

Jude 1.

Introduction.

Often referred as the neglected book in the New Testament. There are a number of reasons.¹

1. The size of the book is too small. Along with Philemon and 3 John are the smallest books in the New Testament.²
2. Some of the bible verses are considered strange. Readers are puzzled by the reference to the Archangel Michael arguing over Moses' body with Satan. The reference to Korah's rebellion and to the angels locked in a dungeon seem obscure.³
3. It is looked upon with suspicion and some take exception to the way Jude quotes the Apocrypha.⁴
4. Jude comes across as negative and intolerant.⁵

New Testament Churches face danger from two sources: externally and internally.

External.

Pressure from persecution was always present in the New Testament early church from both religious and secular authorities. The Sanhedrin and Jewish leaders in Jerusalem. They viewed the early Christians as heretics and a threat to established traditions. They arrested, beat, and threatened the apostles (Acts 4-5), stoning of Stephen. First century Roman Emperors, most notably Nero, and his view of Christians, blaming them for events like the great Fire of Rome in 64 AD.

Internal.

Pressure from within is the greater cause for concern.

Paul's letter to the Galatians explains how legalism and liberalism within in the church gave great concern in the early years of its life.

Jesus condemned both the legalism of the Pharisees and the liberalism of the Sadducees.⁶

Summary of those views;

1. Legalism says you are not free to sin, and we are going to see that you don't.
2. Liberalism - Liberty says you are free to sin, and it is okay now that you are a Christian - you have your ticket to heaven, so you have nothing to worry about.
3. The true liberty of Christianity says, "you are free not to sin." Sin does matter in the life of the believer, but Christ has freed you from the power of sin.

Jude's concerns are no different from those of Jesus and Paul.

Historical background.

Throughout the Old and New Testaments God's word has been under constant threat of false prophets, priests and leaders.

The early church of the first and subsequent centuries is not exempt from these threats of heresy and false teachers – we must always be on the guard.

Jude and Philemon both have 25 verses, while 3 John has 14 or 15 verses depending on the version you are reading. (NIV-application study bible – 14 verses but NIV modern has 15 verses.

¹ Pawson, David. Unlocking the Bible. Pg 1190.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Pawson, David. Unlocking the Bible. Pg 1192.

Author – Jude.

Mark 6:3⁷ tells that Jude (also known as Judas) had brother and sisters, but Mark 6:3 does not identify the names of his sisters, but clearly names his brothers as James, Joseph, Judas and Simon. In the context of Mark 6:2-3. Jesus is a bother to James, Joseph, Judas and Simon.

Here Mark 6:2-3 tells us, Jesus was teaching effectively and wisely, but the people of his hometown saw him only as a carpenter. “He’s no better than we are – he’s just a common labourer,” they said. They were offended that others could be impressed by Jesus and follow him. They rejected his authority because he was one of their peers.⁸

Judas. Not to be confused with Judas Iscariot, one of the original twelve apostles, who betrayed Jesus to religious authorities in the Garden of Gethsemane, in exchange for thirty pieces of silver, he identified Jesus to the crowd with kiss, leading directly to Jesus’s arrest, trial and execution.

Written to whom and when. Written to Jewish Christians and to all other Christians everywhere and was written around AD 65.

Why did Jude write this letter – epistle?

1. To expose false teachers.
2. To encourage believers to contend⁹ for the faith and finish strong.
3. The duty we have as Christians to fight for God’s Truth.

John 17:17. Sanctify them by the truth; your word is truth.

Psalms 119:160. All your words are true; all your righteous laws are eternal.

Allow me to set a scene outlining the book of Jude.

1. Three main Themes.
2. Motif language set in threes and a good number of metaphors.
 - a. Jude 1. Called, Loved and Kept.
 - b. Jude 2. Mercy, Peace and Love.
 - c. Jude 4. Godless, 8 – Dreamers, 12 – Spots, waterless clouds, fruitless trees, 13 – Raging waves, wandering stars.
 - d. Jude 5. Delivered Israel – rebellion and lack of faith.
 - e. Jude 6. Angels – Day of Judgement.
 - f. Jude 7. Sodom and Gomorrah – Sexual immorality.
 - g. Jude 11. Cain, Balaam and Korah.

⁷ Mark 6:3. Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon. Aren’t his sisters here with us? And they took offense at him.

⁸ Footnotes Mark 6:2-3. Page 1745, NIV, Life Application Study Bible. 1988, 1989, 1990, 1991.

⁹ Compete and fight.

THREE MAIN THEMES IN THE BOOK OF JUDE.

1. To Expose False Teachers.
2. To encourage believers to contend¹⁰ for the faith and finish strong.
3. The duty we have as Christians to fight for God's Truth.

Text. Verse 1.

1. Jude, a servant of Jesus Christ and a brother of James.

To those who have been called, who are loved by God the Father and kept by Jesus Christ:

Jude commences his letter in a typical style, using the ancient form of greeting people.¹¹ He begins by identifying himself and the recipients, as well as an expected greeting. Despite his familial ties to Jesus, Jude does not use the family card or use the brother card. Nor does he say in colloquial language, 'Do you know who I am and my connection to Jesus'? He clearly uses the term "A servant¹² of Jesus Christ." Some translations use the word 'slave' instead of 'servant'.

Here Jude sees himself subservient to his Lord, whom he has come to know as Lord and refrains from calling him 'my brother', and sees himself as his servant. Paul in Romans 1:1 and Peter in 2 Peter 1:1 do the same thing.

Throughout his book, he does not claim to be a brother of Jesus.¹³

Those who have been CALLED. Jude identifies his readers as "Those who have been called", with the key word being "The Called – Greek – Kletois - Pronunciation Kle-clay, tos-toz". Being a Christian is a product of God's graciousness reaching out to bring helpless sinners into a relationship with himself. Here it means "choose" or "select" and God is choosing. Here the key point is those "Called" like "saints," becomes the standard way to describe Christians, who make up the new people group, community of God. We are – those who have been called by God.

Those who are LOVED by God the Father.

Here Jude reminds us that those who are called are also loved by God the Father. Instead of "loved by God the Father." Another rendition could be "loved [or beloved] in God the Father. (NASB, NRSV, REB).

Here Jude is reminding us, God the Father's love is the product of our being "IN" being in fellowship with God the Father.

As those who are called and therefore who belong of God, we enjoy the experience of God's constant love for us.

Here the "IN" is multifunctional regarding its grammar in this context is a noun. Used to mean leverage or influential ability. We are on the "IN" with God the Father.

¹⁰ Compete and fight.

¹¹ Moo, Douglas J. 2 Peter, Jude. The New Application commentary. Zondervan, Grand Rapids, Michigan 49530. ISBN – 10: 0-310-20104-5. 1996. Pg 221.

¹² Diakonos – [household] servant. Doulos [bond] slave.

¹³ Moo, Douglas J. 2 Peter, Jude. The New Application commentary. Zondervan, Grand Rapids, Michigan 49530. ISBN – 10: 0-310-20104-5. 1996. Pg 222.

KEPT by Jesus Christ.

Again Jude, reminds that it is Jesus who is doing the keeping (NIV) or that Jesus Christ is the one “for” whom we are being kept. (NRSV).

Being kept for Jesus Christ means that God throughout this life exercises his power on behalf of Christians to preserve them spiritually intact until the coming of Jesus Christ in glory. As those who are “Called,” “Loved,” and “Kept,” have much to go through this life. God promises to watch over us and that He would never leave nor forsake, he is always with us.

God keep us, but we must also keep ourselves.

Greek – Perfect Passive Participles.

Loved and kept.

Indicates a completed action, with ongoing permanent results.

Those who are Called – Believers, Christians were loved and are still being loved; they were kept and remain securely kept today.

Loved by God.

Kept by Jesus Christ – **indicating the source of the love and protect.**

Loved in God.

Kept in Jesus Christ – **indicating the source of the love and protection.**

Loved for God.

Kept for Jesus Christ.

Text Verse 2.

2. Mercy, peace and love be yours in abundance.

Mercy.

Hebrew – Chesed and Rachem.

Chesed – Steadfast love, Covenant of loyalty.

Rachem – Root word comes from the word womb. Protective and nurturing. Affection for his people.

Greek – Eleos.

Eleos – Spiritual kindness, help sufferers. Sacrifice of Jesus, death on the cross for our sin.

Peace.

Hebrew – Shalom.

Shalom – Complete in welfare and health. Restore a right relationship.

Greek – Eirene (pronunciation – I reei ne) – Wholeness, well-being and harmony.

Love.

Greek – Agape.

Agape – unconditional, sacrificial form of love. Seeking the well-being of other regardless of their circumstances.

Be yours in abundance.

The latter part of verse two, Jude concludes by adding “be yours in abundance”. Jude is not only expressing the desire that these blessings are an appendage to your spiritual lives, but they be multiplied – growing exponentially as a believer, as one who is “Called” and that their relationship with God deepens.

Text Verses 3.

- 3 Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.**

Verse 3.

Now that Jude has concluded with the opening formalities, he immediately gets to the heart of the matter regarding his reasons for writing this letter. Jude has dispensed with the greetings - formalities, then moves on to verse 3 by stating, I want to write you about the message of salvation, which we all share and how we must contend (fight) for our faith.)

We must stand firm in our faith and not be blown around by every other ideology, philosophy or spirituality that is blown our way by fanciful winds of falseness.

Because, you and I have been entrusted, you and I have the responsibility of keeping the faith, staying firm in the faith and not be tossed around by fanciful winds of falseness.

After all we are in verse 3 described as saints – any person who has put their faith in Jesus Christ and is set apart by God for His purpose.

As we get into **verse 4** and the remaining verses, Jude wants to expose a practice that is starting to infiltrate the church, and he wanted to expose these dangers creeping into the church.

Jude uses these metaphors to describe the false prophets.

2. Verse 4 – godless.
3. Verse 8 – dreamers.
4. Verse 12 – spots. waterless clouds. fruitless trees.
5. Verse 13 - raging waves. wondering stars.

Text Verse 4.

Verse 4.

4. For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

Here Jude does not hold back any punches, his language is combatant, he is now in the boxing ring poised and he strikes at his opponents. His opponents are described as **‘godless men.’**

They are ‘godless because they changed, they abused the grace of our God in Christ and furthermore, they treat the grace of God in Christ as a license to **immorality** – it is a word used in both the writings of Peter and here in Jude. It is a term that connotes¹⁴ sin of the flesh, sexual misconduct, drunkenness and so on.¹⁵ I can sin because, I’m covered by the grace of God. I’ve got my one-way ticket into heaven, my sins are forgiven, I can continue my life, my way, its all good (aliquid modern day text language.)

They see Christ work as an “Open Sesame,” to their godless wiles and vices.

Not only did they change the grace of God in Christ, but they deny our only Sovereign and Lord.

The opening of verse 4, mentions these godless **men secretly slipped in among you**. Jude does not bother to mention their names or how many of them, nor does he mention whether they belong to any religious, cultic or ethnic groups, but clearly states they are godless men.

I’m guessing Jude would have preferred these men be straight forward about their purpose and nature, but instead they come in **stealth mode** and **wormed their way in**. **Matt 7:15 Jesus warned about sheep in wolves clothing.**

¹⁴ Connotes – Connotation – another or other meanings.

¹⁵ Moo, Douglas J. 2 Peter, Jude. The New Application commentary. Zondervan, Grand Rapids, Michigan 49530. ISBN – 10: 0-310-20104-5. 1996. Pg 230.

(I loved the way my grandmother would and did describe these sorts of people and their behaviour – **(1)** I haere mai kehua ana – they came like ghost, unseen and unheard – and yet like ghost – we had that eerie feeling of mystery, caution and unease. Something not quite right. **(2)** He pu raho rua – They are spies, the metaphor language used here is - they come with two lots of private parts One lot for normal functions of the human anatomy and the other one for nefarious (villainous and/or criminal) or ulterior functions. **(3)** He kai a te kuri – They are nothing but dog tucker.)

There is no good in them.

Text Verse 5.

Verse 5.

Though you already know all this, I want to remind you that the Lord delivered his people out of Egypt but later destroyed those who did not believe.

In verses 5, Jude wants to remind us of how the Lord delivered his people from Egypt.

Verse 6, Jude tells us that the angels did not keep their position but abandoned their own home. And in **verse 7**, we are told of God’s judgement on Sodom and Gomorrah for sexual immorality.

We see in verses 5-7, all these people, places and angels started well, but they all had a disastrous end.

- The nation of Israel, set free from bondage and slavery and yet an entire generation never saw the promise land.
- One view is the angels dwelt in the very presence of God, yet in Satan’s rebellion against God a third of the angels followed Satan (**Rev 12:3-4**) in exchange of God’s presence. Another view is in **Genesis 6:1 – 4**. “Sons of God” who came down to earth and cohabited with the “daughters of men.”
- Finally, Sodom and Gomorrah. **Genesis 13:10. Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the Lord, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah).** Except for Lot and his family there was no one righteous. Sodom and Gomorrah to this day carry legacies of sexual immorality.

They all started well but their ends were otherwise.

Over my 51 – 52 years as a Christian I have seen many start the race in pursuit of Jesus Christ but their ends are otherwise.

Let’s go back to verse 5 and unpack why Jude is resurfacing the exodus narrative of Israel out of the land Egypt. The land where they were slaves, held in captivity and bondage. Through Moses, God forced Pharaoh to “let his people go”, once released and on their exodus, God destroyed the armies of Egypt in the “Crossing of the Red Sea” – Exodus 14.

Israel wandered in the wilderness for 40 years and what should have taken them no more than two or three weeks, 400 – 500 kilometres. Israel finally reached the promise Land, 40 years later having lost an entire generation, except for Joshua and Caleb.

Israel were no strangers to God’s presence, a pillar of cloud by day and a pillar of fire by night. (**Exodus 13:21**).

Rebellion of Israel.

Exodus 32:7 – 8. The golden calf.

Numbers 14;1 – 4. The people grumbled against Moses and Aaron.

Numbers 14:28 – 33. Lack of faith.

Despite God’s promises about provision and protection Israel’s constant rebellion and lack of faith are considered major reasons for a very protracted¹⁶ journey.

¹⁶ An adjective that describes something lasting for a long time or drawn out longer than expected, necessary, or desired. Often used to describe tedious, complicated or unpleasant situations.

(Exodus 16:2). “If only we had died in Egypt.”

An old adage. YOU CAN TAKE THE PEOPLE OUT OF EGYPT BUT YOU CANNOT TAKE EGYPT OUT OF THE PEOPLE.

Verse 6.

And the angels who did not keep their positions but abandoned their own home – these he has kept in darkness, bound with everlasting chains for judgement on the great Day.

These angels, Jude notes, had been entrusted by God with “position of authority” that is, heavenly spheres of influence and ministry. But they abandoned their “homes” their proper dwelling places by rebellion against God.¹⁷ Whilst the previous passage makes reference

Genesis 6:1 – 4. I want to also make reference to **Rev 12:3 – 4.** Where it is also opined¹⁸ when Satan rebelled against God and a third of the angels followed him; where they are kept in darkness bound with everlasting chains for judgement on that great day.

These angels are destined for that judgement.¹⁹

No matter who you are or what your position or status, you choose to be rebellious against a Holy God, you will face his judgement.

Verse 7.

In a similar way Sodom and Gomorrah and the surround towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

Genesis 13:10. Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the Lord, like the land of Egypt, toward Zoar. (This was before the LORD destroyed Sodom and Gomorrah.) It must have been a beautiful area, after all it was likened to the garden of the Lord. The landscape may have been a beauty but the people that occupied that landscape were as Jude describes them; they gave themselves up to sexual immorality and perversion. In this context sexual immorality and perversion is anything that violates God’s word, the most commonly used Greek word to describe this biblical concept is porneia – root word for pornography.

Once a land of beauty and the people serve as an example of punishment of eternal fire.

Genesis 19:24. The Lord rained down burning sulphur on Sodom and Gomorrah – from out the heavens.

From verse 5 physical death, verse 6 blindness – dark judgement, verse 7 eternal fire – judgement.

Sexual immorality is a sin, and we need to pray, repent, seek God’s forgiveness, in and through Christ our Lord and saviour. Ask the Holy Spirit to continue to transform us.

Phil 1:6. I am certain that God who began a good work in you, will continue his work until it is finally on the day when Christ Jesus returns.

¹⁷ Moo, Douglas J. 2 Peter, Jude. The New Application commentary. Zondervan, Grand Rapids, Michigan 49530. ISBN – 10: 0-310-20104-5. 1996. Pg 240.

¹⁸ Opined – Hold or express an opinion.

¹⁹ Moo, Douglas J. 2 Peter, Jude. The New Application commentary. Zondervan, Grand Rapids, Michigan 49530. ISBN – 10: 0-310-20104-5. 1996. Pg 241.

Fight for the faith.

Verse 8.

In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings.

Verses 8 and 9. Verse 8 makes reference to the word dreamers and states the dreamers pollute their own bodies. Jude makes this analogous statement²⁰ with the angels and the Sodomites, “polluted flesh” by their sexual perversion; the desert generation, the angels and the Sodomites; all “rejected” and “rebelled,”²¹ God’s directives, God’s law, God’s word, God’s voice and God’s presence.

In the same way these dreamers pollute their bodies, just as the angels and the sodomites did. These false teachers were guilty spiritual immorality. They were spiritually perverted – They also defile the flesh and reject authority.

Verse 9.

But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, “The Lord rebuke you.”

Perhaps one of the most puzzling verses in Jude concerns an angel arguing with the devil about the body of Moses.

Deuteronomy 34:5 – 6. 5. And Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. **6.** And **He** buried him in a valley in the land of Moab, opposite Beth Peor, but no one knows his grave to this day.

Verse 9, opens with Michael the archangel disputing with the devil about the body of Moses.

- God had already set the parameters, boundaries and in today’s language – God had set the lanes. According to the word of the LORD.
- No one knows his grave to this day.
- I hold the view that God did not want the body of His Servant Moses **desecrated** or **idolized**.
 - a. **The archangel Michael concludes his dispute with the devil by saying, “The Lord rebuke you.”**
 - b. **Luke 4:4 – it is written, you shall not live by bread alone, but by every word of God.**
 - c. **Luke 4:8 – Get thee behind me Satan for it is written...**
 - d. **Luke 4:12 – Thou shall not tempt the Lord thy God. Devil ended all his temptation.**

Verse 10.

Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasonable animals – these are the very things that destroy them.

Jude never holds back his views and feelings about these men. It is as if he invites them into a boxing ring and challenges these men.

Jude the combatant or Jude the ring master. All throughout this small book of Jude “these men” are constantly derided²². Now he likens these men to unreasonable animals.²³

For it is these views and behaviours that will bring them to their end.

²⁰ Analogous. Similar or comparable to something else in a way that allows for a meaningful comparison.

²¹ Moo, Douglas J. 2 Peter, Jude. The New Application commentary. Zondervan, Grand Rapids, Michigan 49530. ISBN – 10: 0-310-20104-5. 1996. Pg 243.

²² They are always subjected to scorn, contempt and bitter mockery.

²³ Living creatures that lack the capacity for moral understanding, abstract thought or logical reasoning.

Jude 2.

Verse 11.

Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error: they have been destroyed in Korah's rebellion.

Here Jude jumps back to that motif language of threes. This time he starts off with Woe²⁴ to them. Woe in this context is a statement of impending judgement. Jude is saying, you will be judged, just like these three men, Cain, Balaam and Korah.

1. **Cain murdered** his brother Cain out of envy – **Genesis 4:1-6 and 1 John 3:11.**
2. **Balaam.** Numbers **22 – 24. Greed.** King of Moabites called Balaam, hires Balaam to bring a curse upon the nation of Israel – all for a price, a fee. **Rev 2:14.** You have people there who hold to the teaching of Balaam., who taught Balak to entice the Israelites to sin – committing sexual immorality, and eating food sacrificed to idols.
3. **Korah. Numbers 12 and 16.** Rebellion against God's leadership, particularly Moses and Aaron. Num 16:3 They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them and the Lord is with them. Why then do you set yourself above the Lord's assembly.
Num 16:32. Here God, opens up the earth to swallow them.

Self-righteous, Greed and Rebellion.

Verse 12.

These men are blemishes at your love feast, eating with you without the slightest qualm – shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted twice dead.

Verse 13.

They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

Jude is still using his combatant language but this time, he is now completed with the motif language and starts to use metaphors about these men.

- a. They attend your love feast. They are blemishes – spots.
- b. They are clouds without water, carried by the winds.
- c. They are late autumn trees, twice dead – pulled up by their roots.
- d. They are raging waves of the sea – produce nothing but foam.
- e. Wandering stars reserved for the blackness of darkness forever.

Verse 14.

Enoch, the seventh from Adam, prophesied about these men: see, the Lord is coming with thousands upon thousands of his holy ones.

Jude opens verse 14 with an acknowledgement of Enoch and his genealogy, dating back to Adam. Enoch was considered the seventh from Adam. **(Genesis 5:1 – 15)**

Enoch appears in **Hebrews 11:5.** "By faith Enoch was taken from this life, so that he did not experience death, he could not be found, because God had taken him away.

²⁴ WOE. Hebrew – hoy – prophetic warning, rebuke or an expression of impending judgement. Oyah – Alas. Aleylay – woe is me. (alas)

Jude draws on a prophecy from **1 Enoch 1:9**.²⁵

Both Jude and Peter make reference to the angels not keeping to their position. (**Jude 6; 1Pet 3:19 – 20, spirits in prison; 2 Pet 2:4, God did not spare the angels when they sinned.**)

Here Jude reminds us, the Lord is coming to judge all the wicked in this context of **verse 15**.

Verse 15.

to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.

Although the word ungodly appears four times in verse 15 three times it makes reference to the following;

1. Ungodly acts – (**behaviour**) a wilful disregard for God's rules about our behaviour.
2. Ungodly way – (**Lifestyle**) Lifestyle that has a general absence of reverence and respect of God.
3. Ungodly sinners have spoken. (**Speech**) In this context, a harsh and defiant words spoken against the Lord.

Verse 16.

These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

These evil desires go back to Jude verses 8, 10-1, about sexual lust and greed. Here Jude points out about how "they boast about themselves." Again, greed resurfaces, "they flatter each other for their own greed." When you look back at Jude 11, talks about Korah and his greed. Doing thing for financial gain they flatter others for their own gain.

The opening of Jude 16 is blunt and pointed. They are grumblers. Numbers 14:27 – 29 how long will this wicked community grumble against me? They are faultfinders.

Verse 17.

But, dear friends, remember what the apostles of our Lord Jesus Christ foretold.

Verse 18. They said to you, "In the last times there will be mockers and scoffers who will follow their own ungodly desires."

Verse 19.

These are the men who divide you, who follow mere instincts and do not have the Spirit.

Verse 20.

But you dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.

Verses 17 and 20, take us back to verses 3 and 4.

It appears that Jude in his language transition and stepping outside of his combatant stance and recommences with language like - dear friends or beloved.

Jude sets aside his combatant language and turns his attention to the believers and in verse 20 he says, now I want you to focus on your spiritual well being.

²⁵ Behold he will arrive with ten million of the holy ones in order to execute judgement upon all. He will destroy the wicked ones and censure all flesh on account of everything that they have done, that which the sinners and the wicked ones committed against him.

Moo, Douglas J. 2 Peter, Jude. The New Application commentary. Zondervan, Grand Rapids, Michigan 49530. ISBN – 10: 0-310-20104-5. 1996. Pg 269.

Before he steps away from his combatant stance, he makes these final comments;

1. Mockers.
2. Scoffers.
3. Ungodly desires.
4. Follow mere instinct and do not have the Spirit.

However, the condemnation of both false teachers and godless men is not new to the parameters or confines of Israel as a nation, after all they are God's covenantal people. Previous verse in Jude makes significant reference to them as a nation and to individuals within that nation.

Specifically, Jude tells the believers to do the following;

1. Remember the apostles predicted this kind of false teaching.
2. Jude's readers are to devote themselves to their own spiritual growth and pray in the Holy Spirit.
3. Jude's readers are to reach out to those affected by the false teachers.

Verse 21.

Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you eternal life.

This whole passage of John 15, reads and reminds us to abide in the vine. **John 15:1.** I am the true vine my Father is the gardener. Jude's rendition Keep yourselves in God's love. **John 15:9.** As the Father has loved me, so I have loved you.

Mercy.

Hebrew – Chesed and Rachem.

Chesed – Steadfast love, Covenant of loyalty.

Rachem – Root word comes from the word womb. Protective and nurturing. Affection for his people.

Greek – Eleos.

Eleos – Spiritual kindness, help sufferers. Sacrifice of Jesus, death on the cross for our sin.

Wait on the mercy of our Lord Jesus Christ.

Verse 22.

Be merciful to those who doubt,

Jude wants the faithful to show mercy to those who doubt. We as Christians have received God's unmerited mercy. Jude is saying to his readers that they also must display God's mercy to people who are wavering, who are unsteady in their Christian faith. Feed my sheep, **John 21:15.** Care for my sheep or Take care of my sheep. **John 21:16.**

Verse 23.

snatch others from the fire and save them, to others show mercy, mixed with fear – hating even the clothing stained by corrupted flesh.

The imagery language here is graphic. The word here "stained" seems to reflect the word filthy. This clothing is not referring to the outer clothing, but it is addressing the under clothing or clothing that has direct contact with the flesh. Under clothing soiled because of direct contact with human skin.

Jude also goes back to that analogous use where he compares that word "stained by corrupted flesh" as **sinful impulses.**

Verse 24.

To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy –

Verse 25.

To the only God our saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

We have this marvellous security and promise in verse 24. God is able to preserve us so that we can stand before him on the last day without spot of blemish, forgiven and assured of an eternal “home in the heavens.” Doubt, anxiety, pain, loss are constant companions on our earthly journey. We have all sorts of worry – health, employment, family and finances and for some death may at times occupy their thinking. God does desire that we cast all these worries and burden on him because he cares for you. 1 Peter 5:7.

It is important when reading God’s word to strike a balance of God’s keeping power, because it is invariably close to the one which emphasize our need to remain close to him.

We can say, he has the ability to keep us and present us before God, providing we remain faithful. He also has the authority, for he is the only God and only Saviour.

In spite of false prophets, godless men and evil in the world, God is able to keep us and present us faultless before him on the last day.

Phillips Translation.

Romans 8:31.

In the face of all this, what is there left to say?

If God is for us, who can be against us?

He did not hesitate to spare his own Son but gave him up for us all – can we not trust such a God to give us, with him, everything else that we can need.