

THE GENERAL EPISTLE OF

JUDE.

[VER. 11

VER. 1]

WRITER. Jude, the brother of James (1. 1).

Date. Probably A.D. 66.

Theme. It is not so much Jude who speaks, as the constraining Spirit (v. 3), and the theme is, "Contending for the faith" (Lk. 18. 8, *refs.*). In this brief letter the apostasy (2 Thes. 2. 3, *note*) of the professing church is predicted, and the cause and course described. As in Second Timothy and Second Peter the apostasy is treated as having already set in.

The Epistle is in five divisions: I. Introduction, vs. 1, 2. II. Occasion of the Epistle, vs. 3, 4. III. Apostasy is possible, vs. 5-7. IV. Apostate teachers described, vs. 8-19. V. The saints assured and comforted, vs. 20-25.

Part I. Introduction.

JUDE, the servant of Jesus Christ, and brother of James, to ^athem that are sanctified by God the Father, ^band ¹preserved in Jesus Christ, and ^ccalled:

2 Mercy unto you, and peace, and love, be multiplied.

Part II. Occasion of the Epistle: the apostasy.

3 Beloved, when I gave all diligence to write unto you of the common ^dsalvation, ^eit was needful for me to write unto you, and exhort you that ye should earnestly contend for the ^ffaith which was ^gonce delivered unto the saints.

4 For there are certain men crept in unawares, ^hwho were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying ⁱthe only Lord God, and our Lord Jesus Christ.

Part III. Historical instances of apostasy.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ^dsaved the people out of the land of

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^a the called ones, beloved in God the Father, and preserved in Jesus Christ.

^b Or, kept for Jesus Christ.

^c Assurance. (Isa. 32.17.)

^d Rom. 1.16, *note*.

^e Lit. constraint was upon me, i.e. of the Spirit.

^f Gospel. Rev. 14. 6. (Gen. 12.1-3; Rev. 14.6.)

^g once for all. h vs. 14,15; Jas. 1. 13,15.

ⁱ our only Master and Lord Jesus Christ.

^j Heb. 1.4, *note*.

^k Day (of Jehovah). Rev. 2. 26,27. (Isa. 2.10-22; Rev. 19.11-21.)

^l judgment.

^m 2 Pet. 2.10.

ⁿ Satan. Rev. 2.9, 10,15,24. (Gen. 3.1; Rev. 20.10.)

^o judgment.

^p Jehovah. Zech. 3.2.

^q Apostasy. Rev. 3.14-16. (Lk. 18. 8; 2 Tim. 3.1-8.)

Egypt, afterward destroyed them that believed not.

6 And the ^jangels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of ^kthe ²great day.

7 Even as Sodom and Gomorrha, 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 ^lvengeance of eternal fire.

Part IV. Apostate teachers described.

8 Likewise also these ^{filthy} dreamers ^mdefile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the ⁿdevil he disputed about the body of Moses, durst not bring against him a railing ^oaccusation, but said, The ²Lord re-buke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! ^qfor they have gone in the way of ³Cain, and ran

1 Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. And this assurance rests only upon the Scripture promises to him who believes.

2 The judgment of the fallen angels. The "great day" is the day of the Lord (Isa. 2. 9 22, *refs.*). As the final judgment upon Satan occurs after the thousand years, and preceding the final judgment (Rev. 20. 10), it is congruous to conclude, as to the time, that other fallen angels are judged with him (2 Pet. 2. 4; Rev. 20. 10). Christians are associated with Christ in this judgment (1 Cor. 6. 3). See other judgments, Rev. 20. 12, *note*.

3 Cain (cf. Gen. 4. 1). type of the religious natural man, who believes in a God,

greedily after the error of Balaam for reward, and perished in the gainsaying of ²Core.

12 These are spots in your ^bfeasts of charity, when they feast with you, ^cfeeding themselves without fear; clouds *they are* without water, carried about of winds; ^dtrees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, ^ethe Lord ^fcometh with ten thousands of his saints,

15 To execute ^gjudgment upon all, and to ^hconvince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ⁱspeeches which ungodly ^jsinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before

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^a antilogia = against the Word.

^b love feasts.

^c shepherds that without fear feed themselves.

^d autumn trees without fruit.

^e Jehovah. Deut. 33.2.

^f Christ (Second Advent). vs. 14, 15; Rev. 1.7, 8. (Deut. 30.3; Acts 1.9-11.)

^g Judgments (the seven). vs. 6, 14, 15; Rev. 20.11-15. (2 Sam. 7.14; Rev. 22.12.)

^h convict.

ⁱ things.

^j Sin. Rom. 3.23, note.

^k natural.

^l See Rom. 8.8, 9.

^m Sanctify, holy (persons) (N. T.). Rev. 22.11. (Mt. 4.5; Rev. 22.11.)

ⁿ Holy Spirit. vs. 19, 20; Rev. 1.4, 10. (Mt. 1.18; Acts 2.4.)

^o Life (eternal). Rev. 2.7, 10. (Mt. 7.14, Rev. 22.19.)

^p snatching.

^q Flesh. (John 1. 13.)

^r stumbling.

^s Rom. 1.16.

^t through Jesus Christ our Lord.

of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, ^ksensual, having ^lnot the Spirit.

Part V. True believers assured and comforted: their seven-fold duty.

20 But ye, beloved, building up yourselves on your most ^mholy faith, praying in the ⁿHoly Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto ^oeternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, ^ppulling *them* out of the fire; hating even the garment spotted by the ^qflesh.

24 Now unto him that is able to keep you from ^rfalling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our ^sSaviour, ^tbe glory and majesty, dominion and power, both now and ever. Amen.

and in "religion," but after his own will, and who rejects redemption by blood. Compelled as a teacher of religion to explain the atonement, the apostate teacher explains it away.

¹ Balaam (cf. Num. 22. 5). The "error" of Balaam must be distinguished from his "way" (2 Pet. 2. 15, note), and his "doctrine" (Rev. 2. 14, note). The "error" of Balaam was that, reasoning from natural morality, and seeing the evil in Israel, he supposed a righteous God *must* curse them. He was blind to the higher morality of the Cross, through which God maintains and enforces the authority and awful sanctions of His law, so that He can be just and the justifier of a believing sinner. The "reward" of v. 11 may not be money, but popularity, or applause.

² See Num. 16. The sin of Korah was denial of the authority of Moses as God's chosen spokesman, and intrusion into the priest's office.

³ Flesh, Summary: "Flesh," in the ethical sense, is the whole natural or unregenerate man, spirit, soul, and body, as centered upon self, prone to sin, and opposed to God (Rom. 7. 18). The regenerate man is not "in [the sphere of] the flesh, but in [the sphere of] the Spirit" (Rom. 8. 9); but the flesh is still in him, and he may, according to his choice, "walk after the flesh" or "in the Spirit" (1 Cor. 3. 1-4; Gal. 5. 16, 17). In the first case he is a "carnal," in the second a "spiritual," Christian. Victory over the flesh will be the habitual experience of the believer who walks in the Spirit (Rom. 8. 2, 4; Gal. 5. 16, 17).