



The General Epistle of Jude

The Admonition to Contend

Jude 1:17-23

- I. THE CALL TO REMEMBER (Jude 1:17-19)
 - A. The Contrast in the Call (Jude 1:17)
 1. The word showing contrast—"But"
 2. The audience contrasted—"beloved...ye"
 3. The comparison of the contrast
 - a. From verse 4 to 16, the focus has been on the evil men who crept in unawares.
 - b. In verses 17 through 19, the focus is on reminding the believers of the words of the apostles and of their present fulfillment.
 - c. In verses 20 through 23, the focus is on the personal conduct of the believers in light of the present distress.
 - B. The Object of Remembrance (Jude 1:17-18)
 1. A reflection upon the words of God (Jude 1:17; see 2 Peter 3:2)
 - a. The admonition to remembrance—"remember ye"
 - b. The authority of remembrance—"the words which were SPOKEN before of the apostles of our Lord Jesus Christ" (see 2 Peter 1:21)
 2. A reminder of the warning of mockers (Jude 1:18; see 2 Peter 3:3)
 - a. The time of the warning—"spoken BEFORE" (see Jude 1:17)
 - b. The content of the warning
 - (1) Their classification—"mockers"
 - a) Understanding mocking
 - i) To *mock* can mean to deride or jeer.
 - ii) To *mock* can mean to imitate.
 - b) Other warnings
 - i) Peter called them false teachers (2 Peter 2:1) and scoffers (2 Peter 3:3).
 - ii) Paul warned about wolves (Acts 20:29).
 - (2) Their conduct—"who should walk after their own ungodly lusts"
 - (3) Their confines—"in the last time"
 - a) These would be perilous times (2 Timothy 3:1-9).
 - b) These times would be marked by scoffing (2 Peter 3:3-7).
 - c) Note: This is another reminder that the church's job is not to get the world to be better and better until Christ finally returns to set up His kingdom.



- C. The Arrival of the Warning (Jude 1:19)
1. The acknowledgement of fulfillment—"These be they"
 - a. The apostles had warned of scoffers and mockers.
 - b. The certain men that had crept in were the very ones of which the apostles warned.
 - c. The fact that they crept in unawares indicates that the warning was ignored and unheeded.
 2. The behaviour of fulfillment
 - a. They separate themselves.
 - (1) While it is true that believers are to be separate and that such separation is good and biblical, that is not the separation in view in this passage.
 - (2) Other truths are more likely what was in view.
 - a) These men separate themselves by their conduct in that they move believers to separate from them (Romans 16:17; Philippians 3:17-19).
 - b) These men separate themselves suggesting a superiority in doctrine and practice (Galatians 2:11-12; 1 John 2:18-19).
 - b. They are sensual.
 - (1) The word *sensual* speaks to that which is associated with the natural man and his senses.
 - a) Man has five senses. They include:
 - i) Smell
 - ii) Touch
 - iii) Taste
 - iv) Sound
 - v) Sight
 - b) These senses pertain to the flesh and are often what is used by the natural man to resist that which is supernatural. As such, they are the enemies of things like faith and hope.
 - c) The fact that these men are sensual implies that they are natural (1 Corinthians 2:14) or earthly (James 3:15) men.
 3. The cause of behaviour—"having not the Spirit"
 - a. These men did not have the Spirit of God (1 Corinthians 6:19).
 - b. This serves as yet another proof of their lost condition (Romans 8:9).
- II. THE CALL TO BUILD (Jude 1:20-21)
- A. The Responsibility of Building (Jude 1:20)
1. The audience addressed—"But ye, beloved"
 2. The action requested—"building up yourselves"
 3. Note: This serves as a reminder of where we began our studies in Peter's second epistle (2 Peter 1:3-7). Everything the believer needs to grow has been provided by the Lord; yet, the responsibility for growing belongs to the saints.



B. The Foundation of Building (Jude 1:20)

1. This passage appears to be a companion passage to 2 Peter 1:5-7.
 - a. The foundation is the same.
 - (1) Faith (2 Peter 1:5)
 - (2) Most holy faith (Jude 1:20)
 - b. The action is the same
 - (1) Add (2 Peter 1:5)
 - (2) Building up (Jude 1:20)
 - c. The focus is different
 - (1) In 2 Peter, the focus is on the what—personal virtues.
 - (2) In Jude, the focus is on the how—biblical practices.
2. The truth of the phrase—“most holy faith”
 - a. The comparative sense—“most”
 - (1) The word *most* is a comparative word.
 - (2) Without mentioning other faiths, they are deemed inferior to the faith founded upon the doctrines of the word of God.
 - b. The purity expressed—“holy”
 - (1) It is built upon the HOLY scriptures (2 Timothy 3:15).
 - (2) It involves a HOLY calling (2 Timothy 1:9).
 - (3) It provides a HOLY priesthood (1 Peter 2:5).
 - (4) It yields a HOLY conversation (2 Peter 3:11).
 - (5) It causes one to preach the HOLY One (Acts 3:14).
 - (6) It comes equipped with a HOLY Priest (Hebrews 7:26) and a helper in the HOLY Ghost (2 Timothy 1:14).
 - c. The substance discussed—“faith” (The notes below are borrowed from 2 Peter 1:5.)
 - (1) Whether this is the faith required for salvation or salvation itself, the truth remains that this is simply the foundation for the new believer.
 - (2) Faith/salvation is not the end of the Christian life, but the entrance into it. It is foundational, and, as such, it is to be built upon.
 - (3) Paul stated these truths in similar fashion (1 Corinthians 3:11-15).
 - a) He identified the foundation when he stated, “other foundation can no man lay than that is laid, which is Jesus Christ” (1 Corinthians 3:11).
 - b) He pointed to man’s responsibility in building thereupon and the resulting consequences (1 Corinthians 3:12-15).
 - c) Paul gave an ultimate warning when he said, “let every man take heed how he buildeth thereupon” (1 Corinthians 3:10).
 - d) For the believer, the foundation of our relationship with God is our faith in Christ for salvation. From there, we must begin to add.



C. The Work of Building (Jude 1:20-21)

1. PRAYING in the Holy Ghost (Jude 1:20)
 - a. The action requested is prayer. In short, prayer is going to be a key component in the life of a believer who wants to grow in the Lord and in the called for virtues.
 - b. At the same time, the praying is specifically said to be done “in the Holy Ghost.”
 - (1) The Holy Ghost plays an important role in our prayer lives.
 - a) The Holy Ghost calls upon men to pray (Romans 8:15; Galatians 4:16).
 - b) As we pray, He makes our feeble efforts fit for the Lord and then intercedes on our behalf (Romans 8:26-27).
 - (2) Furthermore, our prayers are to be offered in the power and under the auspice of the Spirit.
 - a) Paul admonished saints to pray “always with all prayer and supplication in the Spirit” (Ephesians 6:18).
 - b) Jude added that believers should be “praying in the Holy Ghost” (Jude 1:20).
2. KEEPING in the love of God (Jude 1:21)
 - a. The action requested involves keeping in the love of God.
 - b. One might assume this to mean that the believer is required to live in a certain way in order to remain a recipient of God’s love; however, this cannot be the case. After all, Romans 8:38-39 declares plainly that the believer can never, for any reason and by any power, be separated from the love of God.
 - c. On the flip side, it is constant work for the believer to keep himself actively loving the Lord (see 2 Thessalonians 3:5; 1 John 5:3).
3. LOOKING FOR the mercy of our Lord Jesus Christ (Jude 1:21)
 - a. The Bible speaks of two aspects of eternal or everlasting life as it pertains to the believer.
 - (1) First, the believer has already positionally received eternal or everlasting life (John 3:15, 36; John 5:24; John 6:47, 54; 1 John 5:11, 13).
 - (2) At the same time, the believer will one day physically step into that eternal life which he already spiritually possesses (Daniel 12:2; Mark 10:30; Romans 2:7; Romans 6:22).
 - b. Interestingly enough, this phrase speaks to the responsibility of the believer, but, at the same time, reminds him of his great need of God’s mercy.
 - (1) If these people are already saved, and they are, it is not likely that they are looking for the mercy of Christ unto eternal life in reference to their need to be saved.
 - (2) However, it is likely that they are looking for the mercy of our Lord Jesus Christ by which they would step into the physical realm of eternal life. If that is the case, this is a companion passage to Titus 2:13.



III. THE CALL TO REACH (Jude 1:22-23)

A. With Compassion (Jude 1:22)

1. Of some
 - a. This does not insinuate that we are to only have compassion for a select few.
 - b. Rather, the point of the passage is that there will be some that will need to be reached with compassion.
 - c. There is no simple package deal on how to reach men, women, boys, and girls.
 - (1) Different people will be reached in different ways.
 - (2) For example, the Lord Jesus dealt with the woman in John 8 with compassion but dealt with the Pharisees in Matthew 23 with fear.
 - d. This brings about the rightful need of the leadership of the Holy Ghost in one's personal outreach.
2. Have compassion
 - a. Many have defined this as being nice or kind to people, but this is extremely watered down.
 - b. The word *compassion* comes from two component parts that mean *together + to suffer*. That is, to have compassion is to suffer together with someone (see Acts 1:3).
 - c. Believers are commanded to have compassion in the likeness of:
 - (1) The Father (Psalm 86:15; Psalm 111:4; Psalm 145:8; Lamentations 3:22)
 - (2) The Saviour (Matthew 9:36; Matthew 14:14; Matthew 15:32)
3. Making a difference
 - a. Possibility one
 - (1) This could mean that when you have compassion you will make a difference in the lives of the recipients of your compassion.
 - (2) Though we would like to think that this is always true, it may not be so. There may be times when you demonstrate compassion to others, and it has no effect on them whatsoever.
 - b. Possibility two
 - (1) The passage is dealing with different ways of reaching others. Some you reach with compassion, others with fear.
 - (2) It is more likely that the phrase *making a difference* speaks of the one doing the outreach making a difference in the method employed rather than a change being wrought in the recipient of compassion.
 - (3) This interpretation would certainly align with the biblical usage of the word *difference* (Exodus 11:7; Leviticus 10:10; Leviticus 11:47; Leviticus 20:25; Ezekiel 22:26; Ezekiel 44:23; Acts 15:9; Romans 3:22; Romans 10:12; 1 Corinthians 7:34) or *differ* (1 Corinthians 4:7).

**B. With Fear (Jude 1:23)**

1. Others
 - a. This reminds us again that different people will be reached in different manners (1 Corinthians 9:19-23).
 - b. Some will be reached with compassion, others with fear.
2. Save with fear
 - a. Possibility one
 - (1) This could mean that we reach others by preaching a message of wrath or judgment.
 - (2) This was used by the likes of John the Baptist (Matthew 3:7-12), Jesus Christ (Luke 13:1-5), and Paul (Romans 2:1-11).
 - (3) This certainly fits our message both to the saved (2 Corinthians 5:8-11) and to the lost (Revelation 20:11-15).
 - b. Possibility two
 - (1) This could mean that we reach others out of fear for our own judgment.
 - (2) Perhaps this is what Paul meant (1 Corinthians 2:1-5; 2 Corinthians 5:8-11).
 - (3) We ought to fear the disapproval of our Saviour at the judgment seat of Christ.
 - c. Possibility three
 - (1) This could mean that we reach others with fear of defiling ourselves with their sins.
 - (2) Many have tried to rescue others from the pit of sin, only to fall in themselves.
 - d. Any of the three or all the three could apply.
 - (1) We certainly will reach some with a message of fear.
 - (2) We ought to reach others with our own judgment in mind.
 - (3) We ought to fear the risks associated with reaching sinners.
3. Pulling them out of the fire
 - a. Rescuing a sinner is likened to pulling someone from a burning fire.
 - b. This is shown in Joshua the high priest (Zechariah 3:1-5).
 - c. It is confirmed in the book of Amos (Amos 4:11).
 - d. It is explained by the Lord Jesus Christ (John 3:36, 18).
 - e. Just as the believer is already seated in heavenly places (Ephesians 2:4-6), the lost are already under the wrath of God.
4. Hating the garment spotted by the flesh
 - a. Various interpretations have been provided for this phrase, but no matter how you interpret it, believers are to hate the effects of sin.
 - b. Likely this is connected to the defilement of sin seen in the Old Testament.
 - (1) Garments would be defiled by various things including leprosy.
 - (2) The people of God could be defiled by touching the garments of the defiled.
 - (3) This would fit the third possible interpretation of the phrase save with fear.



The General Epistle of Jude

The Close of the Epistle

Jude 1:24-25

- I. THE EXPRESSION OF GOD (Jude 1:24-25)
 - A. His Might (Jude 1:24)
 1. His ability to keep the saints from falling
 - a. This likely refers to an interpretation of the last phrase in verse 23.
 - b. The point of this passage is that God is able to keep you from falling into the snares of Satan and his doctrines.
 2. His ability to present the saints faultless
 - a. The word *fault* is connected on several occasions to the word *error*.
 - b. This does not mean that you will have been sinless or perfect, but rather that you could be presented without the implications of sin.
 - c. This makes sense in light of the last part of the verse, “faultless before the presence of his glory **with exceeding joy**.”
 - B. His Wisdom (Jude 1:25; Romans 16:27; 1 Timothy 1:17)
 1. The only
 - a. One suggestion is that God is the only one that is truly wise.
 - b. Another suggestion is that God is the only God that is wise.
 2. Wise God
 - a. His understanding is infinite (Psalm 147:5).
 - b. His wisdom is deep in riches (Romans 11:33).
 - c. His wisdom is manifold (Ephesians 3:10).
 - C. His Salvation—“God our Saviour” (Jude 1:25)
- II. THE PRAISE OF GOD (Jude 1:25)
 - A. The Nature of Praise
 1. Glory—This speaks to the brightness and grandeur of God’s character.
 2. Majesty—Majesty is connected to royalty, especially of God’s royalty.
 3. Dominion—Dominion is strongly connected to ownership.
 4. Power—Power speaks to one’s ability.
 - B. The Time of Praise
 1. Both now
 2. And ever