

**202340222 Jude Part One – Contending for the Faith (Pages 1-5)**  
**Jude Part Two – Standing Faultless Before Him (Pages 6-10)**



The Book of Jude (like 1st and 2nd John) describes the infiltration of false teachers into the church. Jude writes this to encourage the faithful and to assure them that wickedness WILL BE JUDGED. He reminds the readers that *God is not mocked, whatever a man sows, that he shall also reap (Galatians 6:7 Pastor's paraphrase)*. God is faithful and has always judged those who were opposed to Him in the past (He will also judge those in the future who oppose Him).

We don't really know to which church Jude is writing, but we know it was to Jewish Christians. Therefore, to gain an understanding of this little book, it helps to think as a Jew in Israel at the time of Christ. It is a bit hard because we're Christian Gentiles reading the book in the year 2023. There are some things in this passage that seem very strange to the 21st Century Gentile believer. The odd things that are written about in here, were not written as an event to focus upon, or something strange and foreign to the reader. They were mentioned as examples that would have been common knowledge to every Jew in that first century. So, as we read this, we shouldn't look to these oddities mentioned as what my son calls "woo woo". By that he means those mysterious supernatural things that come with the study of God's Word. They are not "woo woo". They are concrete examples to a 1st Century Jewish Christian of how a righteous God eventually brings judgment on the unrighteous.

Jude takes the reader through biblical history, looking at instances of those who have been judged by a faithful God. The book ends with beautifully written verse by the author, assuring the believer that he or she can stand in the presence of God without judgment. Believers are washed in the blood of Christ, and we are clothed in His righteousness. God is faithful. His justice in Christ is so complete that even the worst of the worst can stand wholly and completely in front of a God. He takes the unworthy and gives us/them a glorious position. And all this is possible because, *"He that knew no sin was made sin for us so that we might become the righteousness of God in Him."* (2 Corinthians 5:21 Pastor Faber's paraphrase).

Most scholars believe that this book was written by Yehuda (his Jewish name) who was one of the four half-brothers of Jesus. This doesn't really matter other than if he were one of Jesus' half-brothers, he shows great humility in failing to mention that detail. That would have been the ultimate name dropping. Jude does not mention it.

I've never studied the Book of Jude until now, so I want to share that it's all new to me. There is very little written about Jude. I've never heard a sermon preached from the Book of Jude. There was a specific heresy that broke out and is still breaking out in the Body of Christ today, and Jude mentions it from the outset. The heresy refers to those

who take the simple gospel of grace and replace it with a host of other ideas based in self, sensuality, and emotional experience. Jude calls this the “sensual.” He says they replace grace with licentiousness (an “anything goes” kind of faith). It helps to remember the basic meaning of “sensual” as something based on feelings or emotion. I think the authors of gotquestions.org are accurate in saying,

Feelings are not bad, and sometimes our feelings are aligned with scriptural truth. However, they are more often aligned with our sin nature. The fickle nature of the heart makes it a very unreliable compass. "The heart is more deceitful than all else, and is desperately sick; who can understand it?" ([Jeremiah 17:9](#)).<sup>1</sup>

The pursuit of the emotional and the “sensual” in matters of faith **always detracts from Jesus and from the simplicity of grace itself**. The focus invariably ends up on the feeling instead of in the simple faith in the grace of God in the work of Jesus on the cross. Apostasy would be anything that pulls us away from that orthodox belief. These people infiltrating the church were men with great charisma who gave a great word that appealed to the ego and the flesh of the listener. These teachers are out there even today, focusing on psychobabble and feel-goodism instead of preaching about sin, redemption, and the beautiful gospel of faith in Christ alone.

### **Thoughts About Apostasy**

**Apostasy** means “falling away.” **The reasons for apostasy** are those things that can cause a putative Christian to become apostate.

**Causes of apostasy:** persecution (Matthew 24:9,10); false teachers (Matthew 24:11); temptation (Luke 8:13); worldliness (2 Timothy 4:4); defective knowledge of Christ (1 John 2:19); moral lapse (Hebrews 6:4-6); forsaking worship and spiritual living (Hebrews 10:25-31); unbelief (Hebrews 3:12).

Apostasy has always been present in the church, but scripture says it will intensify as we approach the day of His coming.

*Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, (2 Thessalonians 2:3, NKJV).*

*“Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,” (1 Timothy 4:1, NKJV).*

<sup>3</sup> *For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; <sup>4</sup> and they will turn their ears away from the truth, and be turned aside to fables. (2 Timothy 4:3-4, NKJV).*

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<sup>1</sup> <https://www.gotquestions.org/holy-laughter.html>

As time goes by, there will be a greater unwillingness to endure sound doctrine. *“But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.”*(2 Peter 2:1, NKJV).

***<sup>1</sup> Jude, a bondservant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and preserved in Jesus Christ: <sup>2</sup> Mercy, peace, and love be multiplied to you. (Jude 1:1-2, NKJV).***

Jude introduces himself as a “bond servant” of the Lord Jesus Christ. This is a *doulos* as we’ve discussed before. This is a servant who has come to love his master so much, that he/she has given themselves over as a servant to that master for life! The master would take the servant to a place where he would pierce the ear of the servant showing that the master now owned the servant for life. Jude declares that he is such a servant to Jesus. He is a bondservant of Jesus. This is the same brother that at one time was not yet a believer. He was the half-brother of Jesus and was one of the four sons of Mary and Joseph. The brothers were named James, Joseph, Simon, and Jude. Scripture tells us that at one time none of them believed Jesus to be the Messiah.

*<sup>2</sup> Now the Jews’ Feast of Tabernacles was at hand. <sup>3</sup> His brothers therefore said to Him, “Depart from here and go into Judea, that Your disciples also may see the works that You are doing. <sup>4</sup> For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world.” <sup>5</sup> **For even His brothers did not believe in Him.** (John 7:2-5, NKJV).*

Jude describes his audience as *“those who are called, sanctified by God the Father, and preserved in Jesus Christ:.”* That’s exactly what we are as well. We are **called** (we’ve been invited). We are **sanctified** (we have been justified by faith and the stain of sin has been removed from us). And we are now **preserved** (guarded and kept) in Jesus Christ. Then comes the typical greeting of grace, mercy, and peace to the audience.

## **Contend for the Faith**

***<sup>3</sup> Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. <sup>4</sup> For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. (Jude 1:3-4, NKJV).***

### **Why must we struggle/contend for the faith?**

Even though Jude wanted to write about our life in Christ, he felt compelled to talk about the bad teachings, the problems, and the assaults that we encounter as believers. He wanted to write about the death, burial, and resurrection of Jesus and our

salvation in Him, but Jude says that he “found it necessary” to write exhorting them to “contend earnestly.” When he talks about contending for the faith he means, “to strive in opposition or against difficulties; to struggle...as those in a race.”<sup>2</sup> Strong’s Concordance speaks of it as “to struggle upon, appropriately.. with skill and commitment in opposing whatever is not of faith.”<sup>3</sup> I always hate to bring up struggle because it's not very fun to listen to, but much of our Christian journey truly is a struggle against opposition. So why is that? Why does it never let up? Scripture gives us the answer,

*<sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Ephesians 6:12, KJV).*

For our entire lives we will be in a wrestling match with the rulers of darkness in this world. We will never be done contending for the faith. There will be attacks on the gospel until we go home to be with the Lord. You might be wondering why it is that we must contend for the faith? Well, for one thing, we contend for the faith because it is truth. **Truth is valuable to all men, and it takes men out of bondage.** The truth of God’s Word is what will set us free. <sup>32</sup> *“And you shall know the truth, and the truth shall make you free.” (John 8:32, NKJV).* It is the truth of Christ crucified and raised that sets us free. It not only frees us from damnation, but it frees us from the power of sin in our lives.

One reason we must contend for the gospel is because of this freedom or deliverance that it offers. It is constantly under attack. The enemy desires to kill, steal, and destroy, but Jesus offers an abundant life (John 10:10). Jude tells us to “contend for the gospel.” It is interesting that Jude is not telling us to “contend for the truth.” By that I mean that we don’t have to get wrapped up in every current fight for what is truth. If we do, all we will be doing is fighting for the truth. And remembering last Sunday, truth is based on objective facts and reality - not imagination or illusion. There are so many untruths and so much false information in society and culture today that if we get wrapped up fighting on every front, we will be in danger of losing sight of the gospel itself. We can become so distracted in fighting every untruth in society, that we’ll be sidetracked from THE FAITH that we are told to contend for: Christ crucified, buried, and raised from the dead as the payment for our sins on the cross.

Here are just some of the truths of the faith for which we must contend:

- 1 Who Jesus is. He is God. He is man. He was divine. He was human.
- 2 What Jesus did on the cross. We contend for the reality that He that knew no sin and became sin for us. His death was substitutionary.
- 3 We contend for the resurrection. Paul says that if Jesus hasn’t been raised from the dead, we are lost (1 Corinthians 15:12-19).
- 4 How we can be saved by faith and faith alone (Ephesians 2:8-9).

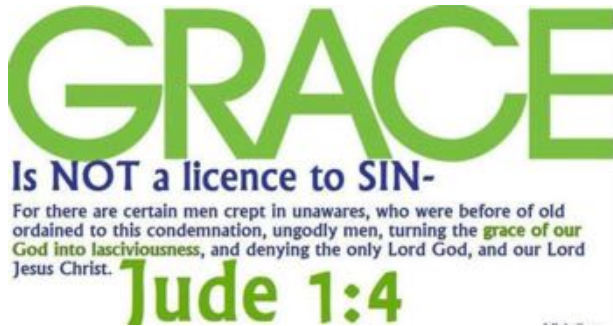
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<sup>2</sup> <https://duckduckgo.com/?t=ffab&q=meaning+of+contend&ia=definition>

<sup>3</sup> <https://biblehub.com/greek/1864.htm>

- 5 How we are called to a life of holiness and godly living. True holiness is found in walking in faith. We are called to live our lives in a manner worthy of our calling (Ephesians 4:1).
- 6 The proclamation of that blessed hope of Jesus coming again. He will come back for His bride, and then He'll come at the last battle, the Battle of Armageddon. He will gather His own unto Himself. Wow! That's something to have a living hope about.

These are the things for which we must contend. Let's not get caught up in fighting every battle on every hill.



Jude then talks about those who have brought sensuality (emotions and feelings) and other such false teachings into the Church. They've "crept in unnoticed." Isn't it that way with those who bring problems? They always come in sounding and looking like believers. We welcome any and all to the Grove, but we are discerning and inquisitive when someone desires to join

this fellowship as a voting member. We have purposefully set up a system by which we hear each testimony and make sure that each candidate for voting membership has had a true encounter with Jesus Christ. Jude is referring to slick leaders with a lot of charisma who found their way unnoticed into the Body of Christ.

Praise God we haven't had a lot of trouble with folks coming through and stirring up trouble here at the Grove. I think something that protects us from a lot of this is that we, in great part, study the Bible verse by verse. This keeps us in tune with the whole counsel of God's Word. Our spirits are on the alert because we are constantly tuned into the Word of God.

Jude says these fakes reduce the grace of God to a doctrine of feelings and emotions (sensuality) and also deny the only Lord God (the exclusivity of Jesus). Some preach grace so much that they don't ever mention the godly living that God desires of us. That is replacing grace with sensuality. Some preachers these days never mention sin. Their focus is on feeling good about oneself instead of living a life in which every thought is brought into captivity to the obedience of Christ (2 Corinthians 10:5). I have heard of fellowships where men focused so much on grace that they took it as license to leave their wives and to be involved in other ungodly behavior. That is the kind of business and nonsense that Jude is addressing. Let's learn to recognize such teaching as that of which Jude speaks.

Let us pray.



## **Part 2 – God Judges the Unfaithful - Righteous Stand Faultless Before His Glory**

***5 But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; 7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. (Jude 1:5-7, NKJV).***

Jude gives examples of how God judges the wicked.

V. 5 He reminds the reader of the Israelites who were delivered and brought out of Egypt while God ended up judging those who did not believe. When they got to Kadesh Barnea, they sent spies who brought back a bad report of the land. God made them wait it out for 38 years until that generation of unbelief had passed away. They were banished to the desert and died out never entering the promised land.

V.6 Refers to angels who had gotten out of God's order of things. This probably refers to Genesis 6 (which we don't understand fully). We don't have enough information to know for sure what was going on, but some believe those described as "the sons of god" might have been fallen angels who had sexual relations with humans. Again, thinking like a Jew, the description "sons of god" readily describes angels. Some believe that perhaps a third of the angels fell and were immediately incarcerated into the abyss. These fallen angels would be demons. Not all were put there, but it seems that others are out roaming around, haunting people, and indwelling people in the form of demonic possession (like the Gerasene 'man of the tombs'). The point is not for us to understand what exactly went on, but to understand that God judges those who step out of His order for the universe. That was an apostasy in the supernatural realm. The sin was rebellion against the order of God.

V.7 Lastly, he gives the example of Sodom and Gomorrah. The men of those cities underwent judgment for their addiction to homosexuality by being destroyed with fire (Genesis 19). Again, this is mentioned not for us to do a study of Sodom and Gomorrah and all the sins they were involved in, but rather to understand that God sees all, and He does in the end judge unrighteousness and apostasy. God is loving and kind, but He is righteous and holy and judges those who step out of His order for the universe.

***8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. 9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" 10 But these speak evil of whatever***

***they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. <sup>11</sup> Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah. (Jude 1:8-11, NKJV).***

These dreamers (apostates) do three things: they defile the flesh, they reject authority, and they speak evil of demons. They spend time talking with and about demons. We are told that we don't need to focus on demons or engage with demons. With knowledge and authority, we simply can say, "the Lord rebuke you." This story of the fight over Moses' body is taken from Jewish tradition.

We know from scripture that God buried Moses, and in an extrabiblical account called *The Assumption of Moses*, (mentioned by the early Christian church father Origen), we learn of a struggle that went on between the Accuser and Michael the Archangel for the body of Moses. Jude is simply recounting that story and emphasizing that Michael the Archangel himself didn't presume to pronounce judgments against the devil but said, "the Lord rebuke you". The same goes for us. These leaders with great charisma were acting as though they had power over the evil realm. Not even Michael the Archangel was so presumptuous.

Jude says that these are fakes. These false teachers presume to speak with an authority that they don't understand. Jude goes on to speak of the error and the danger of these false teachers. He brings up those who have "gone in the way of Cain." That means they are filled with jealousy and bitterness and pride. Remember that Cain was proud of his offering although it wasn't pleasing to God. Then he mentions Balaam's error. Balaam's error was choosing the sensuous (money) more than the commandments of God. Balaam also provided the idea and instruction to Balak, the enemy of Israel, to corrupt the men of Israel by sending prostitutes to compromise them. Jude is saying that these false teachers have a love of money that is above their devotion to God. Then he mentions Korah, who rebelled against Moses and Aaron. He attempted a coup, to take power and authority from Moses and Aaron. Moses got down on his face before God with the challenge, and God took care of Korah and his whole family (Numbers 16:1-40). Korah too had a problem submitting to authority. Each of these three examples was known in the mind of the first century Jew. They represented rebellion and apostasy that was taken care of by the judgment of God. Jude continues.

***<sup>12</sup> These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; <sup>13</sup> raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever. (Jude 1:12-13, NKJV).***



These are “spots” hidden and yet they’re mixed in with you. The word translated “spots” here is better translated as a “hidden reef” in the ocean. **Σπιλας (spee-las) 1) a rock in the sea, ledge, reef 2) metaph. of men who by their conduct damage others morally, wreck them as it were.**

I have no idea why the translators of the King James Bible used an outlier of the meaning of this

word. Jude tells us that these false teachers are people that creep into a church body, and wreak havoc (chaos and horrible damage) below the surface. They are indeed like “hidden reefs.” They are constantly undermining authority and trying to take over the legitimate work of God. These emotion-driven sensuality-focused apostates are such people. They are self-centered and self-serving.

He continues saying they are “clouds without water, carried about by the winds.” I think to understand this expression it helps to have lived through a drought in Central Texas. This refers to folks that make big promises but never deliver on them. When we’re in the middle of a drought the ground is cracked, and a gloom comes over the land. We all get very stressed and very tired at the same time. There is nothing more disappointing than big clouds that look like rain and then produce nothing. That’s the way it is with false teachers and fakes. They come along, teaching all kinds of great and marvelous things, but it’s all a big con. They deliver nothing.

They are fruitless trees. They are like our pecan trees that sometimes in the fall look so healthy and productive, but they fail to produce. It’s discouraging. It is the loss of an entire year’s crop and the income from those trees. They look so promising, but they do not deliver.

V.13 This verse is particularly interesting as it illustrates in the Jewish mind the chaos and danger of water. You’ll remember many incidents of water and the fear of water in the hearts and minds of the disciples. In Hebraic thought, water is associated with danger, destruction and chaos: Noah’s flood (Genesis 6:9-22), crossing the Red Sea (Exodus 14), disciples in a furious storm (Mark 4:35-41), and Peter walking on the water (Matthew 14:29). Lastly, Jude speaks of “wandering stars” that go into utter darkness. This may be a description of shooting stars that make a noticeable flare, burn out and then disappear into nothingness.

***<sup>14</sup> Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, <sup>15</sup> to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (Jude 1:14-15, NKJV).***

V.14 He then says that even Enoch prophesied about these apostates. Jude is probably referring to the Book of Enoch. We don’t have it in our Bible, but it was



referred to several times in the New Testament. Jude is simply reiterating the point that judgment has and will come to the ungodly.

***<sup>16</sup> These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage. <sup>17</sup> But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: <sup>18</sup> how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. <sup>19</sup> These are sensual persons, who cause divisions, not having the Spirit. (Jude 1:16-19, NKJV).***

Jude continues by saying that these kinds of people will be those that grumble and complain and walk in their own desires. Another characteristic is that they are manipulators. They are the kinds of people that flatter people just to win folks over to their side. They tell people what they want to hear instead of the truth of God's Word. Jude was obviously quite concerned and upset about these people.

He says that we should remember what the apostles said. Remember what we read recently in 2 Peter?

*<sup>3</sup> knowing this first: that scoffers will come in the last days, walking according to their own lusts, <sup>4</sup> and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." <sup>5</sup> For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, <sup>6</sup> by which the world that then existed perished, being flooded with water. <sup>7</sup> But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. (2 Peter 3:3-7, NKJV).*

These scoffers are the ones that say that Jesus isn't coming back. They say that it's all a fantasy, and they pursue their own passions and pleasures. They do this because they don't really believe Jesus was Who He said He was, and they do not believe that He will do what He says He will do. They hang around the church, but they're not really part of the church. Then Jude repeats what Peter has said, "*These are sensual persons who cause divisions, not having the Spirit.*" This is one reason we're so careful to vet people who want to join the Grove as voting members. We don't want people voting on the direction and outcome of this church who are not prompted and directed by the Holy Spirit to be an intimate part of God's work here. That's a formula for strife and division. Jude emphasizes that these apostates don't have the Holy Spirit in them because they are not saved.

***<sup>20</sup> But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, <sup>21</sup> keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (Jude 1:20-21, NKJV).***

He then encourages the body. He tells us that there are four things we should do:

- 1 Build one another up in the most holy faith. We do that by studying the Word of God. We are here at this moment doing just this.
- 2 He then tells us to “pray in the Holy Spirit.” This happens when we’re so in tune with the Holy Spirit that we’re praying the will of God for our lives and for the lives of others. We’re praying God’s will for our church.
- 3 Keep yourself in the love of God. The enemy wants you to believe that God no longer loves you. He loves you and will never leave you nor forsake you (Hebrews 13:5).
- 4 Wait for the mercy of God. We need to have patient hearts that wait for God to do His work. God is never early, but He is never late. He is always on time.



***<sup>22</sup> And on some have compassion, making a distinction; <sup>23</sup> but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh. (Jude 1:22-23, NKJV).***

Jude gives us direction in how to deal with doubters.

- 1 Have mercy and compassion on those caught up in sin.
- 2 Be passionate about the gospel to share with those who are lost. This is literally like pulling people out of the

fire. I think when he says “hating the garment” that’s saying we are to hate the sin but not the sinner.

***<sup>24</sup> Now to Him who is able to keep you from stumbling, And to present you faultless Before the presence of His glory with exceeding joy, <sup>25</sup> To God our Savior, Who alone is wise, Be glory and majesty, Dominion and power, Both now and forever. Amen. (Jude 1:24-25, NKJV).***

The result of faithfulness is that the believer is presented blameless before God with great joy. We will be robed in the righteousness of Jesus. We are CLEANSER BY HIS BLOOD AND CLOTHED IN HIS RIGHTEOUSNESS. What a great privileged place to be!

Let us pray.

Union Grove is one of the oldest Baptist communities of faith in the State of Texas dating back to 1844. Pastor Faber McMullen may be reached by email at [uniongrove362@gmail.com](mailto:uniongrove362@gmail.com) or by snail mail at: 15301 FM 362, Navasota, Texas 77868. Tel: 936-825-1227 (Edited and proofed by Amanda Neese- Webster, Texas.) All financial gifts to this ministry are tax-deductible as a 501 (c) (3) Corporation.