

# The Epistle of Jude



**Beloved...  
I found it necessary to write appealing to you  
to contend for the faith  
that was once for all  
delivered to the saints.**

- Jude 1:3

## Introduction



Jude wrote to motivate Christians everywhere to action. He wanted them to recognize the dangers of false teaching to protect themselves and other believers, and to win back those who had already been deceived.

Jude was writing against godless teachers who were saying that Christians could do as they pleased without fear of God's punishment. The type of heresy Jude describes has resurfaced and is beginning to increase openly in churches today and many in the church act as though this were true. This letter contains a warning against living an insignificant Christian life and the importance of Biblical study in order to contend for the faith.

## Structure of the Epistle as a Whole



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## Salutation

1 Jude,

- ✠ a servant of Jesus Christ
- ✠ and brother of James,
- ✠ To those who are called, beloved
- ✠ in God the Father
- ✠ and kept for Jesus Christ:

2 May mercy,

- ✠ peace,
- ✠ and love
- ✠ be multiplied to you.

## Exhortation

3 Beloved,

- ✠ although I was very eager to write to you about our common salvation,
- ✠ I found it necessary to write appealing to you
- ✠ to contend for the faith
- ✠ that was once for all
- ✠ delivered to the saints.

## Ungodly Denying

4 For certain people have crept in unnoticed

- ✠ who long ago were designated for this condemnation,
- ✠ ungodly people,
- ✠ who pervert the grace of our God into sensuality
- ✠ and deny our only Master and Lord, Jesus Christ.

## Remembrance

5 Now I want to remind you,  
✦ although you once fully knew it,

## Retribution (verse 5 continued)

✦ that Jesus,  
✦ who saved a people out of the land of Egypt,  
✦ afterward destroyed those who did not believe.

6 And the angels who did not stay within their own position of authority,  
✦ but left their proper dwelling,  
✦ he has kept in eternal chains  
✦ under gloomy darkness  
✦ until the judgment of the great day—

7 just as Sodom and Gomorrah and the surrounding cities,  
✦ which likewise indulged in sexual immorality  
✦ and pursued unnatural desire,  
✦ serve as an example  
✦ by undergoing a punishment of eternal fire.

8 Yet in like manner these people also,  
✦ relying on their dreams,  
✦ defile the flesh,  
✦ despise dominion,  
✦ and blaspheme the glorious ones.

9 But when the archangel Michael,  
✦ contending with the devil,  
✦ was disputing about the body of Moses,  
✦ he did not presume to pronounce a blasphemous judgment,  
✦ but said, “The Lord rebuke you.”

10 But these people  
✦ blaspheme all that they do not understand,  
✦ and they are destroyed by all that they, like unreasoning animals, understand instinctively.

11 Woe to them!  
✦ For they walked in the way of Cain  
✦ and abandoned themselves for the sake of gain to Balaam's error  
✦ and perished in Korah's rebellion.

12 These are hidden reefs at your love feasts,

- ✦ as they feast with you without fear,
- ✦ shepherds feeding themselves;
- ✦ waterless clouds,
- ✦ swept along by winds;
- ✦ fruitless trees in late autumn,
- ✦ twice dead,
- ✦ uprooted;

13 wild waves of the sea,

- ✦ casting up the foam of their own shame;
- ✦ wandering stars,
- ✦ for whom the gloom of utter darkness has been reserved forever.

14 It was also about these that Enoch,

- ✦ the seventh from Adam,
- ✦ prophesied, saying,
- ✦ “Behold, the Lord comes with ten thousands of his holy ones,

15 to execute judgment on all

- ✦ and to convict all the ungodly of all their deeds of ungodliness
- ✦ that they have committed in such an ungodly way,
- ✦ and of all the harsh things that ungodly sinners have spoken against him.”

16 These are grumblers,

- ✦ malcontents,
- ✦ following their own sinful desires;
- ✦ they are loud-mouthed boasters,
- ✦ showing favoritism to gain advantage.

## Remembrance

17 But you must remember, beloved,

- ✦ the predictions of the apostles of our Lord Jesus Christ.

## Ungodly. Separating

18 They said to you,  
✠ “In the last time there will be scoffers,  
✠ following their own ungodly passions.”

19 It is these who cause divisions,  
✠ worldly people,  
✠ devoid of the Spirit.

## Exhortation

20 But you, beloved,  
✠ building yourselves up in your most holy faith  
✠ and praying in the Holy Spirit,

21 keep yourselves in the love of God,  
✠ waiting for the mercy of our Lord Jesus Christ  
✠ that leads to eternal life.

22 And have mercy on those who doubt;

23 save others by snatching them out of the fire;  
✠ to others show mercy with fear,  
✠ hating even the garment stained by the flesh.

## Doxology

24 Now to him who is able to keep you from stumbling  
✠ and to present you blameless before the presence of his glory with great joy,

25 to the only God,  
✠ our Savior,  
✠ through Jesus Christ our Lord,  
✠ be glory,  
✠ majesty,  
✠ dominion,  
✠ and authority,  
✠ before all time  
✠ and now and forever.  
✠ Amen.

## Biblical Observations

### Observation 1

1 Jude,

- ✠ a servant of Jesus Christ
- ✠ and brother of James,
- ✠ To those who are called, beloved
- ✠ in God the Father
- ✠ and kept for Jesus Christ:

2 May mercy,

- ✠ peace,
- ✠ and love
- ✠ be multiplied to you.

- *Brother of James...* Jude was one of the Lord's brethren along with James (Mark 6:3; Luke 8:19). James was one of the leaders in the early church.
- *To those who are called...* there are three blessings of Christians noted here
  1. Sanctification (John 17: 17-19)
  2. Preservation (1 Thessalonians 5:23)
  3. Calling (Romans 8:28; 2 Peter 1:10)

## Biblical Observations

### Observation 2

#### 3 Beloved,

- ✦ although I was very eager to write to you about our common salvation,
- ✦ I found it necessary to write appealing to you
- ✦ to contend for the faith
- ✦ that was once for all
- ✦ delivered to the saints.

#### 4 For certain people have crept in unnoticed

- ✦ who long ago were designated for this condemnation,
- ✦ ungodly people,
- ✦ who pervert the grace of our God into sensuality
- ✦ and deny our only Master and Lord, Jesus Christ.

- *Our common salvation...* it is common because it was now known that the Lord offered salvation to all not just the Jews (John 3:16; Romans 10:9).
- *I found it necessary...* Jude wanted to offer the encouragement and reminder of salvation, but because of false teachers pervading the church community, he focuses the letter on apostasy and the need for believers to contend for the faith.
- *Certain people...* These individuals were false teachers who infiltrated the community by pretending to be genuine believers. On the surface, they appeared authentic, but their true intention was to lead God's people astray (see *Matthew 7:15; Acts 20:29; Galatians 2:4–5; First Timothy 4:1–3; Second Peter 2:1, 20; First John 2:18–23*). As Satan's counterfeits, they likely posed as itinerant teachers (see *Second Corinthians 11:13–15; Second Peter 2:1–3; Second John 7–11*). Their stealth made them especially dangerous. They were marked by three key traits: (1) ungodliness, (2) distortion of God's grace, and (3) denial of Christ.

Even some of our churches today have false (ungodly) teachers who twist the Bible's teachings to justify their own opinions, lifestyle, or wrong behavior. This may give them temporary freedom to do as they wish but will discover that in twisting Scripture they are playing with fire. God will judge them for excusing, tolerating, and promoting sin.

Because people think theology is dry, they avoid studying Scripture. Those who refuse to learn correct doctrine, however, are susceptible to false teaching because they are not fully grounded in God's Word. WE have to understand our faith in order to recognize false doctrines and prevent them from misleading us.

#### 2 Timothy

Study to show thyself approved unto God, a workman that does not need to be ashamed, rightly dividing the word of truth.

Observation 3

5 Now I want to remind you,

- ✦ although you once fully knew it,
- ✦ that Jesus,
- ✦ who saved a people out of the land of Egypt,
- ✦ afterward destroyed those who did not believe.

6 And the angels who did not stay within their own position of authority,

- ✦ but left their proper dwelling,
- ✦ he has kept in eternal chains
- ✦ under gloomy darkness
- ✦ until the judgment of the great day—

- *Jesus, who save a people...* Here we are told that the preincarnate Christ was acting in Egypt to save the Israelites. There is further evidence of our Lord's presence in Corinthians.

1 Corinthians 10

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

- *And the angels...* these are the angels also referenced in 1 Peter 3:19-20. The fallen angels are confined until the day of judgment because they violated their boundary. The word used here is proper dwelling (Greek = Their own principality). This is the same usage we see in Paul's letters in his list of spiritual forces we are to be on guard against – Colossians 1:16; Ephesians 6:12.

Verse 6 follows the example Jude makes in verse 5. That is, the Lord Jesus administers judgment on the ungodly. Just like the unbelieving Israelites, the fallen angels of Genesis 6 received a proclamation from the Lord Jesus Himself that He had conquered death, their efforts were fruitless, and their judgment certain.

2 Peter 2: 4-10 describes this same event and the great day of judgment is described in Revelation 20: 10-11.

## Biblical Observations

### Observation 4

7 just as Sodom and Gomorrah and the surrounding cities,

- ✦ which likewise indulged in sexual immorality
- ✦ and pursued unnatural desire,
- ✦ serve as an example
- ✦ by undergoing a punishment of eternal fire.

- *Just as Sodom and Gomorrah...* the sin of these cities is compared to what the fallen angels did. It was an unnatural one and led to The total destruction of Sodom, Gomorrah, and the surrounding lesser cities (see *Genesis 13; 18:16–33; 19:1–38; Deuteronomy 29:23*) was a judgment of complete incineration, wiping out every person in the region. As noted in *Jude 7*, this act served as a divine example—a model or pattern—for all future generations. Through it, God sent an unmistakable message: persistent wickedness leads to inevitable judgment.

The total destruction of Sodom, Gomorrah, and the surrounding cities (see *Genesis 13; 18:16–33; 19:1–38; Deuteronomy 29:23*) was a complete judgment by fire, leaving no survivors and reducing the region to ashes. As noted in *Jude 7*, this act served as an example—a pattern and warning—to all future generations that unrepentant wickedness brings divine judgment.

This is consistent with the broader biblical theme of God’s holiness and justice. *Hebrews 12:29* declares, “For our God is a consuming fire,” underscoring His righteous nature and the intensity of His judgment. This imagery is echoed in *2 Thessalonians 2:8*, where Paul states that the Lord Jesus will return and “consume the lawless one [the Antichrist] with the breath of His mouth and destroy him with the brightness of His coming.” God’s judgment is not only final but blazing in its purity and power.

Peter echoes this fiery theme in *2 Peter 3:10*, describing the Day of the Lord: “The heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.” Just as fire fell from heaven on Sodom and Gomorrah, future judgment will once again involve fire—not only to punish, but to purify and fulfill God’s redemptive plan.

## Biblical Observations

### Observation 5

8 Yet in like manner these people also,

- ✦ relying on their dreams,
- ✦ defile the flesh,
- ✦ despise dominion,
- ✦ and blaspheme the glorious ones.

- *These people also...dreams...* this refers to individuals in a spiritually confused or delusional state, driven by abnormal imaginations and deceptive visions. Their minds were numb to the truth of God's Word, leaving them vulnerable to deception and self-induced fantasies of wickedness. Blind and deaf to spiritual reality, they may have falsely claimed divine authority by presenting their perversions as dreams or visions from God. This theme echoes 2 *Thessalonians* 2:10–12, where Paul explains that those who refuse to love the truth will be handed over to a strong delusion from God Himself, so that they will believe a lie.

They are characterized in three ways (*Jude v. 8*):

1. They defile the flesh – Like the inhabitants of Sodom and Gomorrah mentioned in verse 7, these individuals have little to no moral restraint, living in open sexual immorality and corruption (Titus 1:15; Hebrews 12:15; 2 Peter 2:10–19; 3:3).
2. They reject authority – Mirroring the rebellion of the fallen angels (*v. 6*), they cast off both civil and spiritual authority, ultimately rejecting the Scriptures and denying Christ (*v. 4*).
3. They slander celestial beings – The phrase “speak evil of dignitaries” refers to angels (lit. “glories”), as further illustrated in verse 9, where Michael the archangel refuses to bring a slanderous accusation against Satan.

These apostates are not only deceived but are dangerously influential, spreading falsehood under the guise of spiritual experience, all while rejecting God's truth and Divine order.

Peter also addresses those who despise authority, indulge the flesh, and slander angelic beings—strikingly similar to Jude's description. Peter describes them as “bold and willful,” “irrational animals,” and “slaves of corruption.” They entice others with empty words, promising freedom while they themselves are bound in sin. Just like in Jude and Thessalonians, their end is destruction, not because they were ignorant, but because they willfully rejected truth and chose darkness.

- All three passages reveal a consistent warning: when people reject God's truth, they open themselves to deep deception, moral ruin, and eventual judgment. Whether through false dreams (Jude), strong delusion (2 Thessalonians), or corrupt appetites (2 Peter), the pattern is the same—a fall that begins with resisting truth and ends with being overtaken by lies.

Observation 6

9 But when the archangel Michael,

- ✦ contending with the devil,
- ✦ was disputing about the body of Moses,
- ✦ he did not presume to pronounce a blasphemous judgment,
- ✦ but said, “The Lord rebuke you.”

- *Michael*...Michael is the chief angel of God, specifically assigned to watch over Israel (see *Daniel 10:13, 21; 12:1*) and to lead the armies of holy angels (*Revelation 12:7*). The struggle over the body of Moses, mentioned in *Jude 9*, is not recorded elsewhere in Scripture. However, through the Holy Spirit, Jude reveals that Michael contended with Satan in order to carry out God’s command—similar to the spiritual battle referenced in *Daniel 10:13*.
- *The devil*...The term “*the devil*” means “accuser” or “slanderer” (see *Revelation 12:9–10*), underscoring his role in opposing God’s purposes. Moses died on Mount Nebo in Moab, never entering the Promised Land, and was buried in a secret location known only to God (see *Deuteronomy 34:5–6*). This confrontation occurred as Michael was sent to oversee the burial, ensuring that Satan could not exploit Moses’ body for some corrupt purpose—possibly to make it an object of idolatry among the Israelites.
- The account aligns with traditions found in the pseudepigraphal work *The Assumption of Moses*, notably, Michael did not bring a reviling accusation against Satan. Instead, he said, “The Lord rebuke you!”—following the model set by the Angel of the Lord in *Zechariah 3:2* and demonstrating a crucial lesson: believers are not to directly confront demonic powers but to call upon God’s authority and power. This moment is a supreme example of how spiritual warfare must be approached—with reverence, restraint, and reliance on the Lord.

Observation 6

10 But these people

- ✦ blaspheme all that they do not understand,
- ✦ and they are destroyed by all that they, like unreasoning animals, understand instinctively.

11 Woe to them!

- ✦ For they walked in the way of Cain
- ✦ and abandoned themselves for the sake of gain to Balaam's error
- ✦ and perished in Korah's rebellion

- *For they walked in the way of Cain...* the way of Cain is eloquently described in E.W. Bullinger's, writings.

"By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God Himself bearing witness to his gifts: and by it [i.e., by means of his faith which led to his martyrdom] he, having died, yet speaketh."

As "faith [cometh] by hearing" (Rom.10:17), Abel and Cain must both have heard what sacrifice they were to bring.

As hearing [cometh] by, and consists of, what we hear through the Word of God, Abel and Cain must both have heard from God.

Otherwise, it would have been by fancy, and not by faith; and there would not have been room, either for obedience on the one hand, or for disobedience on the other.

We find further particulars on this matter in the history, as recorded in Gen. 4.

But first we have to notice the place where the history is written.

In the first chapter of Genesis we have the creation of man.

In the second chapter we have man in communion with God.

In the third chapter we have the Fall of man; and, at the end (v.24), we see man driven out from the presence of the Lord God.

In the fourth chapter we have the way back made known. This is the first thing that is revealed after the Fall. It stands on the forefront of revelation. It is no mere fragment of Hebrew folklore to be dismissed as an "old wives'-fable..."It is the first great lesson that is written down in the Scriptures of truth -- "for our learning."

God must have spoken (as we have said) to Cain and Abel, concerning the manner in which He would be approached. He must have spoken of the way in which those who had been driven out might return back and have access to Himself.

The lesson, which is taught to us by this first example of faith, is that, Abel believed that which he had heard from God on this all-important subject and Cain did not believe God.

It is worthy of remark that in the Historical order in Genesis 4:3,4, Cain is mentioned first, and in the Experimental order in Heb. 11:4, Abel is mentioned first.

Cain is mentioned first, in the history, for he was the elder. He brought his "offering unto the Lord." He was not godless, as is often represented. On the contrary he was most "religious," and the offering which he brought cost him much more than Abel's did. He sought access to the same Lord and looked for the same blessing as Abel did.

But the point is, that the way back, which he took, was his own way: while the way which Abel took was God's way, which He had revealed and laid down.

Cain had heard the "report" as well as Abel, but he did not believe God. He invented what he must have supposed to be a better or more excellent way. "Cain brought of the fruit of the ground, an offering unto Jehovah" (Gen. 4:3). But, that ground the Lord God had just before put under the curse for man's sin and had said to Adam "cursed is the ground for thy sake." (Gen. 3:17)

Cain, therefore, brought, as his offering to the Lord that which He had pronounced to be cursed."

Abel, on the contrary, brought of the firstlings of his flock, and the fat thereof.

What was it that made Abel's a more excellent sacrifice than Cain's?

Commentators have speculated much and differed widely as to this. A variety of causes has been assigned.

But there is no room for more than one interpretation the moment we remember what the words "by faith" mean.

They mean that God had spoken; that Cain and Abel had heard; that Abel obeyed God and Cain did not!

The whole matter is perfectly simple. And the lesson it brings home to our hearts today is just as simple and clear.

It was a question, as we have seen, of believing what had been spoken as to THE WAYBACK TO GOD

God's way back (which Abel took) was by sacrifice, by the death of a substitute, by the blood of Atonement.

Man's way back (which Cain invented) was "without blood"; and a way which he had devised out of his own heart. But, "without the shedding of blood is no remission of sin" (Heb.9:22).

Cain might have brought his sin offering just as easily as Abel. It lay at his door (Gen. 4:7). (See R.V. margin); it was ready to his hand. If he "did well" he needed no sin-offering; and he would have been "accepted." If he did not well, and sinned, then God would have had respect to his offering as He had to Abel's.

No! it was the "New Theology" of his day: and it consisted in not believing what God had spoken; and in inventing a "New" way of his own.

In this lay his sin.

This is why God "had not respect" to his offering, however much Cain may have worked to produce it. The "sweat of his brow" could be no substitute for the "blood of the lamb."

In all this we are shown the great fact that there never have been but these "two ways" in the world's history.

However many and however various may be the religions of the world, all may be reduced to these two. Whatever may be the excrescences and eccentricities of man's imagination, there is always this "reversion to type" (as Evolutionists say).

Here we have the typical embryo of all the subsequent "History of Religions."

Man may hold his "Parliament of Religions," but when all his talking is done, there is a reversion to type, and we come back to these two primal facts, and to these two ways.

One is God's way; the other is man's,

One is by faith; the other is by fancy,

One is of grace; the other is of merit,

One is of faith; the other is of works,

One is Christianity; the other is Religion.

The one rests on what God has said, the other rests on what man thinks.

The one rests on what Christ has done, the other rests on what man can do.

These two words sum up and embody the two ways -- "DONE" and "DO."

As to what man is to "do" there is no end to the variety. In no sphere is evolution seen to such a remarkable extent.

Evolution is a solemn fact, but it is seen only in human affairs, because man has departed from God.

Nowhere else is evolution seen. Outside human affairs the evidence of evolution is non-existent: but it is, undeniably, the order of this present evil world where evil is found; for evil, like evolution, is not found outside man's world. There is no escape for man but God's appointment for him and that is death. This is why it is Christ's work to "deliver us from this present evil world" according to the will of God, our Father." (Gal. 1:4)

Evolution consists in unbelief and in departure from God. Hence it is that we see its germ first exhibiting itself especially in the religious sphere of human affairs. In the Divine sphere, whether in the animal or vegetable kingdoms, we look in vain for any trace of its action.

We see it working in the medical, legal, military, naval, artistic, and in every department of the scientific spheres, but it is in the religious sphere that it was first seen; and it is in Genesis iv., in the history of Cain and Abel, that God shows us its beginning. Jabal and Jubal, and Tubal-Cain and a generation of artificers soon followed in "the way of Cain" (Gen. 4:20-22).

"The way of Cain" was the first step in the evolution of Religion. Its developments and ramifications are to-day innumerable.

But in the way of Abel there has never been any evolution. Substitution and the shedding of blood remain the only way for "the remission of sins" to this present moment; and will remain the same to the end.

These are the Two Ways which are set before us here in Cain and Abel.

In the one no change has ever taken place; it is the only way back to God. Christ suffered "the just for the unjust that He might bring us to God" (I Pet.3:19) This is its end, and it is headed up in Christ. In the other, there has been nothing but change. Evolution has run its constant and persistent course and will continue so to do until it reaches its end in the deification of man, and is headed up in Antichrist.

All who are in "the way of Cain" are laboring on behalf of man, and for man's improvement. They are ready with their own ideas as to what man must DO to be saved.

Whatever may be the varieties evolved from man's imagination they are all one in asserting that man MUST do something. Whatever their differences or their controversies, they all agree in that. Man must DO SOMETHING.

Man must be something, feel something, experience something, give something, pay something, produce something. He must be called and "registered" something. He must DO something.

They all insist on the last, however they may differ about the others. Where they do differ is only in what the something is to be. It is this which accounts for the vast number of different systems of religion which have been evolved in the world's history. All these are rightly called Religions. Even the Christian Religion is only one of them; and has as many Sects and Divisions as any of the others.

However many may be these differing forms, they are all one in Doing, while in true Christianity they are all one in Christ only.

Christianity is of God; and consists in a Person -- Christ; Religion is of man, and is carried on for man, and in his interests. It consists of men's Forms, and Rites, and Ceremonies, Articles, Creeds, Confessions, Doctrines, and Traditions, Churches and Chapels, and Synagogues, Halls, and Rooms.

If your something does not agree with that of others, then be careful, or you may be killed, as Abel was, by one of these Cains. For there is nothing in the world so cruel as Religion. It was Religion that murdered Abel.

It was Religion that killed the Prophets, Crucified Christ, and produced the noble army of Martyrs...

It is Religion today that lies at the root of, and pervades the world's political strife: and it is in the struggle for Religious supremacy that the greatest bitterness, envy, hatred and malice, and all uncharitableness, are manifested and exhibited in the political controversies in the present day.

The question of I John 3:11,12, brings out the contrast between Christian love and Religious hate.

This is the message that ye heard from the beginning, that we should love one another. Not as Cain [who was] of that Evil one, and slew his own brother. And on what account slew he him? Because his own works were evil, and his brother's righteous.

Cain's works were evil, because they were his own, and of the Evil one, who (in the previous chapter) had ruined his parents by the same unbelief in God's words. Abel's works were righteous, because they were "by faith," and according to what God required.

Hence Cain's hatred, and hence Cain's murder.

It will be found that Religion has shed more blood and produced more sorrow and crying than all the wars and desolations caused by the politics and dynasties of the world put together. There have been, and still are, the wars of Creeds, as well as of Races...

Religions are one, in origin, in character, and outcome, and also in cruelty.

In the vital matter of Salvation, they unite, and are ONE, in saying with one voice: --

SOMETHING in my hand I bring.

Whereas, in true Christianity, which is Christ, the convicted sinner proclaims the existence of the great dividing gulf, and says: --

"NOTHING in my hand I bring, Simply to Thy Cross I cling..."

This is the first great lesson, which we learn from Abel's faith: -- "The Two Ways of Access."

In one of those two ways, each one who reads these lines, stands, today.

Either he is trusting to something instead of Christ, or to something in addition to Christ; or, he is trusting wholly in the merits of that Substitute whom God has provided, even the precious blood of that Lamb which "speaketh better things than that of Abel." (Heb. 12:24)

(E. W. Bullinger; Things to Come; Dec. 1907, Vol. XIII; No. 12)

## Biblical Observations

### Observation 7

#### 11 Woe to them!

- ✦ For they walked in the way of Cain
  - ✦ and abandoned themselves for the sake of gain to Balaam's error
  - ✦ and perished in Korah's rebellion.
- *Balaam's error...* Balaam was a spiritist or medium known for his reputation to bless or curse with spiritual power. When the Israelites encamped near Moab, *Balak*, the king of Moab, feared their growing numbers and influence. He hired Balaam to curse Israel in hopes of weakening them (Numbers 22).

God initially forbade Balaam to go, but Balaam's desire for the reward caused him to persist. On his journey, Balaam was rebuked by his own donkey—miraculously enabled by God to speak—because the angel of the Lord was standing in his way (Numbers 22:21–35).

Though Balaam ultimately could not curse Israel and instead spoke blessings under God's control (Numbers 23–24), he later advised Balak on how to cause Israel to fall.

He suggested luring the Israelites into idolatry and sexual immorality with Moabite women (Numbers 25). This led to a plague and the death of 24,000 Israelites as judgment from God.

Later, in Numbers 31:16, it is confirmed that Balaam was behind this deceptive scheme. Though he couldn't curse God's people directly, he led them into sin so that they would bring judgment upon themselves.

- The error of Balaam is presented as an example of false teaching rooted in greed and compromise. Balaam, though aware of God's blessing on Israel, allowed his desire for wealth and influence to blind him to obedience. Rather than submitting to God's revealed Word, Balaam sought to manipulate it—first trying to speak only what God permitted, and then ultimately devising a plan to lead Israel into idolatry and sexual immorality (*see* Numbers 22–25; 31:16). His actions exposed the Israelites to Divine judgment by enticing them to abandon God's Word for “other words”—words aligned with false gods and deceptive promises (Revelation 2:14).

This pattern is echoed in 2 Peter 2:15–19, where Peter identifies Balaam as a prototype of false teachers who abandon “the right way” (obedience to God) for personal gain. These deceivers promise freedom but are themselves enslaved to sin. Like Balaam, they exploit others with persuasive but empty speech, trading the life-giving truth of God for corrupt ambition.

At its core, Balaam's error is the ancient scheme of Satan: to replace the Word of God with counterfeit words. But these substitutes have no power to bless or save. In fact, by rejecting the Word of promise—the gospel—they bring people under the condemnation of the Law.

The moment we exchange God's truth for a lie and take the way of Cain; we step away from His protection and into judgment.

Balaam wasn't a misunderstood prophet—he was a spiritist or medium. His legacy is a warning to all who would tamper with God's Word or use spiritual influence for selfish ends. Both Jude, and Peter affirm, to forsake God's Word for personal gain or pleasure is to invite destruction.

Observation 8

11 Woe to them!

- ✦ For they walked in the way of Cain
  - ✦ and abandoned themselves for the sake of gain to Balaam's error
  - ✦ and perished in Korah's rebellion.
- *Korah's rebellion...* Korah's rebellion is used here as a sobering warning about the consequences of rejecting God's established order.

In Numbers 16, Korah, along with 250 prominent leaders of Israel, opposed the authority of Moses and Aaron—men whom God Himself had appointed to lead the people. Under the guise of seeking equality, Korah's real aim was prideful self-exaltation.

He challenged but God's sovereign choice in Moses and Aaron. In response, God judged them swiftly and dramatically: the earth opened and swallowed them alive.

Peter also uses Korah as an example when he describes apostates in 2 Peter 2:10–13 “despise authority” and arrogantly assert themselves while slandering spiritual truths they don't understand. Like Korah, these false teachers refuse to submit to divine authority—preferring to elevate their own voices above the Word of God. Their bold defiance of truth, much like Korah's uprising, is marked by pride, deception, and a refusal to honor the roles and structures established by God.

What unites Korah, the apostates of Jude, and the false teachers of Peter's warning is this: a heart that resists divine authority and seeks to impose personal will over God's will. Such rebellion does not go unnoticed. Scripture makes it clear—just as Korah faced immediate and terrifying judgment, so too will all who follow in his footsteps by opposing God's truth and authority.

## Biblical Observations

### Observation 9

12 These are hidden reefs at your love feasts,

- ✦ as they feast with you without fear,
- ✦ shepherds feeding themselves;
- ✦ waterless clouds,
- ✦ swept along by winds;
- ✦ fruitless trees in late autumn,
- ✦ twice dead,
- ✦ uprooted;

- *Hidden reefs...* Jude calls the apostates “hidden reefs”—concealed threats in the community that, like underwater rocks, can cause devastating shipwrecks to the unsuspecting.
- *at your love feasts...* when the Lord’s supper was celebrated in the early church (prohibited in the 4<sup>th</sup> century to be held in churches), believers ate a full meal before taking part in the communion with the bread and wine. The meal was called a love feast (a feast of charity) and was designed to be a sacred time of fellowship to prepare one’s heart for communion.

However, the false teachers were joining these love feasts, causing “spots” in what should be a time of rejoicing in the Lord.

In several of the churches, however, this meal had turned into a time of gluttony and drunken revelry.

In Corinth, for example, some people hastily gobbled food while others went hungry (1 Corinthians 11: 20-22). They used these sacred gatherings for selfish indulgence. They were not shepherds who fed the flock; they fed only themselves, showing no concern for the spiritual well-being of others (compare with Ezekiel 34:2).

No church function should be an occasion for selfishness, gluttony, greed, disorder or other sins that destroy unity or take one’s mind away from the real purpose for assembling together.

- *waterless clouds...fruitless trees...* Jude goes on to call them “waterless clouds” and “fruitless trees in late autumn.” These metaphors reinforce their spiritual barrenness: they promise refreshment and nourishment but deliver nothing. They drift aimlessly like clouds carried by winds, and their lives bear no spiritual fruit. Their condition is described as “twice dead”—dead in sin and further dead through apostasy—fully uprooted and beyond restoration.

Observation 10

13 wild waves of the sea,

- ✦ casting up the foam of their own shame;
- ✦ wandering stars,
- ✦ for whom the gloom of utter darkness has been reserved forever.

- *Wild waves of the sea...* Jude intensifies his description and the judge judgment by referring to these apostates as “wild waves of the sea,” casting up only the foam of their shame. Their chaotic presence stirs up confusion and impurity, not peace.
- *Wandering stars...* Finally, Jude calls them “wandering stars, for whom the gloom of utter darkness has been reserved forever.”

This striking image connects directly to 1 Enoch and Second Temple Jewish thought, where wandering stars symbolize rebellious heavenly beings—the Watchers—who strayed from God’s appointed order (see 1 Enoch 18; 80). Just as these celestial rebels abandoned their God-given paths, so too do these apostates abandon truth and lead others astray.

Jude’s connection between these false teachers and the Watchers (also referenced in verse 6) draws a parallel between ancient cosmic rebellion and present spiritual deception. Like the fallen angels who left their proper place and were bound in darkness (see Genesis 6; 2 Peter 2:4; Jude 6), these apostates are also reserved for judgment, bound not by chains but by their rebellion and deception.

The message is clear: apostasy is not simply error—it is cosmic rebellion, an echo of the oldest defiance against God. These false teachers pose as spiritual lights but are really stars in freefall, destined for eternal darkness. Their presence in the church is a call for vigilance, discernment, and unwavering commitment to the true Word of God.

## Biblical Observations

### Observation 11

14 It was also about these that Enoch,

- ✦ the seventh from Adam,
- ✦ prophesied, saying,
- ✦ “Behold, the Lord comes with ten thousands of his holy ones,

15 to execute judgment on all

- ✦ and to convict all the ungodly of all their deeds of ungodliness
- ✦ that they have committed in such an ungodly way,
- ✦ and of all the harsh things that ungodly sinners have spoken against him.”

- Jude continues to criticize the false teachers. That’s the focus of this epistle. Here, in verses 14 and 15, Jude shifts from historical examples to a prophetic announcement.

Jude begins by quoting Enoch: “Behold, the Lord comes with ten thousands of His holy ones.” This is a clear declaration of God’s impending judgment, not just as a past reality but as a future certainty. Enoch’s prophecy reveals that God does not overlook rebellion, especially from those who mislead others, rebel against God’s appointed leadership, and distort the truth.

By invoking Enoch, Jude emphasizes that the judgment of false teachers is not a new idea—it was foretold long before the Law of Moses. These individuals follow the same path of destruction as those before them, and they too will face the righteous wrath of God, when the Lord returns with His holy ones to execute justice.

This verse reminds us that false teaching is not merely a doctrinal issue—it is an act of rebellion against God’s authority. And as history and prophecy both testify, such rebellion always leads to judgment.

## Biblical Observations

### Observation 11

- 14 It was also about these that Enoch,
- ✦ the seventh from Adam,
  - ✦ prophesied, saying,
  - ✦ “Behold, the Lord comes with ten thousands of his holy ones,

*The seventh from Adam...*

Jude makes a special emphasis to describe Enoch as “the seventh from Adam,” highlighting not only his lineage but Enoch’s spiritual significance.

While the Old Testament gives us only a brief glimpse of Enoch (Genesis 5:18, 21–24), describing him as a righteous man who “walked with God” and was taken up without dying, Jude is providing a description here from the Book of Enoch. The Book of Enoch is a respected work in Second Temple Jewish literature.

Though the direct quote—“Behold, the Lord comes with ten thousands of His holy ones”—is not found in the Old Testament, it appears in 1 Enoch 1:9. Jude uses this passage to reinforce his central theme: God’s coming judgment upon false teachers.

By invoking Enoch, Jude connects his warning not just to Israel’s past but to an ancient prophetic tradition held in high regard by his readers.

The title “seventh from Adam” is not merely a genealogical note. In Scripture, the number seven holds deep symbolic meaning—often associated with completeness, divine order, and holiness being the “seventh” was viewed as spiritually significant, much like the seventh day, seventh seal, and seventh angel throughout Scripture.

Enoch’s position in the seventh generation lends weight to his prophetic words.

Jude’s point is this: even Enoch, long before the flood and before the Law, declared judgment against the ungodly.

His prophecy against those who would reject God’s authority shows that the danger of false teachers is not new—it’s part of a long pattern of rebellion, and God has consistently spoken against it.

By using Enoch, Jude builds a bridge between ancient prophecy and present danger, reminding believers that God has always been clear: He will judge the ungodly.

## Biblical Observations

### Observation 12

14 It was also about these that Enoch,

- ✦ the seventh from Adam,
- ✦ prophesied, saying,
- ✦ “Behold, the Lord comes with ten thousands of his holy ones,

*Prophesied...* The passage Jude cites in Enoch is 1 Enoch 9. Here is the passage in context:

<sup>3</sup> And I took up with a parable (saying), “The God of the universe, the Holy Great One, will come forth from his dwelling. <sup>4</sup> And from there he will march upon Mount Sinai and appear in his camp emerging from heaven with a mighty power.<sup>5</sup> And everyone shall be afraid, and Watchers shall quiver. And great fear and trembling shall seize them unto the ends of the earth. <sup>6</sup> Mountains and high places will fall down and be frightened. And high hills shall be made low; and they shall melt like a honeycomb before the flame. <sup>7</sup> And earth shall be rent asunder; and all that is upon the earth shall perish. And there shall be a judgment upon all, (including) the righteous. <sup>8</sup> And to all the righteous he will grant peace. He will preserve the elect, and kindness shall be upon them. They shall all belong to God and they shall prosper and be blessed; and the light of God shall shine unto them. <sup>9</sup> Behold, he will arrive with ten million of the holy ones in order to execute judgment 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.”

The message of Enoch and that of Jude here describe God’s ultimate judgment over the earth and those that oppose Him. This message aligns with the emphasis on the Everlasting Gospel as noted by Dr. Bullinger in Appendix 140 of the Companion Bible.

### "THE EVERLASTING GOSPEL" (or GOOD NEWS).

This was proclaimed from the first, that is to say, after the Fall, and it was proclaimed to men as men, by God, the Creator, to His creatures. Its message was that the Creator was alone to be feared and worshipped, and men were to have no other gods beside Him. He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men. God proclaimed this from the first, and among its heralds were ENOCH, "the seventh from Adam", who proclaimed His coming for this judgment of the ungodly (Jude 14, 15); and NOAH, a herald of righteousness and of coming righteous judgment (Hebrews 11:7 and 2Peter 2:5).

When the "calling on high" shall have been given (Philippians 3:14), and when "transgressors are come to the full" (Daniel 8:23), and before the Kingdom is set up in glory, this Gospel (or good news) will again be proclaimed (Revelation 14:6). It is "everlasting", and men, as such, will be called upon to "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth", etc. (Revelation 14:7).

This is the Gospel proclaimed by the Creator to His sinful creatures after the Fall; and it will be proclaimed again at the end. Hence its name "everlasting".

Observation 12

14 It was also about these that Enoch,

- ✦ the seventh from Adam,
  - ✦ prophesied, saying,
  - ✦ “Behold, the Lord comes with ten thousands of his holy ones,
- *The Lord comes with ten thousands of his holy ones...* this event takes place in Revelation 19. It is the end of the tribulation period. This event is also found in many other Biblical passages including Matthew 16:27, 24:30-31, Matthew 25:31; Daniel 7:10; 2 Thessalonians 1:7-10

A Sequential Synopsis of the Coming of Christ

1. Signs in the Heavens – Luke 21:25–28

Our Lord foretold that before His return, there would be cosmic signs—distress among nations, roaring seas, and people fainting with fear.

In Luke 21:27–28, He says, “Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”

This introduces the visible return of Christ.

2. The Resurrection at the Last Trump – 1 Corinthians 15:51–52

Paul declares a mystery: “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet.”

This is the moment of the resurrection and transformation of believers—a key component of Christ’s second coming.

3. The Resurrection on the Last Day – John 11:24

Martha affirms her belief in this very hope when she says, “I know that he will rise again in the resurrection at the last day.”

Her words echo the promise found in 1 Corinthians 15:52, where the dead are raised incorruptible, pointing to the same climactic event—the final resurrection when Christ returns.

## A Sequential Synopsis of the Coming of Christ

### 4. Christ Descends with His Holy Ones – Jude 14 Fulfilled

Jude 14 draws directly from 1 Enoch 1:9 and aligns with Revelation 19. It presents the Lord returning with “ten thousands of His holy ones”—a massive, heavenly entourage. This includes angelic hosts and the redeemed saints, signaling Divine authority and final judgment.

### 5. Scriptural Support for Christ’s Return with His Angelic Hosts:

- Matthew 16:27: “For the Son of Man is going to come with His angels in the glory of His Father, and then He will repay each person according to what he has done.”
- Matthew 24:30–31: Christ appears in the sky, and His angels are sent to gather His elect.
- Matthew 25:31: “When the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne.”
- Daniel 7:10: “A stream of fire issued and came out from before Him; a thousand thousands served Him, and ten thousand times ten thousand stood before Him.”
- 2 Thessalonians 1:7–10: Christ is revealed from heaven “with His mighty angels in flaming fire,” bringing judgment on those who do not obey the gospel.

### 6. The Climactic Fulfillment – Revelation 19:11–14

This is the moment when heaven opens and Christ rides forth on a white horse, “and the armies of heaven, arrayed in fine linen, white and pure, were following Him on white horses.”

This is the clear fulfillment of Jude 14 and Enoch’s prophecy—Christ returns, not alone, but with His holy ones, to execute judgment and establish His kingdom.

Jude’s epistle and message in verse 14 aligns seamlessly with the broader prophetic witness of Scripture. From the heavenly signs to the resurrection of the dead, and from Christ’s visible return to His descent with the angelic host, Scripture consistently affirms that the Lord will come with power, glory, and countless holy ones to bring judgment and redemption at the end of the age.

## Biblical Observations

### Observation 13

15 to execute judgment on all

- ✦ and to convict all the ungodly of all their deeds of ungodliness
- ✦ that they have committed in such an ungodly way,
- ✦ and of all the harsh things that ungodly sinners have spoken against him.”

*To execute judgment on all...* the judgment will be eternal Hell. This is noted in many places of Scripture including the Gospels and Revelation.

### Matthew 10

8 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.

### Revelation 20

14 Then Death and Hades were cast into the lake of fire. This is the second death.

15 And anyone not found written in the Book of Life was cast into the lake of fire.

In reference to Revelation 20, this event was described as the Resurrection of Condemnation by our Lord.

### John 5

26 For as the Father has life in Himself, so He has granted the Son to have life in Himself,

27 and has given Him authority to execute judgment also, because He is the Son of Man.

28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

29 and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

## Biblical Observations

### Observation 14

15 to execute judgment on all

- ✦ and to convict all the ungodly of all their deeds of ungodliness
  - ✦ that they have committed in such an ungodly way,
  - ✦ and of all the harsh things that ungodly sinners have spoken against him.”
- *and to convict...* This divine action (Heb. 12:23; James 4:12) is affected through the Lord Jesus Christ (Acts 10:42; Acts 17:31, Romans 2:16) who comes to judge (2 Timothy 4:1; 1 Peter 4:5; Revelation 6:10).

The Greek term for convict here is *elenxai* and is a term that in other contexts means “to show someone his sin and to summon him to repentance” (see Matthew 18:15; Ephesians 5:11; 1 Timothy 5:20; 2 Timothy 4:2; Titus 1:9, 13; 2:15).



An example of this can be seen in John’s Gospel

### John 8

7 “He who is without sin among you, let him throw a stone at her first.”

8 And again He stooped down and wrote on the ground.

9 Then those who heard *it*, being convicted by *their* conscience, went out one by one, beginning with the oldest *even* to the last. And Jesus was left alone, and the woman standing in the midst.

In the context of Jude’s epistle, the term convict is telling us the Messiah is coming to render judgment. In judicial contexts this rebuke condemns; it is no longer educative

In the judgment the true character of the heretics will be brought to light (John 3:20; 16:8). Jude emphasis no hope of any redemption for the heretics. In Christ’s coming, they will be judged and condemned.

## Biblical Observations

### Observation 15

15 to execute judgment on all

- ✦ and to convict all the ungodly of all their deeds of ungodliness
- ✦ that they have committed in such an ungodly way,
- ✦ and of all the harsh things that ungodly sinners have spoken against him.”

- *all the harsh things that ungodly sinners have spoken against him* ...these are sinners that speak evil of our Lord.

### John 5

22 For the Father judges no one, but has committed all judgment to the Son,

23 that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

24 “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

Peter’s epistle offers the same condemnation to the ungodly.

### 2 Peter 2

6 and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly;

The Greek word for ungodly here is: *asebeia* = impiety and it means: the absence of "the fear of God", having no reverence for sacred things; irreligious.

This ungodliness is in direct violation of the Everlasting Gospel, which is proclaimed throughout Scripture, but particularly at the end of the word in Revelation 14. The message of this Gospel is the Creator alone is to be feared and worshipped, and men were to have no other gods beside Him. He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men.

## Biblical Observations

### Observation 16

14 It was also about these that Enoch,

- ✦ the seventh from Adam,
- ✦ prophesied, saying,
- ✦ “Behold, the Lord comes with ten thousands of his holy ones,

15 to execute judgment on all

- ✦ and to convict all the ungodly of all their deeds of ungodliness
- ✦ that they have committed in such an ungodly way,
- ✦ and of all the harsh things that ungodly sinners have spoken against him.”

In summary, Jude continues in verses 14-15 to issue his fierce condemnation of the false teachers infiltrating the church, by referencing 1 Enoch 1:9. He uses this Enochic prophecy as a collective reference—it is a combination of three Old Testament passages (Jeremiah 25:30–31, Isaiah 66:15–16, and Zechariah 14:5)—each describing the coming judgment of God in fiery theophanic language.

Jeremiah 25:30–31 pictures the Lord roaring from heaven to judge all flesh.

Isaiah 66:15–16 describes the Lord coming in fire and fury with His sword.

Zechariah 14:5 proclaims that the Lord will come with His holy ones.

What makes Jude’s use of these texts stunning is that Jude attributes this Divine appearance traditionally understood as God’s personal intervention—to our Lord Jesus Christ.

By quoting *1 Enoch*, Jude doesn’t merely affirm judgment; he makes a powerful Christological statement:

Jesus Christ is the one coming with the “ten thousands of His holy ones.” This language originally applied to God the Father is now reapplied to Christ, making our Lord the Divine person of the Trinity who brings judgment at the end of the age.

This is a bold affirmation of our Lord’s deity, affirming that the Messiah is fully God and will carry out the Divine judgment announced by the prophets and echoed in Enoch.

Jude refers to Jesus as “Lord” in verses 4, 17, 21, and 25, and it is clearly His return that is in view. The high Christology is unmistakable: the Jesus who once came in humility will return in fire and power, accompanied by the Divine host, to judge both the living and the dead.

The message is both eschatological and urgent: those who distort truth, lead others astray, and reject divine authority will face the same judgment that Enoch, the prophets, and Jude warn of. These are not idle threats—they are a divine certainty, and Jesus is the one who will execute them.

For the believer, this passage is both sobering and strengthening. It reminds us that:

1. False teaching is not merely doctrinal error—it is rebellion against God.
2. The return of Christ will fulfill ancient prophecies of judgment.
3. Our Lord shares the Divine identity of God the Father, reinforcing our faith in His sovereignty and our need for vigilance against spiritual corruption.

## Biblical Observations

### Observation 17

16 These are grumblers,

- ✦ malcontents,
- ✦ following their own sinful desires;
- ✦ they are loud-mouthed boasters,
- ✦ showing favoritism to gain advantage.

- *Grumblers...* the Greek word here is referring to rebellious critics especially in relation to Divine authority. This is organized defiance against God's authority not simple complaining.

There are a number of examples of this in the Old Testament.

The people grumbled against Moses (Exodus 15:24, Numbers 14:36, Numbers 17:5.)

They also grumbled against Moses and Aaron (Exodus 16:2, Numbers 14:2, Numbers 16:41).

They also grumbled (again, same similar language there) against God. God was the one who appointed Moses and Aaron, so they are essentially grumbling against God who appointed those leaders (Exodus 16:7-9, Exodus 16:12, Numbers 14:27-29).

Jude is getting at these negative examples in the Old Testament of these disgruntled critics and saying this is what the false teachers are. They actually lack real authority, and they want to sort of foist themselves in the position of authority

- *Malcontents...* Literally “discontented with their lot,” implying a deeper rejection of God's providence.
- *Boasters...* Empty, arrogant talkers.
- *Showing favoritism...* A Greek idiom: “marveling at faces” meaning false or manipulative flattery to gain advantage.

## Biblical Observations

### Observation 17 (continued)

## Personal Application

Beware of flattering voices:

Are we being drawn to teachers or leaders because of how they make us feel, or because they teach truth faithfully?

Watch for spiritual manipulation:

Jude warns that some use praise or partiality to gain advantage. Are we allowing charm to substitute for character in spiritual matters?

Avoid becoming a grumbler:

Criticism of leadership is not always wrong—but persistent, faithless grumbling aligns us with rebellion, not reformation.

In summary: the grumblers and flatterers are not just problematic individuals—they **are** avatars of an older rebellion, like the Watchers in *1 Enoch*. Their speech reveals a deeper agenda: to dismantle Divine authority and establish counterfeit influence. Jude reminds us that such figures will face Divine judgment (vv. 14–15), reinforcing the cosmic stakes of our allegiances.

Observation 18

17 But you must remember, beloved,

- ✦ the predictions of the apostles of our Lord Jesus Christ.

18 They said to you,

- ✦ “In the last time there will be scoffers,
- ✦ following their own ungodly passions.”

- *The predictions of the apostles...* following his citation of 1 Enoch and the Old Testament in verses 14–15, Jude now appeals to the predictions of the apostles.

This serves as a transition: Jude shifts from announcing Divine judgment to reminding his audience that the infiltration of false teachers is not surprising—it was foretold.

These “predictions” (the Greek word: *tōn rhēmatōn*) are not abstract ideas but specific, spoken words. It is a proclaimed message—typically oral, pointed, and often prophetic in nature.

Examples of this use of rhema occur throughout the New Testament:

1. John 8:20 – The Lord’s public teaching in the temple
2. Acts 2:14 – Peter’s Pentecost sermon
3. Matthew 26:75 – The Lord’s predictive words to Peter
4. Luke 1:38 – The angel’s prophecy to Mary
5. Luke 9:45 – A concealed prophetic statement from Jesus

The content of the predictions is clear: “In the last time there will be scoffers.” These scoffers are identified as those who follow their own ungodly passions. The word translated scoffers (or mockers) indicates not merely intellectual skeptics, but those who reject and ridicule the moral and spiritual authority of the faith. They mock God’s order and indulge themselves.

This passage affirms that Jude sees his own time as the fulfillment of these predictions. The presence of false teachers within the community is not an unexpected crisis but a prophetic reality.

This reinforces the theological framework of the epistle: the rebellion of these individuals mirrors the ancient rebellion of spiritual beings, as detailed earlier in the letter. Jude warns that just as Enoch foresaw judgment, and just as the apostles predicted false teachers, the time of reckoning has arrived.

## Biblical Observations

### Observation 20

19 It is these who cause divisions,

- ✦ worldly people,
- ✦ devoid of the Spirit.

- *Devoid of the Spirit...* Jude provides a concise but devastating assessment of the false teachers who have infiltrated the believing community. He identifies them by what they produce: division, worldliness, and spiritual emptiness. They cause fractures within the body of Christ. They are driven by natural instincts rather than spiritual discernment. And most significantly, they are devoid of the Spirit.

This description echoes the words of our Lord in Matthew 7:16 and 20—"you will recognize them by their fruits." The false teachers claim to belong to God, but their lives show otherwise. Their behavior—their fruit—reveals the root.

Jude urges the believers to assess these individuals not by appearance, speech, or position, but by the tangible consequences of their influence.

## Biblical Observations

### Observation 19

20 But you, beloved,  
✦ building yourselves up in your most holy faith  
✦ and praying in the Holy Spirit,

21 keep yourselves in the love of God,  
✦ waiting for the mercy of our Lord Jesus Christ  
✦ that leads to eternal life.

In contrast, Jude calls the faithful to action. He uses four imperatives that function as a spiritual survival plan:

- Build yourselves up in your most holy faith
- Pray in the Holy Spirit
- Keep yourselves in the love of God
- Wait for the mercy of our Lord Jesus Christ that leads to eternal life

These are not passive habits—they are deliberate, ongoing practices that safeguard the believer from deception and spiritual decline. Faith must be built up, not assumed. Prayer must be Spirit-empowered, not routine. Remaining in the love of God means continuing in obedience and relationship. Waiting for Christ's mercy points to eschatological hope—the certainty that Jesus will return and bring deliverance.

## Biblical Observations

### Observation 20

22 And have mercy on those who doubt;

23 save others by snatching them out of the fire;

- ✦ to others show mercy with fear,
- ✦ hating even the garment stained by the flesh.

- *and have mercy...*verses 22–23 shift the focus to how the faithful should treat others affected by the false teachers. Jude presents three categories:
  1. Those who doubt, they need mercy and gentle correction
  2. Those in immediate danger: they must be rescued, “snatched from the fire”
  3. Those entrenched in sin: they require mercy combined with fear, an awareness of the contagious and corrupting nature of sin
- *Hating even the garment...*The phrase “hating even the garment stained by the flesh” draws from the language of ritual impurity, specifically, Levitical purity laws.

Jude warns that while mercy is essential, discernment is equally necessary. In rescuing others, believers must not be drawn into the same defilement.

It is clear from the structure of Jude’s command that not all people led astray should be treated the same way. Jude distinguishes between the confused and the corrupt. The one who doubts is not the same as the one who deceives. Believers must learn to tell the difference., The church is in a spiritual war, and part of the strategy is triage—handling each case according to its condition.

In other words, don’t treat the confused doubter the same way you’d treat the false teacher. This is what Jude wants. Don’t treat them the same. Be patient and merciful with those who doubt, who have been led astray. Instruct them. The goal is to keep them from becoming another false voice, another worldly person who causes division.

If you run into believers that are just wavering in their theology, wavering in the truth that the apostles taught, Jude wants those people treated mercifully. He wants them to be handled with patience and handled with care—not like the false teachers whom he has pretty much excoriated throughout the whole letter.

- Jude calls the church to a posture of alertness, purity, and sacrificial love. His warning is sober, but his vision is hopeful. The battle may be fierce, but the tools God provides are sufficient. In the end, the fruit will reveal the truth—of the deceiver and of the faithful servant. Mercy will triumph over judgment for those who belong to Christ and await His return.

## Biblical Observations

### Observation 21

24 Now to him who is able to keep you from stumbling

✦ and to present you blameless before the presence of his glory with great joy,

- *Now to Him...* Jude closes his intense and urgent letter with a doxology—an exalted prayer of praise that shifts the focus from the danger of false teachers to the preserving power of God. It is a declaration of hope and confidence, anchoring everything Jude has said in the unwavering ability of God to sustain His people.
- *To keep you from stumbling...* The phrase “to keep you from stumbling” carries deep theological weight.

The Greek verb for “keep” (*phyllassō*) is used frequently in the New Testament to describe Divine protection, not just from physical harm, but from spiritual failure—especially apostasy.

This “keeping” is not passive. It is God’s active, covenantal faithfulness to preserve His people in the face of spiritual chaos.

2 Thessalonians 3:3 says, “The Lord is faithful. He will establish you and guard you against the evil one.”

John 17:11 records our Lord praying to the Father, “Keep them in your name... that they may be one.” In both cases, the emphasis is divine initiative—God does the guarding.

In the context of Jude’s letter, where the threat of spiritual deception is real and present, this doxology reassures believers that their security does not depend solely on their ability to resist, but on God’s ability to hold them fast. The purpose of this keeping is to “protect Jude’s readers from the dangers of falling into the sinful ways of the false teachers and thereby failing to attain to final salvation.”

Jude is not dismissing the threat of apostasy—he has spent the entire letter warning against it. But he ends with the theological truth that God is able to preserve His own, and not only preserve them, but present them blameless.

“Blameless before the presence of His glory with great joy” alludes to the final judgment and the believer’s entrance into God’s presence.

The contrast is stark: while the false teachers face condemnation, the faithful will stand blameless—free from accusation and clothed in righteousness—before the glory of God.

Observation 22

25 to the only God,

- ✠ our Savior,
- ✠ through Jesus Christ our Lord,
- ✠ be glory,
- ✠ majesty,
- ✠ dominion,
- ✠ and authority,
- ✠ before all time
- ✠ and now and forever.
- ✠ Amen.

- *To the only God...* Jude ends this letter by ascribing all glory, majesty, dominion, and authority to God through Jesus Christ. This reminds us again of Jude's high Christology.

All Divine attributes and praise flow through Christ, who is not just the agent of God's salvation, but the Lord of time and eternity.

The phrase "before all time and now and forever" forms a threefold framework of redemptive history. It highlights God's eternal sovereignty, His present reign, and His future triumph. It echoes Revelation language and reinforces the theological arc of Jude's message—from rebellion to restoration, from deception to doxology.

In a world filled with spiritual deception and the danger of falling, Jude ends not with fear, but with worship. God is able. God will keep. God will present. And to Him belongs all glory—forever.

- *Before all time...* Jude closes with a phrase that at first may sound like liturgical routine but actually carries tremendous theological weight: "before all time and now and forever." This is not generic praise—it's a temporal map of Christ's divine nature. Jude, writing after the resurrection, places Jesus within an eternal framework. He doesn't just say Jesus is glorified *now*—he ties Jesus to the divine majesty *before all time*.

This is profound. It means Jude sees Jesus not as a created being who rose to divine status, but as one who shared in the glory of God eternally. The entire doxology is addressed to "the only God, our Savior," and yet the glory, majesty, dominion, and authority are ascribed "through Jesus Christ our Lord." This reinforces the earlier Christological move in verses 14–15, where Yahweh passages are applied to Jesus. Jude's theology is not confused or evolving—it is deliberate. He presents Jesus as the eternal Lord, worthy of worship alongside the Father.

Jude ends his letter where all faithful theology must end—with the glory of God and the exaltation of Christ, who keeps His people, perfects His people, and presents them blameless forever.

## **Closing Summary of our Study**

The Book of Jude is a fierce, Spirit-breathed warning against spiritual corruption and deception—but it is also a triumphant declaration of God’s power to preserve His people.

Jude confronts false teachers who have crept in unnoticed, twisting grace into license and defiling the faith once delivered. He draws deeply from Israel’s past, intertestamental literature, and apocalyptic prophecy to paint a vivid picture of rebellion and judgment.

But Jude’s letter is not merely about condemnation—it is about endurance.

Jude urges believers to contend for the faith, to build themselves up in holiness, to show mercy to those wavering, and to trust in the God who is able to keep them.

His high Christology makes it unmistakably clear: Jesus is not just a Savior—He is God in the flesh, coming in power with His holy ones to judge the ungodly.

Jude’s final word is doxology—not despair.

In a world filled with chaos and deception, God will preserve His people, present them blameless, and receive eternal glory.

Jude calls us not just to survive in such times, but to stand in joyful anticipation of Christ’s return, as living sacrifices, wholly consecrated to God.