

## INTRODUCTION

I. **AUTHOR:** The author merely refers to himself as "Jude, a servant of Jesus Christ, and brother of James." This leaves the door open to either of the two prominent Judes who are mentioned in the scriptures. (There are nine Judes altogether.)

(1) **The Apostle Jude:** In addition to Judas Iscariot there is another man named Jude who served as an apostle (Lk. 6:16; Acts 1:13). Here in the Greek he is designated as Jude of James, leaving the relationship to be determined by the reader. It is generally thought he is the Thaddaeus of Mt. 10:3 and Mk. 3:18. The only reference we find of the Apostle Jude (other than in the list of the apostles) is his question to the Lord in John 14:22.

(2) **Jude the Lord's brother:** Jesus had a brother named Jude (Mt. 13:55; Mk. 6:3 . By his name appearing last in Mt. and next to last in Mk. it is usually assumed he was one of the younger brothers. Jesus' brothers were at first unbelievers in the Lord (Jn 7:5), but after the resurrection were found in the company of the disciples (Acts 1:14) indicating their change of mind. This is all the information we have concerning Jude in the Scriptures.

A statement concerning Jude from Hegesippus, the father of Church history, a man who lived about the middle of the second century is rather interesting. He reports that Jude's two grandchildren were brought before the Emperor Domitian because he heard they were of David's race and was fearful they would try to set themselves up as King. They confessed to being of David's race, but testified they only owned 39 acres of land between them and showed the hardness of their hands and bodies as evidence of hard working men. They testified that Christ's kingdom was not a temporal or earthly kingdom and it would appear at the end of the world when Jesus would judge the living and the dead according to their works. Domitian, upon hearing this made no reply, but rather considered them with contempt and as simpletons, and commanded they be dismissed and the case closed. He further says they returned to rule the churches. (Eusebius, Eccl. Hist., iii 20:Bohn).

In attempting to determine which of the two Judes wrote the book, the following fact must be considered. The author does not give any hint of being an apostle, but rather hints that he is not. He designates himself merely as a servant of Christ and v 17 refers to the apostles without including himself. For this reason the evidence is in favor of Jude the Lord's brother. Being unable to refer to himself as an apostle and knowing the fleshly ties with the Lord carried no weight in the kingdom (1 Cor. 5:16; Mt. 12:48-50), he would naturally refer to the well known pillar in the Church at Jerusalem, namely James (Gal 1:19, 2:9).

**TO WHOM WRITTEN:** Jude does not designate any specific group, but rather addresses it to "you of our common salvation." This would comprehend Jew, Gentile, bond, free, etc. No geographic location is named.

Neither do we know where Jude was when he wrote the epistle. Tradition says Jerusalem, but nothing definite is known.

**TIME OF WRITING:** We have no way of determining the exact date. The only evidence we have is the nature of the epistle which shows false teachers have entered the church, evidently the same ones Peter warns of in his second letter. At least the two epistles are very similar; in fact so similar it would be strange if they were fighting different groups. This places it at least in the last half of the first century.

The third verse put the stamp of finality on inspired writing. "The faith" had been delivered in full at this writing; therefore we know it was among the very last books written.

**PURPOSE:** The purpose is stated clearly and concisely in v 3. This epistle is the battle cry of the church. It calls God's people to arms and is a declaration of war against false teachers within the church. It alerts the Christians to the finality of the faith and calls them to battle to defend it.

PECULIARITY OF THE EPISTLE: "The author is very fond of triple arrangements. Each thought is expressed in groups of three. In the 25 verses he presents 11 groups of triples.

- vi The author:
  - 1. Jude
  - 2. Servant of Jesus Christ
  - 3. Brother of James
  
- vi Ones addressed:
  - 1. Called
  - 2. Beloved in God
  - 3. Kept for Jesus Christ
  
- v2 Salutations
  - 1. Mercy
  - 2. Peace
  - 3. Love
  
- vv. 5-7 Examples of Judgments
  - 1. Unbelievers among Israelites
  - 2. Angels who sinned
  - 3. Sodom and Gomorrah
  
- vv. 8-10 The dreamers:
  - 1. Defile the flesh
  - 2. Set at naught dominion
  - 3. Rail at dignities
  
- v 11 False teachers went:
  - 1. In the way of Cain
  - 2. Error of Balaam
  - 3. Gainsaying of Korah
  
- v. 16 False Teachers are:
  - 1. Murmurers
  - 2. Complainers
  - 3. Walking after their own lust
  
- v. 19 These are:
  - 1. They who make separations
  - 2. Sensual
  - 3. Having not the spirit
  
- v. 20 Christians are to:
  - 1. Build up yourselves
  - 2. Pray in the Holy Spirit
  - 3. Keep yourselves in the love of God
  
- vv. 22-23 How to deal with those in error:
  - 1. On some have mercy
  - 2. On some save, snatching them out of the fire
  - 3. On some have mercy with fear
  
- v. 25 Giving glory to God:
  - 1. Before all time
  - 2. Now
  - 3. For evermore

## OUTLINE

### I. INTRODUCTION. vv 1-4

- A. Salutation 1-2
- B. Purpose of writing v 3
- C. Circumstances that occasioned the writing v 4.

### II. WARNING AGAINST FALSE TEACHERS 5-a.5

- A. Three examples of punishment in past time to show that the ungodly cannot escape God's vengeance. 5-7.
  - 1. The unbelieving Israelites - v 5.
  - 2. Angels who sinned v. 6.
  - 3. Sodom and Gomorrah v. 5.
- B. Describing false teachers by means of comparison.
  - 1. They blaspheme dignities whereas an archangel wouldn't do this even to the devil.. vv. 8-9
  - 2. They rail in ignorance just as a dumb animal v. 10.
- C. Three reasons for their wickedness. v. 11.
  - 1. Cain - an example of disobedience.
  - 2. Balaam - an example of greed.
  - 3. Korah - an example of gainsaying.
- D. Further description of false teachers 12-19
  - 1. Illustration from nature 12-13
    - a. Rocks in love feast
    - b. Shepherds without fear
    - c. Clouds without water
    - d. Trees without fruit
    - e. Wild waves of the see
    - f. Wandering stars
  - 2. Prophecy from Enoch vv. 14-15
  - 3. Description of their words, desires, and works v. 16
  - 4. Fulfillment of Apostles warnings vv. 17-18
  - 5. Their ungodly fruit v. 19

### III. EXHORTATIONS vv. 20-25

- A. With reference to themselves 20-21.
  - 1. Building up yourselves on your most holy faith.
  - 2. Praying in the Holy Spirit.
  - 3. Keep yourselves in the love of God.
- B. With reference to those in error 22-23
  - 1. On some have mercy.
  - 2. Save some, snatching them out of the fire
  - 3. On some have mercy with fear.
- C. With reference to God 24-25
  - 1. He is able to guard them.
  - 2. Set them before His presence without blemish in exceeding joy.
  - 3. To Him be glory, majesty, dominion and power.

COMPARISON OF JUDE WITH II PETER: There is a striking resemblance between Jude and II Peter. This has given occasion for Bible students through the years to discuss whether Jude copied from Peter, or Peter from Jude, or both of them from some other source. Those who hold both books to be inspired by the Holy Spirit will not waste much time with this problem. Both are by the authority of God. The following chart enables one to see these 21 similarities in 25 verses of Jude.

JUDE	II PETER
v. 1 "you of our common salvation"	1:1 "that have obtained a like precious faith with us"
v. 3 "the faith which was for all delivered unto the saints"	1:3 "hath granted unto us all things that pertain unto life and godliness."
v. 4 "for there are certain men crept in privily"	2:1 "As among you also there shall be false teachers who shall privily bring in destructive heresies."
v. 4 "even they who were of old written of before hand unto this condemnation"	2:3 "whose sentence now from of old lingereth not, and their destruction slumbereth not."
v. 4 "ungodly men, turning the grace of our God into lasciviousness"	2:2 "and many shall follow their lascivious doings."
v. 4 "denying our only Master and Lord, Jesus Christ."	2:1 "denying even the Master that bought them."
v. 5 "now I desire to put you in remembrance, though you know all things once for all."	1:12 "Wherefore I shall be ready to put you in remembrance of these things, though ye know them"
v. 6 "and angels that kept not their own principality, but when they left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."	2:4 "For if God spared not angels sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment"
v. 7 "Even as Sodom and Gomorrah, and the cities about them having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire."	2:6 "and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly."
v. 8 "Yet in like manner these also in their dreamings defile flesh, and set at nought dominion and rail at dignities."	2:10 "but chiefly them that walk the after the flesh in the lust of defilement, and despise dominion. Daring, self willed, they tremble not to rail at dignities."
v. 9 "But Michael the archangel, when contending with the devil he disputed about the body of Moses durst not bring against him a railing judgment, but said, the Lord rebuke thee."	2:11 "whereas angels, though greater in might and power, bring not railing judgment against them before the Lord."
v. 10 "But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things they are destroyed."	2:12 "But these as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed."
v. 11 "and ran riotously in the error of Balaam for hire."	2:15 "having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing."
v. 12 "these are they who are hidden rocks in your love-feasts when they feast with you."	2:13 "revelling in their deceivings while they feast with you."
v. 12 "Clouds without water carried along by the winds"	2:17 "and mists driven by a storm"
v. 13 "for whom the blackness of darkness hath been reserved for ever."	2:17 "for whom the blackness of darkness hath been reserved".
NOTE: Jude applies this to "wandering stars", whereas Peter applies it to "Mists driven by a storm"	
v. 16 "these are murmurers, complainers, walking after their lusts (and their mouths speaketh great swelling words."	2:18 "for uttering great swelling words of vanity, they entice in the lusts of the flesh."
v. 16 "showing respect of persons for the sake of advantage."	2:3 "with feigned words make merchandise of you."
v. 17 "But ye beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; to you, In the last time there shall be mockers, walking after their own ungodly lusts."	3:2 "that ye should remember the words which were spoken before by the holy prophets, and that they said the commandment of the Lord and Saviour through your apostles: know this first that in the last days mockers shall come with mockery, walking after their own lusts."
v. 20 "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God."	3:17 "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."
v. 25 "be glory, majesty, dominion and power, before all time, and now, and forever. Amen."	3:18 "to him be the glory both now and forever. Amen."

## NOTES ON JUDE

### I. INTRODUCTION: vv. 1-4

#### A. Salutation - vv. 1-2

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

a. Jude: Meaning of Jude is renowned. " This is Jude the Lord's brother as discussed more fully in the introduction. There are 9 Judes mentioned in the N.T. (Lk. 3:33; 3:26; 3:20; Mt. 10:3; 10:4; 13:55; Acts 5:37; 9:11; 15:22).

b. Servant: (Doulos) A slave who willingly submits his will to that of his master.

c. Brother of James: James was also the Lord's brother (Gal. 1:19), a pillar in the church at Jerusalem (Gal. 2:9), and author of the epistle of James.

2. "to them that are called, beloved in God the Father and kept for Jesus Christ."

a. Called: God calls through the gospel (2 Thess. 2:14). He has called all men (Mk. 16:15), but only a few have responded to the call, hence chosen (Mt. 22:14).

b. Beloved of God: A tender and affectionate way of describing God's attitude toward his called ones. They are truly God's beloved for they are loved of God.

c. Kept: "kept, guarded, closely observed." We are guarded by the power of the gospel and it is dependent on our faith ( I Peter 1:4). God has provided all things that pertain to life and godliness (2 Peter 1:3), but he grants it through our knowledge (2 Peter 1:3) and leaves the final decision with us (2 Peter 1:10). Hence we are guarded by remaining faithful.

v. 23. "Mercy unto you and peace and love be multiplied."

a. Mercy: A feeling of kindness toward the afflicted with a desire to help.

b. Peace: From God (Rom. 1:18; 5:1) and man (Rom. 12:18).

c. Love: The attitude that causes one to always act in the best interest of the object of his love.

(1) Love toward God and Jesus demands obedience (Jn. 14:15; I Jn. 2:3-5).

(2) Love toward man demands acts of goodwill and never wrongdoing (Rom. 13:10; I Cor. 13:4 -7).

d. Multiplied: "to increase, multiply." T. 516

v. 3 B. Purpose of writing - v. 3

1. "Beloved, while I was giving all diligence to write unto you of our common salvation"

a. Jude was preparing a letter on the subject of "Common Salvation" when news of the false teachers came to him. He immediately laid aside the task of writing that epistle and wrote the one we now have.

b. Diligence: "1. haste, with haste. 2. earnestness, diligence." T. 585. Thayer further says, "earnestness in accomplishing, promoting, or striving after anything, to interest oneself most earnestly."

c. Common salvation: The salvation that is common to all. It is available to Jew, Greeks, free, bond, great, small, etc. Those who accept it all stand on the same platform striving for the same reward. All in Christ are equal (Gal. 3:27ff).

(1) Comp. 2 Peter 1:1, "Like precious faith."

2. "I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."

a. He (Jude) states precisely his purpose in writing. It is to "exhort them to contend earnestly for the faith." This is the call of arms in defense of the faith. The battle is against error within the church. Jude here declares war against the most dangerous of all enemies, namely, error from within. The enemy has invaded our domain, therefore the citizens of the kingdom are to raise up in defense of the faith.

b. Constrained: "Necessity." T. 36.

(1) Jude was compelled by necessity to write. Conditions were of such nature that he had to write the epistle.

c. Exhort: "to call to one's side, call for, summon. 1. admonish, exhort 2. beg, entreat, beseech T. 482 .

d. Contend for: "to contend" T. 227.

(1) "signifies to contend about a thing, as a combatant (epi, upon or about, intensive, agon on, a contest), to contend earnestly, Jude 3. The-word 'earnestly' is added to convey the intensive force of the preposition." Vine, p. 233.

(2) In Rom. 1:29 the K.J.V. lists "debates" among evil vices. The word there translated debate is translated "strife" in the A.S.V. Thayer defines it as, "contention, strife, wrangling." T. 249. Examples of defending the faith publicly are found in Acts 6:9; 15:1 2,7; 18:28; 22:1; 24:10; 26:2. In Prov. 25:9 we read, "Debate thy cause with thy neighbor."

In the light of Bible teaching we are to defend the gospel at all cost, but not lower our motives or methods to contention, strife, or wrangling.

e. Earnestly: See comment by Vine just above.

f. The faith: Faith is used in two senses (1) the act of believing and referred to subjective faith. (2) the truth or body of material one believes and known as objective faith. The context must determine which is meant. Here it is clear since this "faith" was delivered to the saints once for all. It must also be the objective faith since it could be defended.

(1) The body of material Christians believe, hence the gospel. Acts 6:7; Gal. 1:23.

g. Once for all: "once, one time." T. 54.

(1) Same word in Heb 9:27; "it is appointed unto men once to die." Also Heb. 9:28; "so Christ also, having been once offered."

(2) Comp. 2 Peter 1:3 "bath granted unto us all thing: that pertain..."

h. Delivered: "1. to give into the hands (of another). 2. to give over into (one's) power or use, to deliver to one something." T. 481.

i. Unto the saints: The saints are the recipients and trustees of the gospel. Ef. Col. 1:26-27; I Tim. 3:15; I Peter 1:12.

j. Things to note:

- (1) Contend earnestly: Battle cry for the church.
- (2) The Faith: There is a body of truth.
- (3) Delivered: Didn't originate with man but was delivered to man.
- (4) Once for all: Finality of revelation.
- (5) To the saints: The responsible trustees of the gospel.

v. 4 C. "for there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ."

1. For: (gar) Introduces the cause for the battle cry in v.3.
2. Privily: "to enter secretly, slip in stealthily; to steal in." T. 487.
3. Written of beforehand: The actual O.T. passage is not known. Perhaps it refers to Enoch mentioned in v. 14.
4. Ungodly: "impious, not having the right attitude toward God."
5. Grace of our God: God's system of salvation.
6. Lasciviousness: Unbridled lust.
7. See parallel in 2 Peter 2:1-3.

II. WARNING AGAINST FALSE TEACHERS : 5-15.

v. 5 A. Three examples of punishment in past time as examples to show the ungodly cannot escape the vengeance of God. vv. 5-7

1. Jew.

- a. "...having saved a people out of Egypt afterwards destroyed them that believed not."

(1) Cf. I Cor. 10:1-11; Ps. 68; Heb. 3:7-4:11.

2. Angels.

- a. "and angels that kept not..."

(1) See 2 Peter 2:4

(2) Principality: "the first place, principality, rule, magistracy." T. 77.

(a) "Hence the term is transferred by Paul to angels and demons holding dominions entrusted to them in the order of things." T. 77.

(3) Proper: "own".

(4) Habitation: "a dwelling place, habitation." T. 439.

(5) Left: "to leave, leave behind, 2. to desert, forsake." T. 64.

(6) Darkness: "darkness, blackness." T. 9.72. Same as 2 Peter 2:4, 17.

b. Many believe this is where Satan came from and refer to Isa. 14:12-15. This is obviously a song of triumph over Babylon.

### 3. Gentiles:

v. 7 a. "even as Sodom and Gomorrah, and the cities about them..."

(1) Comp. 2 Peter 2:6. See Gen. 19.

(2) Cities about them: Admah and Zeboim - Deut. 29:23.

(3) Set forth: "1. lie or be placed before ( a person or thing), or in front. ?. to be set before, i.e. a. to be placed before the eyes, to lie in sight; to stand forth." T. 540.

(4) Example: "thing shown, a specimen, example, pattern." T. 126. Only here in N.T.

### B. Describing false teachers by means of comparison. vv. 8-10

1. False teachers vs. angels (they dare to act as angels never would).

v. 8 a. " et in like manner these also in their dreamings s defile the flesh, and set at nought dominion, and rail at dignities."

(1) Comp. 2 Peter 2:10.

(2) Yet in like manner: Refers to example above.

(3) In their dreamings: "to dream, Metaph. to be beguiled with sensual images and carried away to an impious course of conduct."

(4) Dominion is "Lordship", glories refers to will in high places and rail is "blaspheme."

v. 9 b. "But Michael the Archangel, when contending about the body of "doses, durst not bring a railing judgment, but said, the Lord rebuke thee."

(1) Comp. 2 Peter 2:11.

(2) Nothing more concerning this dispute is known other than what is stated here.

(3) If it is not within the power of an Archangel to take vengeance upon and condemn t he devil, then far be it from man to condemn another man who holds a higher position.

(4) Michael: Dan. 10:13; 10:21; 12:1; Rev. 12:?

2. False teachers vs. dumb animals (same attributes).

v. 10 a. "But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed."

(1) Comp. 2 Peter 2:12.

(2) These teachers who have no more knowledge of the dignitaries than their natural senses and passions provided would take on themselves the right to speak evil of these men in high places. A thing the archangel refused to do to the devil.

(3) The "knowing" & "understanding" are applied to two classes of objects in the Greek. The meaning is, they rail at the things they know not or are ignorant of. On the other hand, the things they understand as mere animals they use to destroy themselves.

v. 11 C. Three reasons for such wickedness. v. 11.

1. Way of Cain: Example of a man using his sensual desires in place of God's words. Gen. 4:7; I Jn. 3:12.

2. Error of Balaam: Example of a man using the gift of prophecy for the sake of gain. Num. 22:ff; Rev. 2:14; I Peter 3:15.

3. Gainsaying of Korah: Example of rebellion against divine authority. Num. 16:1-35.

a. Gainsaying: "1. gainsaying, contradiction ? opposition, rebellion." T. 50.

vv.12-13 D. Further description of the false teachers: 13-19.

1. Illustrations from nature - vv. 12-13.

a. Hidden rocks in your love - feasts: As rocks hidden in the food show no signs of danger, yet will break the teeth when a person eats, so are the false teachers.

(1) Love-feasts: Such dinners appear to have had their origin with the rich supplying food for the poor and all eating together. It was to be kept separate from the Lord's supper (I Cor. 11:17-34). History informs us of such meals and reveals that they were discontinued in the 4<sup>th</sup> Century because of such men as here described.

(2) Comp. 2 Peter 2:13.

b. Shepherds that without fear feed themselves: Instead of feeding the flock, they shepherd for their own gain. Comp. Ezek. 34:2; Isa. 56:11.

c. Clouds without water: As clouds promise rain to the thirsty soil, but blow on by, so do these promise but never produce.

(1) 2 Peter 2:17; Prov. 25:14.

d. Autumn trees without fruit: One expects fruit in the autumn. These men fail to produce what is rightly expected, indeed they cannot produce just as a tree that has been plucked up. They are twice dead, or utterly dead.

(1) Cf. Mt. 21:18-19.

e. Wild waves of the sea, foaming- out their own shame:

Isa. 57:20 says, "But the wicked are like the troubled sea; for it cannot rest, and its water cast up mire and dirt." These men with great swelling words (2 Peter 2:18) are like the sea in stirring up the mire and litter mixed with its foam. As the sea leaves the beach a shameful littered mess, so do these men leave their trail.

f. Wandering stars: Such stars or Comets have left their orbit and are heading in one direction only. They cannot reverse their course as they race for certain destruction. They shine brightly for a while then disappear into an endless space. The figure signifies certain doom.

## 2. Prophecy from Enoch. vv 14-15.

### a. "and to these also Enoch, the seventh from Adam, prophesied."

(1) And to these: Evidently meaning his prophecy would fit these, rather than he prophesied directly concerning the men then bothering the church.

(2) Enoch: Gen. 5:1-24; Heb. 11:5.

(3) Seventh from Adam: 1. Adam 2. Seth 3. Enosh 4. Kenan 5. Mahalalel 6. Jared 7. Enoch

(4) Prophesied: A book exists today entitled "Book of Enoch". This book has a similar prophecy, but the evidence points to the fact it is a forged work of a man who wrote after Jude and copied from Jude. It cannot be traced back of the 3rd century.

This prophecy shows that the old patriarchs did have a knowledge of God's judgments and were not groping in the dark. They later left God and rejected His teaching and their end result is described in Rom. 1:21-32.

### b. "saying, Behold, the Lord came with ten thousands of His holy ones, to execute judgment upon all..."

(1) Ten thousands of his holy ones: Literally, "his holy myriads."

(a) "and all the angels with him." Mk. 25:31.

(b) Deut. 33:2-3; Dan. 7:10; Zech. 14:5.

(2) Rebuke: "1. to convict, refute, confute, by conviction to bring to light, to expose. 2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove, to call to account, show one his fault. b. by deed; to chasten, punish." T. 202-3.

(3) Ungodly: "impious, not reverent." The sinner is called ungodly. His works are called ungodly. The manner in which he performs them are called ungodly,

(4) Hard things: "hard, harsh, rough stiff; metaph., harsh, stern, hard." T. 579.

(5) Against him: The Lord.

## 3. Description of their words, desires, and works - v. 15.

### a. "these are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage."

(1) Comp. 2 Peter 2:3; 2:18.

(2) Murmurers: "to murmur, mutter, grumble, say anything in a low tone." T. 120.

(3) Complainers: "Complaining of one's lot, querulous, discontented."

(4) Walking after their own lust= Their own lust or desires of their animal appetites was their standard that ruled their actions.

(5) Mouth speaking great swelling words: (Comp. 2 Pet. 2:18; Col. 2:4; Rom. 16:18)

(6) Showing respect persons. This was for their own welfare. They would cater to the rich and influential. Their guide-line was their pocket book in their relationship with people, while their moral guide line was their own lust,

4. Fulfillment of the Apostle's warnings - vv. 17-18.

a. "But ye, beloved, remember a the words which have been spoken before by the Apostles of our Lord Jesus Christ; that..."

(1) By the apostles: Seem to exclude the writer as an apostle. Where else did an apostle ever conceal his identity and use for proof the words of other apostles?

(2) The warning: Acts 20:29; 1Tim. 4:1ff; 2Tim. 3:1; 4:1ff ; 1 Jn. 2:18; 4:1ff.

(3) Comp. 2 Pet. 3:2.

5. Their ungodly fruit - v. 19.

a. "these are they who make separations, sensual, having not the spirit."

(1) Make separations: "It is a compound word, made up of the prepositions a o, from; dia through; and the noun oros, a section line. As here figuratively used, it designates one who draws a line through the church and sets one part over against another." Woods, p. 403.

(2) Sensual: The same word translated natural in I Cor. 2:14; 15:44,46; Jas. 3:15. It is a word referring to the part of man lower than the spirit, and higher than the body. In Ps. 78:50 it refers to the animal life that man and beast have in common. In Rev 6:6 -9, it refers to the higher spiritual part of man that dwells eternally in heaven with God. Man has a spirit, soul, and body, 1 Thess. 5:23. A man is capable of having his soul to live either on the high spiritual plane, hence guided by the Holy Spirit, or on the animal plane guided by the fleshly lusts.

In this passage the word refers to men following their own direction and not guided by the spirit, hence puts them on the lower animal level.

(3) Have not the Spirit: See comments on "sensual" above. Cf. Rom 8:3-9; Gal 5:16-24.

III. EXHORTATIONS - 20-25.

A. With reference to themselves - 20-21.

1. "But ye beloved building up yourselves on your most holy faith, praying in the Holy Spirit, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

a. Building up: "Edifying". We are to build ourselves up as a building or temple; Eph. 2:20; 1 Cor. 3:16; Eph. 4:16.

b. Praying in the Holy Spirit: 1 Cor. 14:15 Rom. 8:26.

c. Keep yourselves in the love of God: Jn. 14:9-10

d. Looking for the Mercy... The one hope and goal for which we strive, eternal life given by the Mercy of God.

B. With reference to those in error - v. 22-23.

1. "And on some have mercy, who are in doubt."

a. Some in error are honest doubters. These should be dealt with tenderly. We should have a feeling of kindness with a desire to help.

2. "And some save, snatching them out of the fire."

a. These are the ones farther down the road of error. They have almost got to the point of no return (Heb. 6:4). There is now no time left for prolonged tender handling and it is necessary that they must be withdrawn from as the last attempt at snatching them (1Cor. 5:4-12; 2 Thess. 3:6, 14-15.)

3. "And on some have mercy with fear; hating even the garment spotted by the flesh."

a. Perhaps this is a further explanation of the second class being snatched from the fire. If not then this class is progressed a little farther and hence even disfellowshipped. We are still to show mercy (II Thess. 3:14-15) in an attempt to save them, but always remembering how close they are to the fire and we should be fearful lest we get close enough to get burned ourselves (Comp. Gal. 6:1). We must never comfort people in such a condition and encourage them in their conduct, we must hate sin and keep ourselves pure.

C. With reference to God. - vv. 24-25.

1. He is able to guard them: See vv. 1, 21; I Peter. 1:5.

2. Set you before his presence: Save them. 2 Peter 1:11.

3. To him be glory, majesty, dominion and power:

4. Before all time, now, and for evermore: A way of expressing eternity.