Christ.

**Verse 2** “*Mercy, peace, and love be multiplied.*” This is similar to Peter’s greeting (2 Pet. 1:2), whose epistle Jude often borrows from. “*Mercy*” is the quality in God by which our sins are forgiven (Eph. 2:4–7). This results in our enjoyment of “*peace with God*” (Rom. 5:1–2). The “*love of God*” is then “*poured out in our hearts by the Holy Spirit who was given to us*” (Rom. 5:5). For “*multiplied*” see 2 Peter 1:2, where the secret to this increase is growth in the knowledge of God and Christ through persistent spiritual growth (2 Pet. 1:5–7; 3:18). Christians are the beloved of God (Rom. 1:7; Eph. 1:6).

### The Occasion of the Letter

Jude vv. 3–4

**Verse 3** “*Beloved ... I was very diligent to write to you.*” The word *spoude* indicates strong inner compulsion and motivation on the part of Jude. Literally, he says, “I was making every effort to write to you.” “*Our common salvation*” speaks of that which is shared equally by all believers, the “*like precious faith*,” which we hold in common (2 Pet. 1:1). “*I found it necessary*” indicates the inner compulsion of the Holy Spirit. The Spirit of God, in accordance with the need of his readers, altered the topic Jude planned to write about. “*To contend earnestly for the faith.*” The word *epagonizomai* speaks of an intensive struggle for mastery, or towards a specific goal. It was used of athletic contests, as well as battlefield encounters. Jude wants us to know that there is a war raging, and we are not to sit on the sidelines! The object of the struggle is “*the faith which was once for all delivered to the saints.*” The phrase “*the faith*” speaks of the apostolic doctrines set forth in revealed Scripture. This is the prize of Heaven deposited to us for safekeeping. “*Once for all*” stresses our permanent possession of this treasure, for “the word of the Lord abides (endures) forever” (1 Pet. 1:23). The Scripture is a sacred trust given to God’s people (1 Tim. 1:13–14).

## II. Know Your Enemy (vv. 4–16)

**Verse 4** “*For certain men have crept in unnoticed.*” The phrase “*certain men*” indicates that their identities are known. That they have “*crept in unnoticed*” is due both to their chameleon-like nature and to the lack of vigilance by the Church. The same word for “*crept in*” (*pareisduomai*) is used in Galatians 2:4 and 2 Peter 2:1. Paul warned that such “*savage wolves*” would come (Acts 20:28–31) and warned the Church to be vigilant. Peter also indicated that these deceivers were at hand (2 Pet. 2:1–22). Jude now says that they are present in the Church. “*Who long ago were marked out for this condemnation.*” From the times of the Old Testament prophets (see v. 14), warnings have been given concerning false prophets and teachers (Isa. 9:15; 28:7; Jer. 20:1–4; Ezek. 34:1–10; Matt. 7:15–20). “*Ungodly men, who turn the grace of our God into lewdness.*” The term “*ungodly*,” here and in v. 15, speaks of those without God, “*not having the Spirit*” (v. 19). Their teaching perverts grace into license to sin. They are not only lawless, but they also reject the Law of God (Rom. 8:2, 4; 1 Cor. 9:21; James 1:25; 2:8). The teaching that leads God’s people into sin has a long history (Num. 31:12–16; Rev. 2:14, 20). “*And deny the only Lord God and our Lord Jesus Christ.*” This is a blatant denial of the only true God and of the only Savior of men. Here, the word “*deny*” means to “*reject, repudiate, thrust away.*” We have the same accusation in 2 Peter 2:1. This denial is made both by their teaching and their lives.

### Historical Precedent of Judgment

Jude vv. 5–7

It is most interesting here that Jude borrows heavily from 2 Peter 2:1–9, but whereas Peter’s primary focus is God’s ability to deliver the righteous, Jude chooses to focus instead on the certainty of God’s judgment on the false teachers.

**Verse 5** “*But I want to remind you, though you once knew this.*” There is a sting of rebuke here, indicating that they had drifted from certain vital truths (Heb. 2:1–3). Good teaching will always involve continual repetition (2 Pet. 1:12–15; 3:1). “*That the Lord, having saved the people out of Egypt.*” The faithlessness of the Exodus generation was a glaring reminder to the early Church of the dangers of apostasy (1 Cor. 10:1–12; Heb. 3:1–19). The term “apostasy” rightly applies, not to false professors, as we are so often told, but to true believers, who later depart from the faith. Their judgment is not loss of salvation (which is impossible, see John 10:27–30; Rom. 11:29), but rather dying under divine judgment (Acts 5:1–11; 1 John 5:16; James 5:19–20). “*Afterward destroyed those who did not believe.*” The object of this unbelief was that they doubted that God could lead them into the promised land (Num. 13–14). Even Moses was not allowed to enter the land, as God said, “*Because you did not believe Me ... therefore you shall not bring this assembly into the land which I have given them*” (see Num. 20:7–12). It is a dangerous thing when even believers fail to live by faith! The issue here is not loss of salvation, but rather failure to claim the promised land, and to enjoy its blessings.

**Verse 6** “*And the angels who ... left their own abode.*” This is a reference to the angels of Genesis 6:1–4, called “*sons of God*” (see also Job 1:6–7; 2:1; 38:7), who are also mentioned in 1 Peter 3:19–20 as “*the spirits in prison,*” and in 2 Peter 2:4 as “*the angels who sinned.*” These angels initially followed Lucifer and fell through pride (Isa. 14:12–13), but in Genesis 6 went even further and cohabited with women on Earth, resulting in the judgment of the flood. “*He has reserved in everlasting chains under darkness.*” In 2 Peter 2:4, the word translated “*hell*” is actually *tartarus*—the very bottom of the abyss. The angels who led the infiltration into the human race will never be free but will ultimately suffer “*the judgment of the great day.*”

**Verse 7** “*As Sodom and Gomorrah.*” These cities were destroyed for their rampant, degenerate immorality (Gen. 19:1–11; 24–28). “*And the cities around them*” refers to Zoar, Admah, and Zeboim (Gen. 19:22; Deut. 29:23; Hosea 11:8). “*In a similar manner to these*” is drawing a parallel between the sin of the angels in cohabiting with human women and that of the citizens of Sodom, Gomorrah, and the cities in their vicinity. “*Having given themselves over to sexual immorality and gone after strange flesh.*” This speaks of total self-abandonment to perverted sexual activity. “*Are set forth as an example.*” The same judgment will ultimately fall on those of our day who have followed this same course of action unless they humble themselves and turn in faith to the Lord Jesus Christ. “*Suffering the vengeance of eternal fire.*” The fire and brimstone that consumed the cities of the plain were only the beginning. The “*fire*” of eternal judgment will never be quenched (Mark 9:42–48). The wrath of God on Sodom and Gomorrah is repeatedly used as an example of God’s righteous judgment (Deut. 29:23; 32:32; Isa. 1:9; 3:9; 13:19; Jer. 23:14; 49:18; 50:40; Ezek. 16:46–55; Amos 4:11; Zeph. 2:9; Matt. 10:15; 11:24; Luke 10:12; 17:29; Rom. 9:29; Rev. 11:8). William Barclay quotes George Adam Smith, “No incident in history ever made such an impression on the Jewish people ... Sodom and Gomorrah are time and time again used in Scripture as the examples *par excellence* of the sin of man and of the judgment of God” (*The Daily Study Bible*—William Barclay, Westminster Press, 1960).

### The Methods of False Teachers

Jude vv. 8–10

**Verse 8** “*Likewise also these dreamers*” draws another parallel, just as the phrase “*in a similar manner*” does in v. 7. In other words, “*these dreamers*” (Deut. 13:1–5) are no different than the fallen angels and the men of Sodom and Gomorrah. The reference to dreaming suggests that they claim to have “new revelations.” “*Defile the flesh.*” The verb *miaino* speaks of the act of making something putrid and filthy, and the tense of the verb pictures a habitual action (Titus 1:15; Heb. 12:15). “*Reject authority.*” Their first rejection is of the authority of Scripture, then of the apostles, and finally of Church leaders. “*And speak evil of dignitaries.*” These arrogant and self-inflated men malign every ruler from men to angelic beings.

**Verse 9** “*Yet Michael ... in contending with the devil.*” Jude here is referencing the book called *The Assumption of Moses*. In it, the devil sought to secure the body of Moses for some evil purpose. It is worth mentioning that while Jude quotes from two apocryphal books (vv. 9, 14), this does not mean those

books were inspired Scripture. It is no different than Paul quoting Greek philosophers because that which he quotes is true (Acts 17:28–29; Titus 1:12–13). The Jews considered Michael the greatest of the angels, and the devil was, of course, fallen. **“Dared not.”** Yet, Michael would not presume to pronounce any judgment from himself. **“The Lord rebuke you!”** Michael leaves judgment in the hands of God, where it belongs (James 5:12), yet the optative mood expresses Michael’s desire. The word for **“rebuke”** here is the same one used by Jesus when He rebuked the demon in Matthew 17:18 (see also Zech. 3:2).

**Verse 10 “Whatever they do not know ... whatever they know naturally.”** They are spiritually unstable and naturally irrational. They boast of themselves above angelic beings they do not even know, but in all natural things, they are more corrupt than **“brute beasts.”** These hypocrites’ only “reasoning” is like that of unreasoning animals (2 Pet. 2:12). Rather than comprehending what was above them (the angels), they really understood only what was below them (the animals). “Jude thus demolished their Gnostic claim to superior knowledge” (*The Bible Knowledge Commentary—New Testament*, John F. Walvoord and Roy B. Zuck, David C. Cook Publishing, 1984). Spiritual knowledge requires spiritual discernment (1 Cor. 2:14) and these men are devoid of the Spirit (**“not having the Spirit,”** v. 19).

### The Motives and Effects of False Teachers

Jude vv. 11–13

**Verse 11 “Woe to them!”** The pronouncement of woe, as used by Jesus in Matthew 23:14–36, is tantamount to an announcement of certain, coming divine judgment. **“The way of Cain”** speaks of man-made religion. Cain’s offering (Gen. 4:1–5; 1 John 3:12) spoke of human good apart from substitutionary sacrifice, as God had shown (Gen. 3:21). **“The error of Balaam”** is essentially ministry-for-hire (Num. 22:20–31; 2 Pet. 2:15–16). He was the first **“hireling,”** which Jesus later spoke of (John 10:12–13). It was also the way of Balaam to teach others to sin (Num. 31:8, 16; Rev. 2:14). **“The rebellion of Korah.”** Here, we have the rejection of divinely appointed leadership (Num. 16; 2 John 7; 3 John 9–10). It is important to see the progressive and downward spiral of these false teachers. **“They have gone in the way ... have run greedily after ... and perished.”** The picture is of a path taken, a prize sought, and an unexpected peril (see the contrast in Psalm 1:1).

**Verse 12 “These are spots in your love feast.”** The word **“spots”** literally means “hidden rocks,” like small stones hidden in a meal. In 2 Peter 2:13, Peter uses the word *spilos*, meaning “a stain or blotch,” while Jude uses the word *spilas*, which spoke of “a hidden and dangerous reef.” The **“love feast”** was the meal celebrated with the Lord’s Supper. **“They feast ... without fear, serving only themselves.”** The word **“serving”** literally means “shepherding.” They are like the false shepherds of Israel (Ezek. 34:1–8). How many church suppers and fellowship dinners I have witnessed where the pastors push themselves to the front of the line, so as to eat before everyone else! **“Clouds without water, carried about by the winds.”** They bring a false promise, as of rain on a thirsty field, but pass by leaving nothing (Prov. 25:14). The **“winds”** that carry them are the shifting methods of their own self-indulgence (Eph. 4:14). **“Autumn trees without fruit, twice dead, pulled up by the roots.”** The figure of the **“autumn trees”** speaks of the time when they should bear fruit. Not only do these false teachers have no real spiritual fruit from their ministry, but they are without root in the things of Christ and of His Word. Their condition is a preview of the **“second death,”** which is eternal condemnation (Rev. 2:11; 20:6, 14–15).

**Verse 13 “Raging waves of the sea, foaming up their own shame.”** With all their boasting, many words, and frantic activities, all they produce is more visible shame (Isa. 57:20; Phil. 3:18–19). **“Wandering stars.”** The ancients believed that the planets wandered through space aimlessly. **“For whom is reserved the blackness of darkness forever.”** If you go to the blackest part of the eternal darkness, you have reached the lowest region of hell. This awful condemnation fits with James’ statement, **“My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment”** (James 3:1). If this is true for true believers, how great will be the condemnation of those who assume the role of teacher, who are not even believers in Christ (v. 4b)?

## The Future Judgment of False Teachers

Jude vv. 14–16

**Verse 14** *“Now Enoch, the seventh from Adam.”* Here, Jude is quoting from the apocryphal book of 1 Enoch (1:9), though some suggest that Jude may have received this information by direct revelation. The fact that Jude attributes these words directly to Enoch (Gen. 5:18–24) leaves no doubt that Enoch did indeed make this prophecy. *“Prophesied about these men also.”* This is what Jude meant in v. 4, *“who long ago were marked out for this condemnation.”* *“Behold, the Lord comes with ten thousands of His saints.”* This is a reference to the Second Advent, which is pictured just as Enoch said it would be, in Revelation 19:11–21. The *“saints,”* or *“holy ones,”* could include both angels and Church-Age believers, who were previously raptured (1 Thess. 4:13–18; Rev. 4:1).

**Verse 15** *“To execute judgment on all.”* This final judgment falls only on the unsaved, since *“there is therefore now no condemnation to those who are in Christ”* (Rom. 8:1). *“To convict all who are ungodly.”* This conviction will be so great at the Great White Throne Judgment (Rev. 20:11–15), that every unbelieving (ungodly) soul will confess both their own guilt and proclaim that Jesus is Lord (Phil. 2:9–11). *“Ungodly deeds which they have committed.”* The emphasis is on their actions. *“And of all the harsh things which ungodly sinners have spoken against Him.”* Jude turns the attention here to their words. Every joke spoken by unbelievers about *“going to hell,”* about *“Heaven won’t let me in,”* and every curse word using the name of Christ will here be remembered (1 Sam. 2:2–3). The emphasis is obviously on the word *“ungodly,”* which reminds us that they *“deny the only Lord God and our Lord Jesus Christ”* (v. 4b), and are therefore without Christ, without hope, and without eternal life, *“not having the Spirit”* (v. 19).

**Verse 16** *“These are grumblers, complainers ...”* How easy it is for those who think they are without fault to point fingers at everyone and everything except themselves. *“Walking according to their own lusts.”* They are guided only by their own self-gratification. *“They mouth great swelling words, flattering people to gain advantage.”* There are few works in all of philosophy or theology that can compare to Jude’s skill at identifying the traits of empty preachers, or politicians for that matter (compare 2 Pet. 2:18; Prov. 28:21–22).

### III. Know Your Mission (vv. 17–25)

The *“rugged and forceful”* Greek of Jude (William Barclay) is a call to spiritual warfare. In v. 3, we have what could be called *“the Commanders’ intent”* (that is, God’s stated objective) in the phrase, *“contend earnestly for the faith.”* This little book, as a whole, encapsulates all of the elements of the Marine Corps *“Five Paragraph Field Order,”* under the acronym SMEAC (from the USMC Field Manual publication).

1. **S**ituation: The overall status/disposition of both friendly and enemy forces (vv. 1–4).
2. **M**ission: A clear and concise statement of the objective, *“Contend earnestly for the faith”* (v. 3).
3. **E**xecution: How to conduct the operation, including the tactical plan, various tasks, and coordination of units (vv. 17–23).
4. **A**dministration/logistics: This includes the supply of all needs to accomplish the mission—in combat, the *“beans, bullets, band-aids, and bad guys”* (vv. 24–25).
5. **C**ommand/signal: Identifies the chain of command and means of communication (vv. 24–25).

### The Means of Combatting False Teachers

Jude vv. 17–23

**Verse 17** *“But you, beloved.”* Having fully exposed the false teachers, Jude finally comes to the nuts and bolts of how we can *“contend earnestly for the faith which was once for all delivered to the saints”* (v. 3).

All victory over false teachers and false doctrine begins with his first admonition. **“Remember the words which were spoken before by the apostles of our Lord Jesus Christ.”** Here, Jude shows deference to the inspired Word of God, as well as to the divinely appointed authorities through whom it came. This is in complete contrast to the puffed-up false teachers (vv. 4, 8, 10). The word “remember” is the first of seven steps or stages of our spiritual warfare against false teachers. For clarity’s sake they are:

1. Remember the revealed Word of God (v. 17).
2. Build yourselves up in the faith (v. 20a).
3. Pray in the power of the Spirit (v. 20b).
4. Keep yourselves in the love of God (v. 21a).
5. Keep looking for the coming of the Lord Jesus Christ (v. 21b).
6. Have compassion for the doubting believers (v. 22).
7. Save with fear those unbelievers who can be snatched from the fire (v. 23).

Since the word “remember” is a passive imperative, it would better be translated as “be reminded,” which would require attendance at the local church where the reminding would take place (2 Tim. 2:8, 14; Titus 3:1; 2 Pet. 1:12–15; 3:1–2).

**Verse 18 “How they told you that there would be mockers in the last time.”** This was clearly stated by both Paul and Peter (1 Tim. 4:1–3; 2 Pet. 2:1–4). **“Who would walk according to their own ungodly lusts.”** The word “ungodly” has now been used six times by Jude in this little book. His emphasis is on that which is totally separated and alienated from God.

**Verse 19 “These are sensual persons ... not having the Spirit.”** These two phrases go together. “Sensual” here is better translated as “natural” in the sense of unregenerate (Rom. 8:9). The word is *psuchikos*, which Paul uses in 1 Corinthians 2:14 for the “natural man.” **“Who cause divisions.”** Their motives and methods (vv. 8–13) can do nothing other than sow strife and division.

**Verse 20 “But you, beloved”** picks up the distinction between these believers and the false teachers begun in v. 17. **“Building yourselves up on your most holy faith.”** The word *oikodomeo* was the common word for the “building of a house.” The preposition *epi* indicates that the building is upon a solid foundation (Matt. 7:24–27; 1 Cor. 3:11). This edification is clearly pictured of the Church collectively in Ephesians 4:11–16, and of us individually in 1 Peter 2:5–7. **“Praying in the Holy Spirit”** is one of the means, along with the constant review of Scripture (v. 17), by which spiritual growth takes place. In order to pray in the Spirit, it is assumed that one is “filled with the Spirit” (Acts 6:3; Eph. 5:18, 6:18). The filling of the Spirit is the result of being cleansed from all sins (1 John 1:9), and then of obedience to the Word (1 John 1:7). Praying in the Spirit implies that our prayers are in line with the Scriptures, and that they are consistent with Jesus’ character (i.e., “in Jesus’ name,” as in John 14:13).

**Verse 21 “Keep yourselves in the love of God.”** This is the duty of every believer, and no one can do it for another. How do we “keep ourselves” in God’s love? Jesus made it clear in John 15:10, *“If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love.”* **“Looking for the mercy of our Lord Jesus Christ unto eternal life.”** Peter has a similar charge in 1 Peter 1:13. In essence, this is living our lives in the light of our Lord’s return (2 Tim. 4:8; Titus 2:13; 1 John 2:28–3:3).

**Verse 22 “Have compassion, making a distinction.”** The NASB has, *“And have mercy on some, who are doubting.”* These are believers who may be doubting their salvation, or perhaps a certain teaching of Scripture. As they are true children of God, we ought to deal with them gently and patiently (James 5:19–20). I could also refer to our compassion for winning those in error to faith in Christ.

**Verse 23 “But others save with fear.”** This could include either the fear of the rescuer being tempted (Gal. 6:1), or fear on behalf of the one being rescued (Gal. 4:8–11). **“Pulling them out of the fire.”** Jude is probably referring here to the judgment of eternal fire mentioned at the end of v. 7. However, fire is also



used for God's severe discipline on His children who sin (Heb. 12:25–29). ***“Hating even the garment defiled by the flesh.”*** This figure may have been taken from Zechariah 3:1–5, where Satan was accusing Joshua the high priest because there was sin in his life. But the Lord rebuked Satan, removing the filthy garments from Joshua (a picture of cleansing and restoration, 1 John 1:9). The Lord then referred to him as *“a brand plucked from the fire”* (Zech. 3:2). For this reason, this verse, like v. 22, can certainly be applied to the ministry of delivering believers from entangling sins (Gal. 6:1–5).

### **Benediction: The Assurance of God's Faithfulness**

Jude vv. 24–25

**Verse 24** *“Now to Him who is able.”* Jude's benediction begins very similarly to that of Paul in Romans 16:25 and Ephesians 3:20, which Jude very well may have read. The word *“able”* is from *dunamis*, meaning “inherent ability,” and when used of God speaks of His omnipotent power (Rom. 11:23; 14:4; 2 Cor. 9:8; 2 Tim. 1:12; Heb. 2:18; 5:7; 7:25; 11:19; James 4:12; Rev. 5:3). ***“To keep you from stumbling.”*** Jude begins and ends his epistle with the security of the believer (vv. 1, 24). We are kept “in” Christ, and “for” Christ. The word *“keep”* is *phulasso*, a word that pictures a military guard—a sure defense (John 17:12). The deliverance from *“stumbling”* here speaks of sure-footedness (2 Sam. 22:34; Psalm 121:3; Hab. 3:19), probably in reference to the false teachings of the deceivers of vv. 8–13. ***“And to present you faultless before the presence of His glory with exceeding joy.”*** The ultimate sure hope of every believing child of God is that they will stand before God in the likeness of Jesus Christ (Rom. 8:29–30; Eph. 3:20; Phil. 3:21; 1 Pet. 1:3–6, 8; 1 John 3:3). Our joy at that moment cannot now be imagined.

**Verse 25** *“To God our Savior.”* This designation was used previously by both Mary and Paul (Luke 1:47; 1 Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4). ***“Who alone is wise.”*** Because God is omniscient (all-knowing), wisdom is His very nature and essence (Job 12:13; Dan. 2:20–22; Rom. 11:33–36; 16:27). All true wisdom comes from Him. ***“Be glory and majesty, Dominion and power”*** (see also Rev. 5:13b; 19:1). These words magnify God in His beauty, awesomeness, rulership, and reigning authority. ***“Both now and forever.”*** Some versions read, *“Before all time and now and forever”* (ESV, NASB). Even now, Jesus Christ is seated in power and authority (Psalm 110:1; Heb. 10:12–13), and He will reign forever and ever with His saints (Rev. 11:15; 22:5). Hallelujah! ***“Amen.”***

## **Appendix A: The 15 Triads of Jude**

1. The author's identity: name, relation to Christ, relation to James (v. 1a).
2. Our identity as believers: called, sanctified/loved, preserved/kept safe in Christ (v. 1b)
3. The false teachers: predicted, ungodly, deniers of Christ (vv. 3–4).
4. History lessons: Exodus generation, fallen angels, Sodom and Gomorrah (vv. 5–7).
5. Evil deeds: defiling the flesh, rejecting authority, reviling dignitaries (angelic beings) (vv. 8–10).
6. Three evil examples: Cain, Balaam, Korah (v. 11).
7. Metaphors of evil: hidden reefs, selfish shepherds, clouds without rain (v. 12).
8. Worthlessness of false teachers: trees without fruit, waves of shame, comets in space (vv. 12b–13).
9. Jesus' Second Coming: to judge, to convict, to condemn. He will judge unbelief, evil deeds, and wicked words (vv. 14–15).
10. Evil character: grumblers/complainers, boasters, flatterers (v. 16).
11. The end-times mockers: sensual, divisive, void of the Spirit (vv. 17–19).
12. The way of victory: grow in faith, pray in the Spirit, keep firm in the love of Christ (vv. 20–21).
13. Effective ministry: have compassion, save with fear, snatch out of the fire (vv. 22–23).
14. Three gifts of God: security, purity, and rejoicing (v. 24).
15. Three-fold assurance: God is able, He is our Savior, He will present us to Himself (vv. 24–25).

## **Appendix B: The Doctrine of Calling/Election**

1. The words “called,” “chosen,” and “elect” all come from the same root word *eklektos*, meaning “called or chosen.” The verb form is *ek + kaleo*, “to call out,” from which comes *ekklēsia*, the word for the Church—a called-out body of believers.
2. Jesus Himself defines both the means of this election, and what it means to be “chosen” in His parable of the wedding feast in Matthew 22:1–14. The “call” or invitation goes out to many, but only those who answer the call are identified as “*chosen*,” a better translation of which would be “choice ones.”
3. The calling of God is an invitation to three great privileges:
  - a. To a special relationship with Him through Jesus Christ (Gal. 3:29; 1 Pet. 2:9, 21; 1 John 3:1).
  - b. To spiritual riches and provisions as His children (Eph. 1:3, 7, 18; 2:7; 3:8, 16; Col. 1:27; 2:2; 1 Pet. 3:9).
  - c. To a spiritual vocation, a work to accomplish (Rom. 12:6–8; Eph. 2:10; Titus 2:13–14; 1 Pet. 4:10–11).
4. It is our unique and eternal relationship with the Lord Jesus, who is Himself the “*Elect One*” (Isa. 42:1), which gives us the right to be called “the elect.” No one is “elect” apart from personal faith in the Lord Jesus Christ as Savior.
5. It is because our election involves a divine purpose and plan for our lives that Peter tells us to “*Be even more diligent to make [our] calling and election sure*” (2 Pet. 1:10). He is not introducing any doubt regarding our eternal salvation. The context of 2 Peter 1:5–9 makes it clear that Peter has in mind our growth to maturity resulting in effective Christian living. We are “*called*” to fulfill a divine “*calling*.”
6. Gratitude for our exalted position in Christ (Eph. 2:5–7; Col. 3:1–4) ought to motivate us to utilize our abundant spiritual resources to grow up in the faith, and then to become productive servants and effective spiritual warriors for Christ.

## **Appendix C: The Eternal Security of the Believer**

1. We are secure because God's gifts and calling are irrevocable (Rom. 11:29).
2. We are secure because the Lord Jesus never will cast out any who believe in Him (John 6:37).
3. We are secure because the gift of eternal life is eternal (John 3:16; Rom. 6:23).
4. We are secure because on the cross Christ died for all our sins (Isa. 1:18; 53:4–6; 2 Cor. 5:21; Col. 2:13–14).
5. We are secure because in Christ we have overcome the world (John 16:33; 1 John 5:4–5).
6. We are secure because we are held in the almighty hands of both the Lord Jesus and the heavenly Father (John 10:28–29).

7. We are secure because in Christ we are an entirely new creation (2 Cor. 5:17; Titus 3:5).
8. We are secure because we have been sealed by the Holy Spirit for eternity (Eph. 1:13–14; 4:30).
9. We are secure because, in the mind of God, we are already seated with Christ in Heaven (Rom. 8:28–30; Eph. 2:4–8; Col. 2:8–13; 3:1–4).
10. We are secure because at the moment of salvation, we were transferred out of Satan’s kingdom and into the kingdom of the Lord Jesus Christ (Col. 1:13–14).
11. We are secure because we are possessors of an eternal and irrevocable inheritance from God (Gal. 3:26–29; 1 Pet. 1:3–5).
12. We are secure because when we believed in Christ we passed out of death and into life (John 5:24).

#### **Appendix D: The Doctrine of False Teachers**

1. Jesus warned us about false teachers who would infiltrate the flock (Matt. 7:15–20).
2. The first false teacher was Lamech (Gen. 4:19–24). Interestingly, he was the seventh from Adam through Cain, whereas the first prophet, Enoch, was the seventh from Adam through Seth. Lamech perverted the divine order of marriage, by introducing polygamy. He also committed a revenge-murder, then distorted God’s provision of protection for Cain, and claimed for himself seven times more protection.
3. False teachers and their destructive doctrines permeate the record of the Old Testament, including characters such as the King of Sodom (Gen. 14:21–23), Korah (Num. 16:1–40; Jude 11), and Balaam (Num. 22–24; 2 Pet. 2:15–16; Jude 11).
4. Both Isaiah and Jeremiah had to contend with false prophets during their ministries (Isa. 9:15–16; 28:7; Jer. 5:31; 6:13; 23:1–40).
5. The prophet Ezekiel pronounced judgment against the false teachers of his day (Ezek. 13:1–9; 34:1–10).
6. In the time of Jesus, the Pharisees and Sadducees were the worst of false teachers (Matt. 23:1–36).
7. Both Paul and Peter warned us that false teachers will abound in the last days (1 Tim. 4:1–3; 2 Tim. 3:1–9; 2 Pet. 2:1–3).
8. The Epistle of Jude has one dominant theme: the defense of the faith against the incursion of false teachers (Jude 3–4).

#### **Appendix E: The Essential Elements of Spiritual Warfare in Jude (vv. 1–3, 17–23)**

1. First and foremost is our standing in Christ (v. 1b). This is the Doctrine of Positional Truth, articulated in Ephesians 2:5–10 and Colossians 3:1–4.
2. This makes possible the potential of the believer for spiritual growth and effective service (v. 2; 2 Pet. 1:1–11). It is important to note that from our secure position in Christ comes abundant power to accomplish the plan of God for our lives.
3. The means by which God’s mercy, peace, and love are “*multiplied*” (v. 2) are found in vv. 17–23, a contextual counterpart to 2 Peter 1:1–11. This requires believers to first learn of their exalted position in Christ, and the spiritual resources available to them, and then to apply these truths to their daily practice. A simple example: If I am already seated with Christ at the right hand of God (Eph. 2:5–6; Col. 3:1–4), then any doubt about my eternal security is false and must be rejected.
4. The means by which we participate in the “multiplication” of God’s grace (vv. 17–23) might be summarized in five activities:
  - a. Consistent, daily spiritual growth. “*Building yourselves up on your most holy faith*” (v. 20; cf. 2 Pet. 1:1–11).
  - b. Effective prayer life. “*Praying in the Holy Spirit*” (v. 20; see James 1:5–8; 1 John 5:14–15).
  - c. Obedience to the Word of God. “*Keep yourselves in the love of God*” (v. 21; see John 14:21, 15:9–10).
  - d. Living in expectation of Christ’s return. “*Looking for the mercy of our Lord Jesus Christ unto eternal life*” (v. 21; cf. 2 Tim. 4:6–8; Titus 2:13; 1 John 2:28–3:3).
  - e. Actively working to rescue both erring, fellow believers, as well as bring the lost to saving faith. “*And on some have compassion ... others save with fear*” (vv. 22–23; Gal. 6:1–10; 1 Pet. 3:15).

5. We will effectively “*contend earnestly for the faith*” (v. 3) by first learning the truth of God’s Word, under sound doctrinal teaching. Then, we must stand for the Truth, by our words and actions. Finally, we must labor in every way possible for the rescue of the erring, and the salvation of the lost around us. Each of us has a God-given “sphere of influence,” which is our allotted field of service. It is most important to identify our part of the harvest field, and not to intrude into the work area of other believers (2 Cor. 10:13–18).

#### **Appendix F: God Is Able (v. 24)**

1. God is able to do the impossible (Matt. 19:26).
2. God is able to save forever those who believe in Jesus Christ (Heb. 7:25).
3. God is able to supply our every need (2 Cor. 9:8).
4. God is able to deliver all who are tempted (Heb. 2:18).
5. God is able to make the weak stand (Rom. 14:4).
6. God is able to surpass all our expectations (Eph. 3:20).
7. God is able to keep us from falling (Jude 24–25).
8. God is able to raise us up in the likeness of the Lord Jesus Christ (Heb. 11:19; 1 John 3:3).

#### **Appendix G: Eight Things God Is (v. 25)**

1. He is our Savior, in the Person of the Lord Jesus Christ (1 Tim. 1:1; Titus 1:3; 2:13; 2 Pet. 1:1).
2. He is revealed through the incarnation of the Lord Jesus Christ (John 1:14).
3. He is the source of all glory.
4. He encompasses all majesty.
5. He has dominion over all things.
6. He is infinite in power/authority.
7. He is before all time, yet present now.
8. He will be with us forever.

#### **Appendix H: The Faithfulness of God**

1. God is faithful to forgive all our sins (1 John 1:9).
2. God is faithful to keep us saved (2 Tim. 2:13).
3. God is faithful to deliver us from temptations (1 Cor. 10:13).
4. God is faithful to keep all His promises (Heb. 10:23).
5. God is faithful to us in times of suffering (1 Pet. 4:19).
6. God is faithful in fulfilling His plan for us (1 Thess. 5:24).
7. God is faithful to strengthen us when we are under the attack of the devil (2 Thess. 3:3).
8. God is a faithful partner in our union with Christ (1 Cor. 1:9).
9. Jesus Christ is our faithful and merciful high priest (Heb. 2:17).
10. The Lord Jesus Christ is the very definition of faithfulness (Rev. 19:11).

#### **Appendix I: The Eternal Security of the Believer**

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9. We are secure because, in the mind of God, we are already seated with Christ in Heaven (Rom. 8:28–30; Eph. 2:4–8; Col. 2:8–13; 3:1–4).
10. We are secure because at the moment of salvation, we were transferred out of Satan’s kingdom and into the kingdom of the Lord Jesus Christ (Col. 1:13–14).
11. We are secure because we are possessors of an eternal and irrevocable inheritance from God (Gal. 3:26–29; 1 Pet. 1:3–5).
12. We are secure because when we believed in Christ we passed out of death and into life (John 5:24).

### **Appendix J: The Three Doxologies of the New Testament**

1. Romans 16:25–27.

Here, Paul declares that “[God] *is able to establish [us]*” (v. 25). The verb *sterizo* means “to make firm, to make stable, to establish” (*Linguistic Key to the Greek New Testament*, Reinecker, and Rogers, 1980). This is God’s power displayed through spiritual growth to maturity, combined with a life lived in the power of sound doctrine and the filling ministry of the Holy Spirit.

2. Ephesians 3:20–21.

In this doxology we see “[God] *is able to do far more abundantly above all that we ask or think, according to the power that works in us*” (v. 20). This is the power of God to answer effective prayer (see James 5:16b). This is the result of praying in the power of the Spirit (Jude 20b), which always includes the intercession of the Holy Spirit (Rom. 8:26–27).

3. Jude 24–25.

Jude is a fitting conclusion for these doxologies of praise to God, for he declares that “[God] *is able to keep [us] from stumbling [falling]*” (v. 24). This is the power both of our present, as well as eternal, security in Christ (see “*preserved in [kept for] Jesus Christ*” in Jude 1, which uses an even stronger word, *tereo*, “to stand guard over something of precious value.” The word translated “*kept*” is *phulasso*, which means “to stand guard over,” as of the Roman soldier who was “guarding” the apostle Paul in Acts 28:16. The word “*stumbling*” comes from *aptaistos*, which was used of a sure-footed horse, or of a good man who avoids temptation. In the context of the book, it would certainly relate to the power of God to keep believers from falling prey to the doctrines and practices of the false teachers.