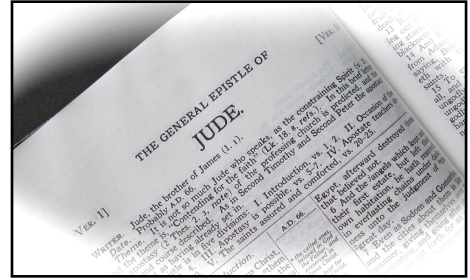


Introduction

I am thankful that God is not taken by surprise by any aspect of sin. He is well aware of its deadening power of sin on multiple levels, including that of its deadening power in failure to appreciate that the scriptures are the actual Word of God! It is one thing to acknowledge such but another to live in the reality of it. To assist us in focusing on the importance of the scriptures, the Holy Spirit presents five truths which cannot afford to be ignored. They are:



- a) The fidelity of the scriptures:
 - i) “The gospel of God, which He had promised afore . . . in the Holy Scriptures” (Rom. 1:1-2)
 - ii) “The scripture of truth” (Dan. 10:21)
- b) The authority of the Scriptures:
 - i) The scriptures are called: “The Word of God” (45 verses); “The Word of the Lord” (255 verses); and “Thus saith the Lord” (413 verses). God also speaks of them as His “statutes” (132 verses); “judgment and judgments” (431 verses); and “Commandments and commands” (273 verses).
- c) The effectiveness of the scriptures:
 - i) The Holy Scriptures are not as any other book, for they, like God, are effective. The ancient prophet wrote: “My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it” (Isa. 55:11). God also informs that the scriptures are: “perfect, converting the soul . . . sure, making wise the simple . . . right, rejoicing the heart . . . pure, enlightening the eyes . . . true and righteous” (Psa. 19:7-9).
 - ii) “Judgment and judgments” (431 verses); and “Commandments and commands” (273 verses).
- d) The eternal finality of the scriptures:
 - i) Forty-five times over God uses several expressions to emphasize the finality of the scriptures. They are:
 1. “As it is written”, which means: “It stands written”, that is it cannot be changed.
 2. Daniel speaks of the law of the Medes and Persians which “altereth not” (Dan. 6:8; 12), and cannot be changed (Dan. 6:15).
 3. Then he will speak about another law: “the scripture of truth” (Dan. 10:21) which cannot be broken (Jn. 10:35), and will never pass away (Matt. 24:35).
 4. The word of God stands as the ultimate authority throughout time.
 5. The clause: “it is written” was used regarding the law (1 Kgs. 2:3); the Passover (2 Kgs. 23:21); of John the Baptist (Mk. 1:2); of Christ (Matt. 26:24; Mk. 14:21), and as the foundation for documenting the way of salvation (Rom. 1:17).
- e) The sufficiency of the scriptures:
 - i) “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17).

The wording of 2 Tim. 3:16-17 is relevant for it is unilateral and universal in its scope. If an individual wants to be “perfect, thoroughly furnished”, then such a one must never have the attitude that the scriptures were written “for that day”. They are relevant to “our day” and this is very true concerning Jude.

There is a debasing and rejection of God today in every avenue of society, the intellectual, the political, the social, the educational, and in so called Christianity. Those who mock God or His principles are those who: Lit. “Hold down the truth” (Rom. 1:18), are described by God as “fools” (Psa. 14:1), and “brute beasts” (Jude 1:10).

Those To Whom Jude Wrote

It will readily be seen that Jude is written to a much bigger audience than those who were the first listeners, or readers of the book by how he describes them. Jude, like Paul, describes such as: “Them that are sanctified by God the Father” (Jude 1:1) and that includes every believer irrelevant of the time or place. Precisely who the recipients were we cannot tell, but that which we definitely know is that they were: “sanctified by God the Father” (v.1); the “beloved” a word Jude uses three times (vv.3, 17, 20), and were in spiritual danger from false teachers. By whatever means we are not told but false teachers had “crept in unawares” (v.4) and were now teaching false doctrine. Due to these circumstances the saints were being encouraged to: “earnestly contend for the faith” (v. 3), with a fourfold exhortation. They were:

- a) To keep building themselves up: “on your most holy faith, praying in the Holy Ghost” (v.20)
- b) To “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ” (v.21)
- c) To have discernment regarding those who were wavering (vv.22-23)
- d) Be assured that God would: “Keep you from falling, and to present you faultless before the presence of His glory with exceeding joy” (v.24)

On the broader picture, in being called “sanctified” it is a word used of our Lord when referring to Himself. He said: “Say ye of Him, whom the Father hath sanctified” (Jn. 10:36), and again context colors the interpretation. The word sanctified is used in two ways:

- a) Separation for the work of God. Christ was set apart for the work of declaring the Father’s name (Jn. 17:19); revealing God (Jn. 1:18); and the Father (Jn. 14:9); and accomplishing the work of redemption (Jn. 19:30). In this case it has nothing to do with being made holy.
- b) When the word is used of us, to be sanctified means to be made holy, fitted to be in the presence of God. Christ never needed to be sanctified, that is to be made holy. He was ever and essentially holy. We have been sanctified (Heb. 10:10, 14), and this is true of our spiritual standing before God, but that is not the end of the story. There is also the developing sanctification which is the responsibility of the individual believer. Part of that is holding the body of truth without addition or subtraction, thus holding to the finality, fidelity, sufficiency, eternality, and authority of the scriptures. This is a very great responsibility for Satan is a subtle and vicious foe, therefore, to develop spiritually the individual must “earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3). Thankfully, the Lord never gives a responsibility without enabling for the fulfilling of that responsibility. For instance, He told the disciples: “Go ye therefore, and teach all nations” or “make disciples of all nations” (Matt. 28:19), but who could do that in a world so opposed to the Lord and which hated Him? (Jn. 15:18, 25) Then He gives a double enablement: “Lo, I am with you alway” (Matt. 28:20), and “Ye shall receive power, and after that the Holy Ghost is come upon you” (Acts 1:8). In Jude we are told to “earnestly contend for the faith”, which leads to two questions: “Why do I need to?” and “How can I do that?” The first question is answered in verses 4-16, and the second in verses 17-24. I have personalized the questions because this is not an “assembly collective activity”, it is a personal responsibility.

The Author

- 1) Since there are five men called Jude or Judas in the New Testament, the question is which one wrote this book? There is Judas of Damascus (Acts 9:11); Judas Barsabas (Acts 15:22); Judas Iscariot (Matt. 26:14); Judas in the apostolic band (Jn. 14:22), and Judas the brother of James (Lk. 6:16).
- 2) He is not an apostle for he makes a distinction between the apostles and himself (v.17).
- 3) He was a man well versed, not only in the scriptures, but other writings quoting in verse 14 from 1 Enoch (a second-Temple Jewish writing).

When It Was Written

- 1) Any date presented is a matter of conjecture. The wording of verse 17 concerning the apostles may indicate a date in the latter third of the first century. The words “which were spoken” in past tense does not mean they were all dead, or that any had died. Some could have, but I see it simply to mean that at a time past this is what these men said. It could be said: “the Judgment Seat will be a solemn affair”, and this was spoken by Rowan Jennings. However, that would not imply when it was spoken or that I am now dead!
- 2) Another observation is Jude speaks of the faith “once delivered unto the saints” (v.3), and some say this indicates the full canon of scriptures was complete. I suggest this also does not define a date for was he speaking of the entire canon of Scripture, of church truth, or the body of truth relative to our Lord? It cannot be the scriptures. How could the entire canon of scriptures be referred to when Jude was not yet written? I understand “the faith” in this context being truth relative to our Lord; the truths concerning His deity, humanity, sinless life, propitiatory work, bodily resurrection, ascension and future glory. But that leaves the question of “how it was once delivered unto the saints”.
- 3) Another observation is he mentions that he is the “brother of James” (v.1), and if we take the word as him being the literal brother and not a near kinsman, it indicates a man who lived in the first century.

Keys

- 1) Key verse: verse 3
- 2) Key words: “Remember” (1); “These” (6); “Beloved” (3); “Keep\kept” (3); “Reserved” (1); “Preserved” (1); and “Eternal” (3).

Why Did Jude Write The Book?

It always helps when the penman informs the readers why he wrote, something which Jude does. He is not the only one who does this for:

- a) John tells us why he wrote:
 - i) His gospel: “That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” (Jn. 20:31)
 - ii) His first epistle: “These things write we unto you, that your joy may be full” (1 Jn. 1:4); “That ye may know that ye have eternal life” (1 Jn. 5:13)
 - iii) The Revelation: “The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass” (Rev. 1:1)
- b) Peter informs us why he wrote his second Epistle:
 - i) “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it is meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.” (2 Pet. 1:12-15)

Thankfully Jude gives us the reasons he wrote, and the solemnity of the subject. He wrote to:

- a) Exhort saints to contend (v.3)
- b) To enlighten saints what the false teachers are, and how they would come into a gathering. (v.4)
- c) To remind the saints of the future doom of false teachers. (v.15)
- d) To warn of the inroads of counterfeits and development of degeneration. (v.4)
- e) To exhort to personal responsibility (vv.20-21). The saints are to be constantly building themselves up (v. 20); praying in the Holy Spirit (v.20); keeping themselves in the love of God (v.21); and constantly looking for the mercy of our Lord Jesus Christ (v.21).

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- f) To exhort for the restoring of those who are being deceived by the false teachers. (v.22)
- g) To impress on the spiritual guides the seriousness of the transition of truth. (v.3)

Some Avenues By Which To Consider Jude

There is no passage of the scriptures which cannot be considered in multiple levels. The following table lists some ways Jude can be studied.

Aspect	Wording/ Theme	References
Words found nowhere else in the New Testament.	<ul style="list-style-type: none"> • Earnestly contend • Crept in unawares • Giving themselves over to fornication • An example • Suffering • Dreamers • Naturally • Spots (Hidden rocks) • Whose fruit withereth • Foaming out • Wandering • Murmurers • Complainers • Separate • Falling 	Verse 3 Verse 4 Verse 7 Verse 7 Verse 7 Verse 8 Verse 10 Verse 12 Verse 12 Verse 13 Verse 13 Verse 16 Verse 16 Verse 19 Verse 24
Truths concerning God	<ul style="list-style-type: none"> • He is the Sanctifier • He is the “only wise God” our Saviour 	Verse 1 Verse 25
Truths concerning Christ	<ul style="list-style-type: none"> • The Lord functions in several marvelous ways in this book: • He preserves • “Keeps us from falling” truths which introduce us to the High Priestly work of the Lord. Ultimately He will present us “faultless before the presence of His glory” (v.24) 	Verse 1 Verse 24
Truths concerning salvation	<ul style="list-style-type: none"> • The common salvation, that is it blessed possession of every believer (Rom. 3:22) 	Verse 3
Data found no where else in the scriptures	<ul style="list-style-type: none"> • The disputing about the body of Moses • The prophecy of Enoch 	Verse 9 Verse 14-15
Basic themes	<ul style="list-style-type: none"> • It carries the message that God is not taken by surprise by the departure from the truth, nor is He to be mocked • From history and prophecy He warns man that judgment is inevitable 	Verse 17-18 Verses 5-7; 14-15

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Aspect	Wording/ Theme	References
Words of warning	<ul style="list-style-type: none"> • Since this epistle deals with falsehood there is admonition concerning what they must do. God is the God of truth, and Light, therefore falsehood is totally opposite to His character. On the other hand • Satan is the Deceiver, and counterfeit, falsity is a major weapon for him, therefore we read of: <ul style="list-style-type: none"> • False worship • False Christ's • False Apostles • False gospel • False brethren • False wheat (tares indicative of false converts) • False miracle workers • False science • False commandments • False doctrines • False religion • False teachers • False prophets • False elders 	Verse 20-23 Matt. 15:8-9 Matt. 24:24 2 Cor. 11:13 Gal. 1:6-9 Gal. 2:4 Matt. 13:25 Matt. 7:22 Rev. 13:13-14 1 Tim. 6:20 Titus 1:13-14 Heb. 13:9 Jam. 1:26 2 Pet. 2:1 1 Jn. 4:1 Acts 20:29-30

The Doctrines That Are Indicated In Jude

Normally we expect the larger books of the New Testament to contain direct and indirect references to major doctrines, but surprisingly, Jude with its 25 verses mentions at least twelve! What I mean by indirect references can be illustrated from Philippians two where Paul is not teaching the doctrine of the incarnation but that of Christian relationships. He is considering how we ought to deal with other saints and the unselfish Christian life. Real Christianity is characterized by thoughtfulness toward others, and with that in mind, Paul gives several examples. First is that of the Lord (Phil. 2:5-8), then Paul (Phil. 2:17-18), Timothy (Phil. 2:19-20), and Epaphroditus (Phil. 2:25-27). In writing of how their thoughts of others is manifested, he writes of the incarnation. I repeat, Paul is not teaching the doctrine of the incarnation as his primary focus, but using it as an example of ideal consideration of others. The doctrines Jude indicates are:

- a) The Doctrine of God (v.1) with its sub doctrines of:
 - i) The Doctrine of divine decrees and purposes (preserved, v.1; kept, v.24)
 - ii) The Doctrine of divine attributes (mercy, peace, and love, v.2; ability, v.24)
 - iii) The Doctrine of divine decrees and purposes (v.24-25)
 - iv) The Doctrine of Divine discipline here and now (vv.5-7)
- b) The Doctrine of Satan and demons (vv.6, 9)
- c) The Doctrine of human responsibility (v.5)
- d) The Doctrine of free will (turning the grace of God into lasciviousness, v.4; denying the only Lord God and our Lord Jesus Christ, v.4; believed not, v.5, kept not, v.6; giving themselves over, v.7; defile, despise, speak evil, v.8)
- e) The Doctrine of eternal discipline (v.7)
- f) The Doctrine of angels (v.9)
- g) The Doctrine of revelation (v.3)
- h) The Doctrine of sin and its outcomes (vv.6-16)

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The Triads Of Jude

Jude and Revelation 1 are notable for triplets. The following table shows those in Jude of which I am aware:

Concept	1 st Reference	2 nd Reference	3 rd Reference
Jude is described as	Jude (v.1)	Servant (v.1)	Brother of James (v.1)
The saints described as	Sanctified (v.1)	Preserved (v.1)	Called (v.1)
Salutation	Mercy (v.2)	Peace (v.2)	Love (v.2)
The word “beloved”	Contend (v.3)	Remember (v.17)	Build (v.20)
Characteristics of these men	Ungodly men (v.4)	Turned the grace of God to lasciviousness (v.4)	Denied the only Lord and God (v.4)
Examples of judgment	Israel (v.5)	Angels (v.6)	Cities of the plain (v.7)
The word “eternal”	Everlasting chains (v.6)	Eternal fire (v.7)	Eternal life (v.21)
These men	Defile the flesh (v.8)	Despise dominion (v.8)	Speak evil of dignities (v.8)
Illustrations of the apostates	Cain (v.11)	Korah (v.11)	Balaam (v.11)
3 fold judgment because of:	What they are (v.15)	What they do (v.15)	What they say (v.15)
They were:	Separated (v.19)	Sensual (v.19)	Spiritless (v.19)
We are to:	Build ourselves (v.20)	Praying in the Holy Spirit (v.20)	Keeping ourselves (v.21)
As trees they are:	Fruitless\ without fruit (v.12)	Twice dead (v.12)	Uprooted (v.12)
Triple ending	Preservation (v.24)	Presentation (v.24)	Praise (v.25)

The Contrast With These Apostates And The Lord

These men	Christ
They are spots in your feasts of charity (love) (v.12)	He was, is, and ever will be holy (Lk. 1:35; Heb. 7:26)
“Clouds without water”, that is, there was no blessing (v.12)	Physical and spiritual blessing (Eph. 1:3)
Carried about of winds (v.12)	He was steadfast setting his face (Lk. 9:51)
Trees whose fruit withereth (v.12)	Fruit of His likeness, therefore the fruit of the Spirit (Jn. 15:3-4; Gal. 5:22-23)
Trees twice dead, dead to life and dead to fruit (v.12)	He is living forever, and he is constantly seeing the fruit of his work (Heb. 7:16; Jn. 15:8)
Plucked up by the roots, they were rooted up separated from that which is life-sustaining (v.12)	He is life (Jn. 1:4; 3:16)

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These men	Christ
Foaming out their own shame (v.13)	He was true and beautiful, the beauty of holiness (Psa. 96:9; Rev. 3:14)
To whom is reserved the blackness of darkness (v.13)	His end is glorification (Jn. 17:5; Rev. 5:9-14)

The Contrast Or Similarity With Other Books

1) Jude and the theme of the other one chapter books:

- a) Obadiah deals with a problem of attitude. The Edomites rejoiced over the fall and captivity of Judea. (Obad. 1:12)
- b) Philemon deals with a legal and personal rights problem. Onesimus had stolen from Philemon (Phil.1:8, 12, 18-21), and Paul was sending Onesimus back. How was Philemon to respond? Will there be the behavior of Godliness and Christlikeness?
- c) John's second epistle deals with a doctrinal problem which was people who did not confess, believe, or accept that Jesus Christ was a real man of flesh (2 Jn. 1:7). Great carefulness was to be shown concerning the saints themselves, to the work the apostles had seen done among them (2 Jn. 1:8), and the attitude to be shown to false teachers (2 Jn. 1:10).
- d) John's third epistle, the problem is an egotistic despot who dominated and intimidated the saints of God. Diotrophes, "Who loveth the preeminence" (3 Jn. 1:9) set aside Christ as the sole rightful one for preeminence (Col. 1:18). This was a major ecclesiastical problem.
- e) Jude deals with doctrinal, behavioral, and attitude problems. The doctrinal was they "denied the only Lord God, and our Lord Jesus Christ" (v. 4); the behavioral problem was "turning the grace of our God into lasciviousness" (v.4), and the problem of attitude was there was no fear or respect for dignities (v.8).

2) Jude and 2 Peter

Jude	2 Peter
Jude, the servant of Jesus Christ (v.1)	Simon Peter, servant and an apostle of Jesus Christ. (ch. 1:1)
Mercy unto you, and peace, and love, be multiplied (v.2)	Grace and peace be multiplied (ch. 1:2)
To write unto you of the common salvation. (v.3)	To them that have obtained like precious faith. (ch. 1:1)
The development of the corruption. (vv.4, 8, 16)	Having escaped the corruption that is in the world through lusts. (ch. 1:4)

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Jude	2 Peter
Put you in remembrance (v.5)	I will not be negligent to put you always in remembrance of these things though ye know them. (ch. 1:12)
Uses historical cases to prove the point (vv.5, 11)	Uses historical cases to prove the point (ch. 1:16-17; 2:4-6)
Ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. (v.4)	But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them. (ch. 2:1)
And the angels which kept not their first estate, but left their own habitation, under darkness until the judgement of the great day he hath reserved in everlasting chains. (v.6)	For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement. (ch. 2:4)
Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. (v.7)	And turning the cities of Sodom and Gomorrah into ashes condemned them with an overflow, making them and them an ensample unto those that after should live ungodly. (ch. 2:6)
Likewise also these filthy dreamers defile the flesh, despised dominion, and speak evil of dignities (v.8)	But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. (ch. 2:10)
Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said "the Lord rebuke thee". (v.9)	Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. (ch. 2:11)
But these speak evil of those things which they know not: but what they known naturally, as brute beasts, in those things they corrupt themselves. (v.10)	But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption (ch. 2:12)
Woe to them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. (v.11)	Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. (ch. 2:15)
Clouds they are without water carried about of winds. (v.12)	These are wells without water, clouds that are carried with a tempest. (ch. 2:17)
Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. (v.12)	If these things be in you, and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. (ch. 1:8)

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Jude	2 Peter
These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's person in admiration because of advantage. (v.16)	Through covetousness shall they with feigned words make merchandise of you (ch. 2:3) For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error (ch. 2:18)
But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. (v.17)	That ye may be mindful of the words which were spoken before by the holy prophets, and by the commandment of us the apostles of our Lord and Saviour. (ch. 3:2)
How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. (v.18)	Knowing this first, that there shall come in the last days scoffers, walking after their own lusts (ch. 3:3)
Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (v.24)	Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. (ch. 3:14)
To the only wise God our Saviour, be glory and majesty, dominion and power, now and ever. Amen. (v.25)	But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. (ch. 3:18)

Structure

1) No. 01

- a) His salutation (vv.1-2)
 - i) His reason for writing, that the saints would contend for the faith, (vv.3)
 - 1. Why they ought to contend - because of the dangers from certain men (vv.4), subdivided into sections:
 - (a) The assurance of the judgment on these from history (vv.5-7), three groups of apostates:
 - (i) The characteristics and effects of the apostates morally and orally (vv.8-10)
 - (b) The analogy of their judgment from history (v.11)
 - (i) The characteristics of the apostates pictorially (vv.12-13)
 - (c) The assurance of their judgment prophetically (v.14-15)
 - (i) The characteristics and effects of the apostates, morally and orally (vv.16)
 - 2. How to contend
 - (a) Rest in the knowledge that God knew and you were forewarned about such persons (vv. 17-19)
 - (b) Responsibility (vv.20-23) toward yourselves (vv.20-21); concerning others (vv.22-23)
- b) His doxology

2) No. 02

- a) Sanctified (v.1)
 - ii) Mercy (v.2)
 - 1. Faith (v.3)
 - (a) Evil men – punishment is sure (v.4)

- (i) Judgement—proves punishment is sure (vv.5-7)
 - (1) Loose evil speech – tongue (v.8)
 - a. Guarded speech – careful tongue (v.9)
 - (2) Evil men – wicked ways and words (vv.11–13)
 - a. Judgement – because of wicked ways and words (vv.14–15)
 - (3) Evil speech – murmurers (vv.16–18)
 - a. Guarded speech – praying in the Holy Spirit (v.20)
- 2. Faith (v.20)
- iii) Mercy (v.21)
- b) Keep you from falling and present you faultless (v.24)

Further Considerations

- 1) One of the sidelines of comparing Jude and Timothy is the changes which are made. In Timothy there is given the charge concerning the faith, whereas in Jude the saints are to contend for the faith. The emphasis being that in Timothy, the faith, the body of truth has been given and responsibility to keep it. Whereas, in Jude the emphasis is on the zeal with which it must be kept. In Timothy teachers are wanted, but the saints to whom Jude wrote do not need teaching, but conviction and zeal to fulfill and keep that which has been taught.
- 2) If consideration is given to the two epistles of Timothy, it is seen that in 1 Timothy, “some” have “put away” (1 Tim. 1:19-20; 6:21); but in 2 Timothy, “all have turned aside” (2 Tim. 1:15; 4:16). When Jude writes there is not only departure but distortion of the truth.
- 3) The lesson is clear, since there was the inroads of deception in the early church, and since John speaks of it as a present reality and the Lord speaks of it as a future fact, should we be so naive as to think that it is not around today or that it will not affect us? Jude will tell us how to deal with it. There is a very real danger of saints being led away from the faith, that is, in the body of apostolic truth.
 - a) Foolish is the individual who thinks that it could never happen to them, for the scriptures teach: “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12).
 - b) Foolish is the local fellowship which thinks this could not happen to them. The fact is, there was not a letter written to any group of saints in the New Testament which did not have false teaching in it.
- 4) There is a distinction between Peter’s second epistle and Jude. In 2nd Peter the terminology is all in future tense, whereas in Jude the error is already there:
 - a) “shall be” (2 Pet. 2:1)
 - b) “shall bring” (2 Pet. 2:1)
 - c) “shall follow” (2 Pet. 2:2)
 - d) “they shall make” (2 Pet. 2:3)
- 5) With this observation we learn a lesson worth its weight in gold. Nothing is stagnant, minutes, hours, days, months, or years, people all come and go. Irrespective of what aspect of life we consider, the world is moving chronologically, internationally, politically, religiously, spiritually, and morally. The question is, “Where is it all leading to?” Will it all end in a total morass that it will fold in on itself, a mindless useless glob of matter endlessly floating in space, or is there someone in control? Every hour reminds us that time is passing and nothing is the same, and there is always progression or digression.
 - a) Revelation deals with progression of God’s purposes judiciously, and the systematic of God’s judging.
 - b) Hebrews deals with the progression of God’s purposes dispensationally, with the attendant blessings of the new covenant.
 - c) Romans deals with progression of God’s purposes doctrinally, from law to grace.
 - d) 2 Peter 2, Jude, and 1 John deal with man’s moral digression, with John emphasizing the world is passing away therefore do not love the world (1 Jn. 2:16-17).

- e) This is a world blinded by another progression and it is the progression of deception. Today men and women more subtly have the characteristics of these men and do the same works. When our Lord spoke of evidences of the last days, it is noteworthy that there is a failure to see the evidence which is mentioned four times, "Deception".
- i) The Lord said:
 1. "Take heed that no man deceive you" (Matt. 24:4)
 2. "For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5)
 3. "And many false prophets shall rise, and shall deceive many" (Matt. 24:11)
 4. "For there shall arise false Christ's, and false prophets, and shall shew great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect" (Matt. 24:24)
 - ii) This was reinforced by the Holy Spirit through the preaching of Paul:
 1. "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).
 2. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13)
 3. "This know, also, that in the last days perilous times shall come . . . having a form of godliness, but denying the power thereof" (2 Tim. 3:1-5).
 - iii) When John wrote his epistles the danger was no longer coming, it was already happening:
 1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jn. 4:1)
 2. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist" (2 Jn. 1:7)
 3. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (1 Jn. 2:18)
 - iv) Let us not be blind to reality, there is no change for: "There is no new thing under the sun" (Ecc. 1:9).
 1. Every form of evil teaching now current, was exposed by inspired writers in apostolic days.
 2. No change in people of wickedness, for it is the character of the people in view, not of the age.
 3. Every progression of wickedness is against God, especially when ungodly men call it "liberation".
 - v) This leads to the questions:
 1. How did these men get into the local fellowship?
 2. Do the Scriptures not give instruction on the matter of being brought into the fellowship?
 3. Is there such a thing as discipline within the fellowship?
 4. If so, was it not carried out?
- Clearly then, there was a failure to discipline and possibly the fear of, "if so in so leaves the assembly, what shall we do?" In other words - idolatry - depending on man instead of God, and men would rather offend God and not offend the man.
- 6) Does Jude actually change his mind and what does he mean by common salvation? There are several possibilities:
- a) He had written a previous letter which some had questioned his motives for so doing, thus this letter is an apologetic nature.

- b) He was writing one now and then changed his mind on the subject, thus he was going to write of their common salvation but changed it to write of the need for contention for the faith.
- c) Or, does he stay on his subject, but from an aspect of salvation that we perhaps do not think about, that is, our progressive salvation, salvation from error:
 - i) Peter preached: “Save yourselves from this on-toward generation” (Acts 2:40)
 - ii) Paul taught: “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” (1 Tim. 4:16)
 - iii) Peter taught: “The like figure whereunto [even] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ” (1 Pet. 3:21)
 - iv) Jude taught: “And others save with fear, pulling [them] out of the fire; hating even the garment spotted by the flesh” (Jude 1:23)
 - v) They were all saying the same truth, salvation of the soul for eternity is the beginning, but in the Christian life there is salvation, an ongoing spiritual experience.
- d) There is also:
 - i) Salvation in a future aspect:
 - 1. “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed” (Rom. 13:11)
 - ii) Salvation from ruination:
 - 1. “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death” (2 Cor. 7:10)
 - iii) Salvation from death:
 - 1. “For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ” (Phil. 1:19)
 - iv) The healing of the assembly:
 - 1. “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling” (Phil. 2:12)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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