

# An Exegetical Summary of the Epistle of Jude



## Understanding the Exegetical Summary

The study of God's Word requires that one allow God's Word to reveal to him what God has said. There are a number of issues which can keep this from being a reality. The purpose of the following exegetical summaries is to allow the Bible student to see what God's Word says for himself. To work through and chew through the unknown concepts, terms, and relationships of His Word can be challenging. Hopefully, the exegetical summaries in this book will assist the Bible student to work through and chew on God's Word as a part of his study discipline. One can never exhaust the Word of God and its depth is not dependent upon any preacher, teacher, or student.

As the reader examines the content of each exegetical summary the hope of the author is that he will be equipped to see for himself the intricacies of God's Word. From seeing the details of the text brought out through exegesis the student is able to see the mechanics and relationships of the concepts and principles of God's Word. But, an explanation of the arrangement of these exegetical summaries is in order to facilitate this hope.

Each exegetical summary is organized in such a way as to bring the Word of God from the surface level to a detailed in-depth view and then to highlight the principles taught in that verse and those verses related to its content. To accomplish this each exegetical summary possesses two English translations, the New American Standard (NASB) and the New King James (NKJV). Both of these translations are popular English translations used widely throughout teaching churches.

From the English translations the next progression into depth of God's Word is to look at the original language of the verse being studied. The exegetical summaries use the Nestle-Aland 21<sup>st</sup> Edition Greek Text (NA21) as its source for Koine Greek manuscripts. The author has supplied his own translation of the Greek text in an interlinear format underneath each corresponding Koine Greek word.

However, since there is much left out when one translates from a source language into a secondary language it is important to expand the simple secondary translation (a simple English translation) into an expanded translation. The design of the expanded translation is to be thorough and tediously consistent with grammatical effects to the definitions of the Koine Greek words. Thus, much repetition will be clearly present for consistencies sake. The byproduct of the expanded translation's mechanical and clinical approach is decrease in the weakest point of the translation process: translator bias. Certainly bias is not eliminated entirely by this manner of translation, but when the translator always applies the same monotonous grammatical descriptors to the words of each verse being translated bias is greatly reduced.

The reader will note that the expanded translation is two-toned in nature. This is by design. If the reader wants the most simplistic rendering of the expanded translation then he may opt to read only the words in bold together as if the other words did not exist at all. This results in him being more easily able to follow the meaning of the words as a whole. The reader may opt to read all of the words of the expanded translation, those in bold and those not in bold, in sequence. Some practice is necessary in order to arrive at enough familiarity to become proficient in this practice.

Following the difficult depth of the expanded translation the exegetical summary begins to climb the reader back to some semblance of understanding by highlighting the grammatical and textual principles

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of the verse being studied. A list of principles that are directly taken from the grammar, syntax, and meaning of the original language of the verse is provided as the set of rungs necessary to bring understanding of the verse to the forefront of the reader's mind. In the principles list there are also cross references to concepts which relate to the principles established within the verse being studied.

A brief conclusion of the verse is provided at the end of the exegetical summary in order to provide a succinct commentary on the verse.

Each component of the exegetical summary serves its own purpose. The overall idea is to allow the Bible student to pursue a study of God's Word by digging deeper into the original language without having himself been trained in those languages (this is a dangerous proposition to be sure). Once in over his head, the Bible student is able to climb rung by rung out of the depth of the grammar and syntax through the list of principles, arriving at the surface once more through the conclusion.

As any laborer will testify, digging is tough work. It can be frustrating. It is repetitious and, at times, digging is tedious. Each strike of the shovel yields different amounts of progress. But, without striking the shovel no progress can be made. Breaks are beneficial for rest when one is weary of digging. But the reward of the labor after the dig is accomplished prove more valuable than the strain and effort of the digging itself. It is the author's prayer that the exegetical summaries provided in this book will provide for the Bible student dirt to dig through, frustration, question, and many gold nuggets along the way. All of this in the firm understanding that a Bible student who allows God to instruct him, will never be unequipped in service to God.





## Introduction to the Epistle of Jude

### **Epistle of Jude at a glance**

Writer: Jude, brother of James and half-brother of Jesus.

Recipients: Believers

Date of Writing: Between 60 and 100 A.D., possibly around 68 A.D.

Purpose of Writing: Warning and instruction regarding heresy and apostasy within the early church.

### **Writer**

The name Jude is a shortened form of Judas, a change many speculate is an attempt to move away from the name's association with Judas Iscariot. Whether actual or merely speculation, the name is literally, Ιουδας ("ee-ou-das") in the original manuscripts. There are a small handful of individuals with the name Judas identified in the New Testament, the most infamous being that of Judas Iscariot who betrayed Jesus (cf. Matt. 26:47-50, Mark 14:10-11). Judas Iscariot's death occurred prior to the writing of this epistle which cements his incapability to have been the writer.

A second Judas is identified as "the son of James" (cf. Luke 6:16, Acts 1:13). In both English translations the phrase, "the son of" is not in the original language. However, the text reads Ιουδας Ιακωβου ("ee-ou-das ee-ak-oh-bou") which is literally, "Judas of James." The genitive case is used to identify Judas as belonging to James, thus the English translation supplies "the son of" for the purpose of making this distinction. Clearly, this second Judas, a member of the twelve disciples and one named as an apostle (cf. Luke 6:13) cannot be the writer of the epistle since its writer identifies himself as the "brother of James" (accurately translated from the original text). Furthermore, Jude 17 distinguishes the writer as outside of the apostles, therefore he cannot have been the apostle Judas.

The remaining Judas to which the New Testament makes reference is the brother of Jesus (cf. Matt. 13:55 Mark 6:3). This is the Judas to which the Epistle of Jude is widely attributed, and most appropriately so based on the information available at the time of this writing. Both Matthew and Mark identify Jesus as having at least four brothers, James, Joses, Judas, and Simon. Catholic tradition dissents from this viewpoint due to contradictions with its belief in the perpetual virginity of Mary, Jesus' mother. Based on the identification in Jude 1 that the epistle's writer is the brother of James it seems most appropriate to attribute this epistle's writership to Jesus' brother Judas, furthermore referred to as Jude. This would have been easily cleared up by Jude if he had identified his own relationship to his brother Jesus in the opening line of the epistle. However, Jude's emphasis is on his relationship with Jesus as a bond-servant, rather than His brother. The connection is made through James instead.

### **Recipients**

There lacks much information concerning the recipients of this epistle. However, Jude 3 identifies the target audience as believers using the term "beloved" in the vocative case to address Jude's recipients. The reality that his epistle is written to believers is further established in Jude's expression of his original intent in writing to them. He states that he wanted to write to them about their "common salvation" in

## Introduction to the Epistle of Jude

Jude 3. Because of the utilization of these two terms and other terms similarly descriptive toward Jude's recipients within the epistle it is clear that Jude is writing to believers in Christ.

Question arises as to which group of believers it is that Jude is writing. Is the epistle intended to be received by a specific local gathering of believers within a specific town or region? Or, is the epistle intended by Jude to be received by believers in general, thus the entirety of the church? The latter seems to be the most probable largely because of a lack of identification provided in the epistle itself to warrant the recipients as being a specific body of believers in the early church.

### **Date of Writing**

The time in which the epistle was written historically is a challenging date in history to pin point. Many believe that it was written within a couple of years of Peter's writing of his second epistle (2 Peter), which places the writing of Jude around 68 A.D. However, there is not much in the way of information readily available to corroborate this information and hypothesis. Jude 3 identifies that "the saints" had already received the information of the faith. Jude 17 identifies that the apostles had already comprehensively expressed the Word to the general body of believers in Christ. Because of these identifications it would appear that sometime between 60 A.D. and 100 A.D. the epistle of Jude would have been written.

### **Purpose of Writing**

Jude 3 sheds much light on the nature and purpose of Jude's writing of his epistle. Clearly, the church was under attack from within. This epistle was Jude's sounding of the alarm to the general body of believers. Like Peter's second epistle, the Epistle of Jude reminds believers of that which is true and which has been expressed by Jesus and His apostles. Satan & Company & Associates attacked the early church first from the outside in repeated attempts to beat down and kill off its members of the faith. When that attack became ineffective against the Lord's church, the focus shifted to an attack from the inside through infiltrating the body with false teaching. Both Peter and Jude wrote concerning this issue specifically. Jude, like Peter, brought confidence to believers concerning truth through reminding them of that which is true and instructing them in how to combat heresy and heretics alike.

Much can be learned for any church age believer regarding this common attack which only becomes further effective with the loss of Bible teaching from pulpits worldwide. As was the case in the time of Jude's writing, and as will continue to be the case until the second coming of Christ following the tribulation, counterfeit "truths" cloaked in philosophy, emotional spirituality, and religion are repeatedly utilized by Satan & Company & Associates to attack the faith and deceive many away from truth.

Encouragement should be taken and confidence possessed from Jude's concluding remarks,

"Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy, 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."

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**Outline of the Epistle of Jude**

Verses 1 and 2	Salutation
Verses 3-4	Purpose of Writing
Verses 5-7	Three Examples of Apostasy
Verses 8-16	Descriptions of Apostates
Verses 17-23	Instructions on Proper Orientation toward Apostasy and Apostates
Verses 24-25	Exhortation & Conclusion



## A Brief note about “The Called”

In Jude 1, Jude identifies the ones to whom he is writing by the word “called.” He uses the Koine Greek κλητοις (“klae-tois”) to describe his recipients as being “the called ones.” This adjective is used ten times in the New Testament to describe various qualities of individuals. As an adjective its basic function is to describe a noun (person, place, thing, or being). It ascribes a quality or characteristic to the noun which it describes resulting in a better defining of the noun which it is describing. “Called” is a good translation of the word itself, however theological misunderstandings as a result of poor scholarship and personal bias have added extra and false meaning to the word. Consequently, in many ways, “called” is a loaded word which triggers certain ideas concerning its identification.

Simply put, κλητοις identifies that which a person is. In Romans 1:1 Paul is described as having been called an apostle. God named Paul an apostle and Paul’s distinction as such is based on God calling him an apostle. As a result of God calling him an apostle, Paul obediently carried out the function of an apostle. A few verses later, Paul identifies that those who believe in Christ are called belonging to Him (Romans 1:6). In the very next verse, Paul identifies that those same believers who are called the possession of Jesus Christ are also called saints; they are called set apart for a specific task. The final adjectival usage in Paul’s epistle to the Romans is in Romans 8:28 where Paul identifies that those who love God are “called according to His purpose.” They are described as in accordance with His purpose.

Paul uses the term again in 1 Corinthians 1 describing himself as called “an apostle of Jesus Christ by the will of God” and describing the church as “saints by calling” (literally, “called set apart for service.”). In 1 Corinthians 1:24 Paul identifies that Christ’s crucifixion is the power of God and the wisdom of God to the called, whether Jews or Greeks. It is because of their acceptance of God’s grace provision of Jesus Christ that they are “the called.”

The most popular usage, and undoubtedly most misunderstood and misapplied usage, is found in Matthew 22:14 where Matthew writes, “for many are called, but few are chosen.” This is most popularly, and most heretically, applied to salvation. However, the context of this statement is not salvation, but rather within the time period of the post-tribulation millennial reign of Christ. The Parable of the Marriage Feast identifies that the Jews were the original individuals named to participate in the marriage feast. However, their rejection of the Messiah opened up marriage feast to “both evil and good” (cf. Matthew 22:10). Thus, the Jews were the original participants named to the marriage feast, but the gentiles were named participants also as a result of their rejection of the Messiah. Those who participate in the marriage feast are those who responded to the invitation and came in the proper clothing which is Christ (cf. Matthew 22:12). Those not in the proper clothing are kicked out of the marriage feast and saved for the Great White Throne Judgment whereby they are cast into the lake of fire for eternity. Thus, many are called, but few are chosen. All are called by the Father to participate in the marriage feast, but only those who come clothed in Christ are chosen to remain, having put on the robes of righteousness through faith in Christ.

Believers are “the called” because God has chosen them in their position in Christ before the foundations of the world (cf. Eph. 1:4). Those to whom Jude writes his epistle responded to the call of God into repentance through Christ and are chosen in Him.



## Summary Review

Jude 1:1

“Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept for Jesus Christ:” (NASB)

“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:” (NKJV)

“Ἰούδας	Ἰησοῦ	Χριστοῦ	δοῦλος	ἀδελφός	δὲ
“Jude	of Jesus	Christ	bond-servant	brother	but, slightly contrasted

Ἰακώβου	τοῖς	ἐν	θεῷ	πατρὶ	ἠγαπημένοις
of James	to the	in the sphere of	God	Father	self-sacrificially loved

καὶ	Ἰησοῦ	Χριστῷ	τετηρημένοις	κλητοῖς" (NA21)
and, logically related	Jesus	Christ	preserved from harm	called.” (KMT)

Expanded Translation:

**Jude**, an initiator, **of Jesus**, an initiator, **Anointed Sacrifice**, based on initiation, **bond-servant**, based on initiation, **but, slightly contrasted**, **brother**, based on initiation **of James**, an initiator, **to the initiators in the sphere of God**, an initiator, **Father**, based on initiation, **participating in the action of being acted upon in a completed action in the past with results continuing on to be loved self-sacrificially in a manner which continues to love regardless of the response it receives based on the integrity and volition of the One doing the loving as a matter of principle, based on the initiation of the ones being loved, and**, logically related, **by means of Jesus**, an initiator, **Anointed Sacrifice**, based on initiation, **participating in the action of being acted upon in a completed action in the past with results continuing on to be preserved from harm as a matter of principle, based on the initiation of the ones being preserved, called** based on initiation.

Principles:

1. Jude establishes himself as the property of Jesus Christ based on his own choice which he used to initiate the action of submitting himself to Jesus Christ as a bond-servant does to his master.
2. Likewise, the believer in Christ is to use his free will to choose to submit himself as a bond-servant to Jesus Christ.
3. Jesus of Nazareth is one and the same as the Anointed Sacrifice (Christ) which God the Father promised to Eve and then to Israel.
4. God the Son initiated the action to become the Christ who would take away the sins of the world.
5. Jude is the physical, and also spiritual, brother of the apostle James, the half-brother of Jesus.
6. Believers are self-sacrificially and unconditionally loved by God based on their initiation to respond to the gospel message positively (in agreement with its teaching).
7. God the Father loves all believers in Christ as a matter of principle-it is a spiritual law of operation in His kingdom.
8. God’s love for believers is based on His integrity (the total of His attributes working together) and based on His choice to love believers.
9. Logically, since God loves believers self-sacrificially and unconditionally as a matter of principle, He also preserves them from harm in Christ Jesus.

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### Jude 1:1

10. Believers are preserved from harm as a matter of principle (spiritual law of operation) in Christ Jesus.
11. Jesus is the location in which believers are located and, consequently, where they are preserved from judgment for their sins.
12. While the sacrifices of the Law covered the sins from judgment for various time periods, the sacrifice of Jesus Christ paid once and for all the penalty for all of humanity's sins.
13. Because Jesus' sacrifice paid the penalty for all of humanity's sins once and for all there is no longer any judgment or condemnation for the believer.
14. Since Jesus cannot be judged and believers are in Christ there is no potential for them to suffer judgment in the Lake of Fire for eternity.
15. As a result of their position in Jesus Christ, believers are described as "called."
16. Those who are "called" are those who are in Christ.

#### Conclusion:

Jude is introducing himself to his audience as the bond-servant of Christ and the brother of James. This makes Jude the brother of Jesus as well. However, Jude does not focus on his brotherhood with Christ, but with his role as a servant under Jesus, His master. In his introductory remarks he identifies two principles particularly. The first principle that believers are unconditionally loved by God the Father, and, the second, that believers are preserved from judgment in the Lake of Fire by the Father because of their position in Christ. Both of these principles are spiritual laws that are always in operation in God's kingdom. It is because of the believer's position in Christ, where they are unconditionally loved and preserved from harm by the Father, that believers are described as called.

## The Manifestation of God's Love

God's love has been manifested in two primary ways as it relates to humanity:

1. God's love has been manifested "toward" humanity.
2. God's love has been manifested "in" the believer.

In regards to God's love being manifested toward humanity, Scripture reveals its manifestation in the following aspects:

God's love manifested "toward" humanity:

1. Creating humanity with volition (Gen. 1:26)
  - a. Image: soul of man-his unique essence (from the Hebrew tsalme meaning, "representation of an essence"; man is unique in his essence, his soul, and it is man's soul which represents the unique essence of God in the world).
  - b. Likeness: spirit of man-man's spiritual nature (from the Hebrew demoot meaning "similar in form or nature"; God is Spirit in His nature and He created man to be similar to Him in form or nature. It is man's spirit which communicates with God and governs his soul as it represents God in the world).
2. God's "recognition" of man's need for a Savior (Gen. 3:15).
3. God's grace provision of Jesus Christ of Nazareth (Jn. 3:16).
4. The propitiation of humanity's sins through the sacrificial death of Christ (1 Jn. 2:2).
5. The establishment of the plan of salvation to be by grace through personal faith in God's Son, Jesus Christ (Eph. 2:8-9).

In regards to God's love being manifested "in" the believer, Scripture reveals its manifestation in the following aspects in addition to the previous manifestations toward humanity:

God's love manifested "in" the believer:

6. Salvation as the result of personal faith in Jesus Christ (Eph. 2:8-9).
7. The generation (birthing) of a living human spirit in the believer at the moment of belief (Jn. 3:3-7; 1 Jn. 5:1).
8. The indwelling of the Holy Spirit in the believer at the moment of belief (Eph. 1:13-14).
9. The placing of the believer "into" Christ at the moment of belief (Jn. 3:16; Eph. 1:3-14).
10. The ability to utilize divine resources through fellowship with Him (1 Jn. 1:5-10; 2 Pet. 1:3-4).
11. The restoration to fellowship with Him through confession of known sin and its forgiveness (1 John 1:9).
12. The imparting of a spiritual gifts package to the believer for assistance in personal ministry to the Father (1 Cor. 12:1-11; Romans 12:4-8).
13. The awarding of honorary awards for faithfulness (2 Tim. 4:8; 1 Peter 5:4; James 1:12, Rev. 2:10, and 1 Thess. 2:19).
14. A place with Christ for eternity (John 14:3; John 12:26).



Summary Review  
Jude 1:2

“May mercy and peace and love be multiplied to you.” (NASB)

“Mercy, peace, and love be multiplied to you.” (NKJV)

“ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη” (NA21)  
Mercy to you all and peace and self-sacrificial love be multiplied.” (KMT)

Expanded translation:

**An attitude of kindness or concern for someone’s circumstances which is expressed through providing that which is necessary to satisfy their needs, a tool or instrument used to accomplish something, to you all and, logically related, inner tranquility of the soul as a result of mental stability, based on response, and, logically related, self-sacrificial love which manifests itself in giving regardless of the response it receives based on the integrity and volition of the one doing the loving, based on response, I desire that it is acted upon in a point in time to be multiplied.**

Principles:

1. Mercy is the outward application of God’s grace provision to man’s circumstances.
2. Mercifully, God applies grace for salvation through Jesus Christ to all who believe.
3. Mercifully, God applies grace for living the Christian life through providing the necessary resources to the believer.
4. Mercifully, God applies grace for eternity in providing a place for the believer to dwell with Him through Christ.
5. God’s ability to express mercy depends upon justice being satisfied.
6. The demand of justice upon unrighteous man is payment for sin.
7. Through Jesus Christ God provided the necessary payment for humanity’s sin and the demand of justice.
8. Those who take hold of God’s grace provision of Jesus Christ are able to have the demands of justice satisfied and God’s mercy is manifest in them.
9. Mercy is a tool or instrument used by God which takes care of the believer’s circumstances through His grace.
10. Mercy is applied by faith (dependency) upon God’s grace which has provided that which is necessary for the circumstance being faced (for salvation, a messiah; for living the Christian life, His resources; for eternity, His realm).
11. Without faith in God’s grace, mercy is not applied to the individual.
12. Mercy is multiplied to individuals through their faith upon God’s provision for the circumstance being faced.
13. Peace is a mental state which produces tranquility in the soul or being of an individual.
14. It is based on response of the individual to depend upon information provided to him regarding his circumstances or standing.
15. Peace is multiplied to individuals through the orientation of their thought process to truth and dependence upon its source, God.
16. In terms of salvation, peace is possessed through recognition of and dependence upon Jesus Christ having paid the price for sin.

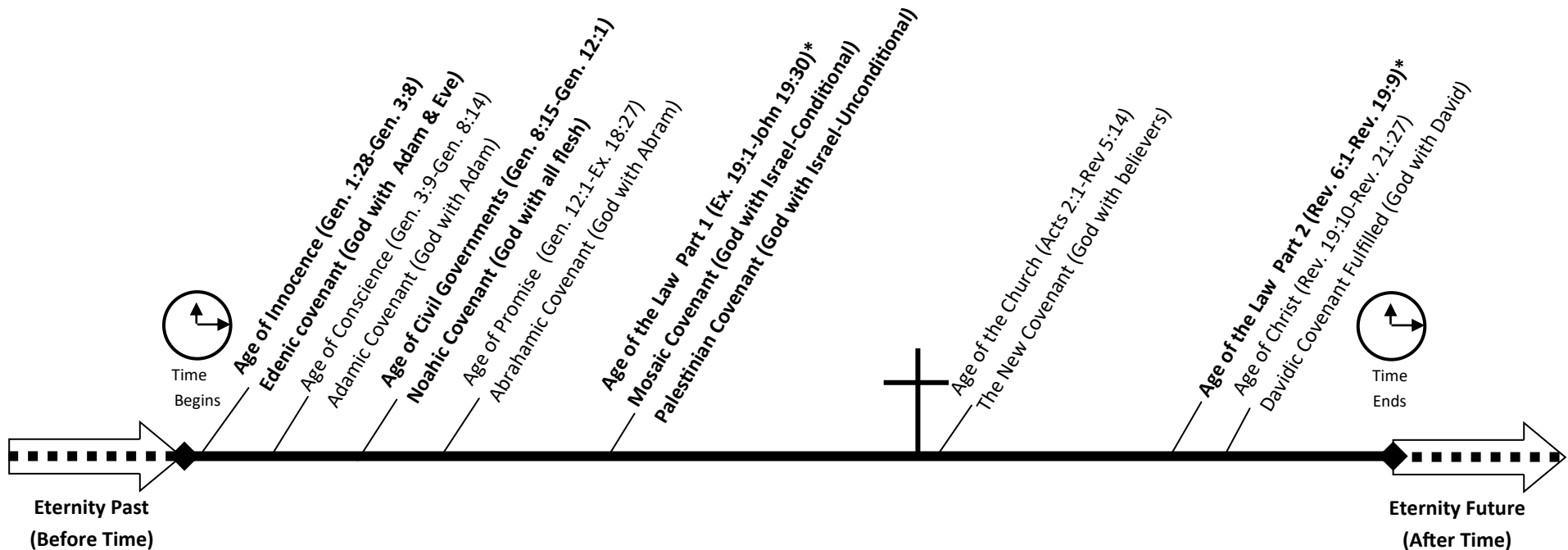
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17. In terms of living the Christian life, peace is possessed through recognition of and dependence upon God's grace having supplied all that the believer needs to carry out that which God has prepared beforehand for him to walk in.
18. In terms of eternity, peace is possessed through recognition of and dependence upon God's grace to provide for the believer a place in His kingdom for eternity.
19. By depending upon God and His Word during his circumstances, the believer is able to have peace which surpasses all understanding.
20. Self-sacrificial love is based on the character of the one doing the loving, rather than the actions or character of the one being loved.
21. It unconditionally pursues that which is best for the one being loved and is based on response to the needs of the individual being loved.
22. Self-sacrificial love is manifested in being given regardless of the response it receives.
23. Self-sacrificial love is an attribute which is multiplied in the believer who is depending upon the Holy Spirit in obedience to God and His Word.
24. From God's love flows grace, when grace is applied by faith, mercy is expressed to the believer.
25. Mercy, peace, and love are able to be multiplied to and in believers.
26. However, their multiplication in the believer is based upon the believer's dependence upon the grace of God (for salvation, living the Christian life, and eternity).
27. If the believer depends upon God's grace provision for him, then mercy and peace and love are multiplied to and in him.
28. If the believer does not depend upon God's grace provision for him, then mercy and peace and love are not multiplied to and in him.

Conclusion:

Jude expresses his desire that those believers to whom he is writing his epistle really do experience the multiplication of mercy and peace and love in their relationship with the Father. They have already experienced it in regards to their salvation and are promised to experience it in eternity in God's kingdom. While Jude's desire is clearly expressed, the reality of their experience is based upon their dependence upon the provision of God for living the Christian life. That is, it is based upon their dependence upon His resources in fellowship with Him under the Holy Spirit's leadership.

# Overview of Biblical Dispensations & Covenants



## Significant Events in Eternity Past:

1. Creation of Angelic Beings (Gen. 1:1; Job 38:4,7).
2. Rebellion & Fall of Lucifer (Is. 14:12-15).
3. Lucifer's Trial and Sentencing (Is. 14:18; Dan. 8:9-12).
4. Creation of Earth by God (Gen 1:1).
5. Destruction of Earth by Satan & Co. (Isa. 45:18).
6. Removal of Thermodynamic Energy from Earth (resulting in global freeze (Gen 1:2)).

## Significant Events in Time:

1. Reformation of Earth (Gen. 1:2-10).
2. Creation of Plant, Animal, & Human Life (Gen. 1:11-31).
3. Fall of Man. (Gen. 3:6-7).
4. Promise to Abraham (Gen 12:1-3).
5. Giving of the Law at Mt. Sinai (Exodus 19:1-23:19).
6. Birth of Jesus of Nazareth, God's Son (Matthew 1:18-25).
7. Spiritual & Physical Death of Jesus, the Messiah (Luke 23:46).
8. Resurrection of Jesus, the Messiah, God's Son, Man's Savior (Luke 24:1-10).
9. Giving of the Holy Spirit at Pentecost (Acts 2:4)
10. Tribulation to complete the Age of the Law (Daniel 9:27).
11. Millennial Reign of Bridegroom with His Bride (Rev. 20:1-3).
12. Great White Throne Judgment (Rev 20:11-15)

## Significant Events in Eternity Future:

1. Christ sits on the throne for eternity (Revelation 21ff).

\*The Age of the Law was interrupted for the Church Age as prophesied by Daniel (cf. Daniel 9:24-27)



## Summary Review

Jude 1:3

“Beloved, while I was making every effort to write to you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.” (NASB)

“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.” (NKJV)

“Αγαπητοί	πάσαν	σπουδήν	ποιούμενος	γράφειν	ὑμῖν	περὶ
Beloved,	all	haste	performing	to write	to you all	about
τῆς	κοινῆς	ἡμῶν	σωτηρίας	ἀνάγκην	ἔσχον	γράψαι
the	common	of us	salvation	necessity	I had	to write
ὑμῖν	παρακαλῶν		ἐπαγωνίζεσθαι	τῇ	ἅπαξ	παραδοθείση
to you all	calling you alongside of me		to fight for	the	once	passed down

τοῖς ἁγίοις πίστει.” (NA21)  
to the saints faith.” (KMT)

Expanded Translation:

**To those loved with a self-sacrificial love that manifests itself in being given regardless of the response it receives from you because of the integrity and volition of the One doing the loving, based on initiation, all, based on response, haste, based on response, participating in being acted upon in a continuous type of action to be credited with performing as a matter of principle, based on my own initiation, to perform the continuous type of action to write as a matter of purpose to you all about the common, based on response, of us all possession of deliverance from certain and impending harm, based on response. Compelling necessity, based on response, I really performed the action in a point in time to possess as my own to perform the action in a point in time to write as a matter of purpose, to you all, performing the continuous type of action to call you alongside of me as a matter of principle, based on my own initiation, to participate in being acted upon in a continuous type of action to fight as a combatant for as a matter of purpose the, based on response, once and for all, having been acted upon in a point of time in the past to be delivered to the power of the saints, based on initiation, complete dependency upon an object to carry out a specific task on one’s own behalf, based on response.**

Principles:

1. Believers in Christ are loved by God the Father with a self-sacrificial love based on His character.
2. Believers in Christ share the same salvation away from eternal judgment in the lake of fire for eternity through Christ’s death.
3. Believers must participate in the action of fighting for the lifestyle of faith which was given to the early church age believers.
4. As the Canon of Scripture was written by apostles and saints in the early church age the lifestyle of faith was defined and detailed.

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Jude 1:3

5. The believer's lifestyle of faith is the Christian way of life.
6. The Christian way of life is spiritual operation while on earth, submitted to the Father, saturated to the point of control by the Holy Spirit.
7. It is the Christian way of life which the believer is exhorted by Jude to fight for against the spiritual forces at work in the cosmic world system of Satan & Company & Associates.

### Conclusion:

Jude identifies the purpose for his writing by explaining that he had originally purposed to write about what they share in Christ, but then was compelled by the Holy Spirit to write about the Christian way of life being revealed in and through the saints of the early church age. In doing so, Jude establishes the fight for the faith of the Christian way of life as the main topic of his short epistle. His audience is being called alongside of him for the purpose of joining him as combatants in the fight for the faith.

Jude 1:4  
Summary Review

“For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.” (NASB)

“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.” (NKJV)

“παρεισεδύησαν	Υάρ <sup>1</sup>	τινες	ἄνθρωποι	οἱ	πάλαι	προγεγραμμένοι	εἰς	
sneaked in	For <sup>1</sup>	some	men	the	priorly	marked	into	
τοῦτο τὸ	κρίμα	ἀσεβεῖς	τὴν	τοῦ	θεοῦ	ἡμῶν	χαριτα	
this the	judgment,	ungodly	the	of the	God	of us	grace	
μετατιθεντες	εἰς	ἀσέλγειαν	καὶ	τὸν	μόνον	δεσπότην	καὶ	κύριον
exchanging	into	ungodliness	and	the	only	owner	and	Lord
ἡμῶν Ἰησοῦν	Χριστόν	ἀρνούμενοι. (NA21)						
of us Jesus	Christ	denying. (KMT)						

Expanded translation:

**For<sup>1</sup> they really performed the action in a point in time in the past to sneak in, some, men,** being initiators, **the prior to a point in time having participated in being acted upon in a completed action in the past with results continuing on to be written down beforehand as a matter of principle, based on their own initiation, into the limitations and boundaries of this,** being a tool or instrument used to accomplish something, **the judgment,** being a tool or instrument used to accomplish something, **without reverence for God,** based on initiation, **the,** based on response, **of the God,** an initiator, **of us, attitude of unmerited favor which takes responsibility for the needs of another,** based on response, **performing the continuous type of action as a matter of principle to exchange, based on their own initiation, into the limitations and boundaries of behavior derived from an attitude of non-reverence for God,** based on response, **and,** logically related **the only owner,** based on initiation, **and,** logically related, **Lord,** based on initiation, **of us Jesus,** an initiator, **Christ,** an initiator, **participating in being acted upon in a continuous type of action as a matter of principle to deny,** based on their own initiation.

Principles:

1. Some who are amidst the body of Christ have snuck in without notice to the body.
2. Not all who are among the body of Christ are a part of the body of Christ.
3. Unbelievers have been marked down for the judgment in a completed action in the past with results continuing on.
4. Unbelievers possess a lack of reverence or respect for God.
5. Those who do not possess reverence or respect for God will deviate from grace.

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<sup>1</sup> γάρ is post-positive here. For translation it should be moved to the head of the statement. This is likewise noted and reflected in the expanded translation.

Jude 1:4  
Summary Review

6. Grace is provided to all individuals and is taken hold of by faith upon that which has been provided.
7. A lack of reverence or respect for God results in a lack of respect or reverence for that which He has provided.
8. Further, a lack of respect or reverence for God results in behavior which is licentious in nature, having no moral sovereign under which to be accountable.
9. Those who lack respect or reverence for God deny the owner of believers, Jesus Christ (cf. Titus 2:14).

Conclusion:

Jude identifies that departure from faith upon God's grace is the result of a lack of reverence and respect for God Himself. Those of whom he writes have snuck into the church for the purpose of exchanging God's grace for licentious behavior-ungodliness. Jude's cause for writing his epistle is to instruct those to whom he is writing that they contend for the faith by getting themselves into the position in which they are acted upon to fight for grace and truth.

## Summary Review

Jude 1:5

“Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.” (NASB)

“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.” (NKJV)

“Γπομνησαι δε<sup>1</sup> υμας βουλομαι ειδοντας απαξ παντα οτι κυριος λαον  
to remind But,<sup>1</sup> you all I want having known once all that Lord people

εκ γης Αιγυπτου σωσας το δευτερον τους μη πιστευσαντας  
out of land of Egypt saving the second time the not believing

απωλεσεν” (NA21)

He destroyed,” (KMT)

Expanded Translation:

**But**, slightly different in scope, **to perform the action in a point in time to bring under remembrance as a matter of purpose you all I really participate in the action of being acted upon in the continuous type of action to desire an outcome or objective, having performed the completed action in the past with results continuing on as a matter of principle to perceive a fact in the mind’s eye through the senses based on your own initiation once all that Lord**, an initiator, **people group**, based on initiation, **out of the land**, based on response, **of Egypt**, based on response, **performing the action in a point in time as a matter of principle to deliver from certain and impending harm**, based on His own initiation, **the second time**, being a tool or instrument used to accomplish something, **the**, initiators, **not performing the action in a point in time as a matter of principle to place their dependency upon someone to accomplish something on their behalf**, based on their own initiation, **He really performed the action in a point in time to destroy**,

Principles:

1. Keeping in mind what God has done in the past is advantageous to the believer.
2. As the believer keeps in mind that which God has already accomplished he is motivated to continue to abide moment by moment upon God.
3. Remembrance of that which God has accomplished provides the mental image necessary to remind the believer of that which God can do, and that which God will do.
4. It is based on the believer’s own volitional initiation that he keeps in mind that which God has done.
5. Apostasy results in destruction.
6. Different types of destruction are the result of a lack of faith upon different things:
  - a. Eternal destruction in the Lake of Fire is the result of a lack of faith in Jesus to be the Savior.
  - b. Destruction of the flesh is the result of a believer or unbeliever’s lack of faith upon God’s Word and the Spirit’s ministries (Indwelling and Filling); yet the spirit of the individual is preserved.
7. The believer is eternally preserved as a result of his dependence upon Jesus Christ to have once and for all paid the entirety of his personal debt for sin.
8. The Lord is both the One who saves and the One who destroys.

## Summary Review

Jude 1:5

### Conclusion:

Jude brings to the thought process of his audience things which they have already known and are tucked away in the recesses of their memory. In these examples of apostasy, Jude identifies the role of faith in God and His word and brings to mind the consequences of failure to depend in faith upon Him.

Jude 1:6  
Summary Review

“And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,” (NASB)

“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;” (NKJV)

“ἀγγέλους τε<sup>1</sup> τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν  
“messengers And<sup>1</sup> the not keeping the of themselves principal

ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν  
but, on the other hand left behind the specific dwelling place into judgment

μεγάλῃς ἡμέραις δεσμοῖς αἰδίοις ὑπὸ ζόφον  
of great day bonds eternal under gloomy darkness

τετήρηκεν” (NA21)

He has kept” (KMT)

Expanded Translation:

**And additionally**, logically related,<sup>1</sup> **messengers**, based on initiation, **the initiators not performing the action in a point in time to keep guard of something as a matter of principle**, based on their own initiation, **the of themselves**, based on initiation, **principal**, based on response, **but, on the other hand, performing the action in a point in time to leave behind as a matter of principle**, based on their own initiation, **the specific to them dwelling place**, being a tool or instrument used to accomplish something, **into limits and boundaries of determination made concerning the discernment, evaluation, and distinguishing of information, based on response, of great in quality of character day**, based on response, **bonds**, based on initiation, **eternal**, based on initiation, **under limits and boundaries of gloom resulting from darkness**, based on initiation, **He really performed the completed action in the past with results continuing on to keep.**

Principles:

1. Some angels chose to depart from God-these are the third of the angelic creation who rebelled and chose to follow Lucifer.
2. In doing so, they left behind all that He had provided them.
3. Some of those fallen angels are being held in eternal bonds until the Day of Judgment in which they will be cast into the Lake of Fire.
4. The location wherein those fallen angels is Tartarus wherein there is darkness which casts a foreboding atmosphere of doom.
5. God has kept these specific fallen angels guarded in their bonds under gloomy darkness until such a time as their sentencing is carried out.

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<sup>1</sup> τε is post-positive here. For translation it should be moved to the head of the statement. This is likewise noted and reflected in the expanded translation.



Jude 1:6  
Summary Review

Conclusion:

Jude identifies a second example of apostasy-the fallen angels. He specifically identifies those fallen angels who forcibly took for themselves wives from among men. The attempt to infiltrate the human race and corrupt God's ability to produce a human Messiah from the seed of the woman was countered and extinguished by the Genesis flood. These angels God has already judged and sentenced to the Lake of Fire. The rest of the fallen angels will also be judged for their apostasy and will face the same eternal judgment.

# Sheol

## The Abode of the Dead in the Heart of the Earth

<b>Paradise (Abraham's Bosom):</b>	<b>Pre-Crucifixion Saints</b> <b>Luke 16:19-31</b>
	
<b>Torments (Hades):</b> <b>Luke 16:19-31</b> <b>1 Peter 3:18-20</b>	<b>Unbelievers</b> <b>Revelation 20:13-15</b> <b>Numbers 16:30-33</b>
	
<b>Pit (Tartarus):</b>	<b>Gen. 6 Angels</b> <b>Jude 1:6</b>



## A Note on The Angelic Reference in Jude 1:6

In Jude 1:6, Jude writes about apostate angels. He identifies angels who departed from God's Kingdom and writes that there are some apostate angels ("fallen angels" or "demons") who are bound under darkness being kept by God until their judgment. The angels in reference are those angels identified in Genesis chapter 6, as Moses records the historical account of the great flood.

<sup>1</sup>Now it came about, when men began to multiply on the face of the land, and daughters were born to them, <sup>2</sup>that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. <sup>3</sup>Then the LORD said, 'My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.' <sup>4</sup>The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown."

A few phrases in this passage and its succeeding passages are critical to understand from the Biblical Hebrew. The first important phrase to examine is the English term, "sons of God." This phrase is translated from the Biblical Hebrew words אֱלֹהִים הָ בְנֵי ("bene ha Elohim") which literally means, "sons of the God." This phrase is utilized only in relationship to the angelic creation of God. Should the phrase have lacked the definite article הָ ("ha") then it would have been applicable to humanity as the creation belonging to God. The definite article distinguishes the difference between a reference to angels and a reference to humans. Thus, אֱלֹהִים הָ בְנֵי (be-ne ha El-oh-heem") refers to angelic creatures (whether fallen or faithful) in the Old Testament and אֱלֹהִים בְנֵי (beh-ne El-oh-heem") refers to human creatures.

There does exist some debate concerning this reality, however proper hermeneutical (study principles) application containing exegesis, contextual understanding, and harmony of Scripture demands the separation between the two phrases. In Genesis 6:2 there is a contextual distinction between the "sons of God" and the "daughters of men." Humanity is already seen multiplying in verse 2 when the "sons of God saw that the daughters of men were beautiful." Notice the distinction in the description between the sons and the daughters. The sons are those of the God. The daughters are those of man.

Furthermore, upon seeing the beauty of humanity's feminine gender, these fallen angels "took wives for themselves." The Biblical Hebrew word for "took" is יָקַח ("yiq-hu") meaning in this context "performing the action to take by force." This was not a typical marriage process, but rather a forcible taking of the daughters of men by fallen angels.

Much discussion has taken place positing the "sons of God" as having actually been the godly descendants of Seth (cf. Gen. 4.26). However, "godly" descendants of Seth would be acting greatly out of character to forcibly take wives for themselves. This position poses a real problem in harmony with the Biblical Hebrew text.

The next important phrase to understand is one that has been drastically misused in application outside of its proper context. In verse 3, Moses records God's statement that "My Spirit shall not strive with man forever." This has been too often utilized to express that God does have an end to His patience. And while such a statement is attested to be true in other passages of Scripture (cf. Romans 2:4-5), the context of Genesis 6:3 demands that this statement be properly considered in light of the next portion

## A Note on The Angelic Reference in Jude 1:6

of the verse, “because he also is flesh;”. The Biblical Hebrew phrase is more literally translated, “in which also he is flesh;”

God’s statement is that He will at some point in the future not “strive with” humanity, but His declaration is that currently humanity is also flesh. “Strive with” is in the imperfect tense in the original language, identifying an action which is not yet complete but in progress. Currently, at the time of the statement, God’s Spirit is striving with man. But at some point in the future that will stop. The word from which the English words “strive with” are translated is יָדוֹן (“ya-don”) which literally means “perform the action of abiding with another.” God’s Spirit would not abide with man “forever” (referring to an undefined future time). So while God’s Spirit was abiding with man during the time period being recorded in which man was flesh also, there was a time in the upcoming future in which God’s Spirit would stop dwelling with man. The next part of the verse harmonizes this statement by identifying that man’s days “shall be one hundred and twenty years.”

The Old Testament often used a term of 40 years to account for a generation. God’s statement is that in merely three generations the course of humanity will no longer be flesh, having been fully infiltrated by the “sons of God” and replaced by what verse four describes as “mighty men who were of old, men of renown”-the offspring of the “Nephilim.” The Biblical Hebrew word translated into English as “Nephilim” is נְפִילִים (“neh-phi-leem”) which literally means, “fallen ones.”

For a period of time the Nephilim took forcibly from the daughters of men, impregnated them, and produced an angel-man hybrid race that would totally replace the human race within three generational cycles. While verse 2 identifies that the Nephilim (“sons of God”) found the daughters of men to be beautiful, their actions were a part of a strategic plan from Satan to infiltrate the human race. Genesis 3:15 identifies that the seed of the woman “shall bruise [the serpent-fallen Lucifer] on the head” in spite of Satan bruising Him “on the heel.”

In an attempt to stop the future birth of a Messiah, Satan & Company launched an attack on the human race. If there is no human race from which a Messiah can come, having become corrupt in its nature as a species, then there would be no Messiah possible through the seed of the woman. It was the Nephilim’s objective to carry out this plan to completion. However, God foiled their plan two and a half generations into its completion with the flood upon the earth. All flesh not upon the ark was destroyed, yet Noah was preserved in the flood because of the purity of his generations (cf. Gen 6:9, but esp. “blameless in his time” which is more literally, “free from blemish in generations of him”).

The angels to whom Jude brings the church back under remembrance are those angels who took forcibly for themselves wives from the daughters of man. It is these fallen angels who are currently bound under darkness in the abyss as they await their final dwelling place-the Lake of Fire for all eternity.

It should be noted that the word “Nephilim” appears again in Numbers 13:31-32 where the Israelite spies are returning to Israel to give report concerning what they saw of the Promised Land. Their report was an exaggerated calumny (a false and malicious statement designed to injure the people’s perception of the land) as described by the Biblical Hebrew word דִּבְבַת (“dib-bat”).

## A Note on The Angelic Reference in Jude 1:6

A portion of their exaggeration was that the people in the land were the Nephilim of old. Their statement was designed to undercut public confidence in taking the Promised Land. As a result of this exaggeration and their failure to trust God to deliver their enemies to them, the first generation was involved in apostasy as well, previously referred to by Jude in verse 5.

Jude attempts to bring his audience under remembrance that God has destroyed Israel, His chosen people, because of apostasy (departure from Him) as well as those fallen angels, the Nephilim, which attempted to infiltrate the human race and prevent a Messiah from being born.



Jude 1:7  
Summary Review

“Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.” (NASB)

“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.” (NKJV)

“ὡς	Σόδομα	καὶ	Γόμορρα	καὶ	αἱ	περὶ	αὐτὰς	πόλεις,
“Just like	Sodom	and	Gomorrah	and	the	around them	cities,	
τὸν	ὅμοιον	τρόπον	τούτοις	ἐκπορνεύσασαι	καὶ	ἀπελθοῦσαι		
the	same	manner	to these,	fornicating	and	departing		
ὀπίσω	σαρκὸς	ἐτέρας,	πρόκεινται		δειγμα	πυρὸς		
after	flesh	of a different kind	are laid out before		example	of fire		
αἰωνίου	δίκην	ὑπέχουσαι”						
eternal	justice	undergoing.”						

(NA21)  
(KMT)

Expanded Translation:

**Just like**, comparatively, **Sodom**, being a tool or instrument used to accomplish something, **and**, logically related, **Gomorrah**, based on response, **and**, logically related, **the**, based on response, **around them**, based on response, **cities**, based on response, **the same manner**, based on initiation, **these initiators performing the action in a point in time as a matter of principle to engage in deviant behavior founded in sexual immorality**, based on their own response **and**, logically related, **performing the action in a point in time as a matter of principle to go away from one place in order to arrive at another place**, based on their own response, **after flesh**, based on response, **of a different kind**, based on response, **they really participated in being acted upon in the continuous type of action to be laid out before example**, being a tool or instrument used to accomplish something, **of fire**, a tool or instrument used to accomplish something, **eternal**, being a tool or instrument used to accomplish something, **penalty of justice**, based on response, **performing the continuous type of action as a matter of principle to undergo**, based on their own response.

Principles:

1. Fallen angels (“Nephilim”) who forcibly took women for themselves (cf. Gen. 6: Jude 1:6) are identified as having gone after flesh of a different kind.
2. As a result of their fornication and departure from God’s established standard of righteousness these angels are laid out as an example before others.
3. Sodom and Gomorrah are identified as a comparative example since those in Sodom and Gomorrah also went after flesh of a different kind and engaged in homosexuality, lesbianism, and bestiality.
4. The destruction of Sodom and Gomorrah, and the surrounding cities, is an example of moral destruction and God’s wrath poured out upon it.
5. The fallen angels (“Nephilim”) who forcibly took women for themselves are, in like manner, an

Jude 1:7  
Summary Review

example of God's wrath poured out on apostasy for deviant sexual behavior.

6. The manner in which the fallen angels ("Nephilim") and Sodom and Gomorrah behaved is the same: sexual immorality which produced deviant behavior.

7. Deviant sexual behavior is the result of sexual immorality.

8. Unclean sexual morals (sexual immorality) result in sexual behavior which is deviant in nature (departed from the truth relative to sexual behavior and experience).

9. This departure from proper behavior produces a demand for justice in order to restore righteousness.

10. Those in Sodom and Gomorrah engaged in deviant sexual behavior because of moral uncleanness.

11. Justice demanded the penalty for the apostasy of Sodom and Gomorrah, as well as the Nephilim, to be eternal fire.

**Conclusion:**

Jude identifies that God's wrath poured out to Sodom and Gomorrah was the just penalty for their unrighteous and apostate behavior. Unrighteous behavior is the result of departure from truth. The nature of the Nephilim's apostasy was just like the nature of the apostasy of Sodom and Gomorrah: deviant sexual behavior founded in moral uncleanness. Both the Nephilim and Sodom and Gomorrah are placed before others as an example of God's wrath executing the penalty for justice.

Jude 1:8  
Summary Review

“Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.” (NASB)

“Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.” (NKJV)

“Ομοίς	μέντοι	καὶ	οὗτοι	ἐνυπνιαζόμενοι	σάρκα
“In the same manner	indeed truly	and	these	dreaming ones	flesh
μὲν	μαίνουσιν	κυριότητα	δὲ <sup>1</sup>	ἀθετοῦσιν	δόξας δὲ <sup>1</sup>
indeed	stain with color,	authority	but	displace,	glories but

βλασφημοῦσιν.” (NA21)

speaking falsehood against.” (KMT)

Expanded Translation:

**In the same manner, indeed truly and, logically related, these initiators participated in placing themselves into the position where another acts upon them in the continuous type of action to dream up visions based on their own initiation, flesh indeed, they really perform the continuous type of action to stain with color, but, slightly different,<sup>1</sup> authority, based on response, they really perform the continuous type of action to displace, but, slightly different,<sup>1</sup> reputations of honor and esteem resulting from a good opinion of character, based on response, they really perform the continuous type of action to speak falsehoods against.**

Principles:

1. Those who are in apostasy dream up their own versions of reality in an attempt to justify their beliefs and actions.
2. These versions of reality are imagined through manipulation of facts into self-serving meanings.
3. Dreaming up visions of reality is based on the initiation of the one doing the dreaming; he initiates his version of reality as a result of his dreaming up of visions.
4. Dreaming ones stain the flesh with color by applying their version of reality upon the flesh.
5. As a result, dreaming ones possess a viewpoint of the flesh which is tainted, being seen through the lens of their dreamed up vision of reality.
6. Also, dreaming ones displace authority from its rightful place into a place wherein it fits their vision of reality.
7. Also, dreaming ones speak falsehoods against those who possess reputations of honor and esteem as a result of their own personal character and integrity.

Conclusion:

Jude identifies the result of apostasy is insanity (literally, a lack of a proper view of reality). An inaccurate view of that which is flesh, removal of authority from its rightful place, and blasphemy spoken towards those who have good reputations are all consequences of apostasy’s insanity.

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<sup>1</sup> δὲ is post-positive here. For translation it should be moved to the head of the statement. This is likewise noted and reflected in the expanded translation.



Jude 1.9  
Summary Review

“But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, ‘The Lord rebuke you!’” (NASB)

“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!’”

“Ο	δὲ <sup>1</sup>	Μιχαήλ	ὁ	ἀρχάγγελος	ὅτε	τῷ	διαβόλῳ
“the	But <sup>1</sup>	Michael,	the	archangel,	when	the	slandorous
διακρινόμενος		διελέγετο	περι	τοῦ	Μωυσέως	σώματος	
making distinctions		he conversed	around	of the	Moses	body	
οὐκ	έτολμησεν	κρίσιν	έπενεγκεῖν	βλασφημίας			
not	showed boldness	judgment	to bring upon	blasphemy			
ἀλλά		εἶπεν	έπιτιμήσαι	σοι	κύριος.”	(NA21)	
but, on the other hand		he said,	“Rebuke	you	Lord.”	(KMT)	

Expanded Translation:

**But**, slightly different,<sup>1</sup> **the Michael**, an initiator, **the archangel**, based on initiation, **when the slanderous**, based on initiation, **participating in the continuous type of action as a matter of principle to make distinctions through evaluation based on his own initiation, he really participated in being acted upon in a continuous action in the past to converse around of the**, being a tool or instrument used to accomplish something, **of Moses**, an initiator, **body**, being a tool or instrument used to accomplish something, **not he really performed the action in a point in time in the past to show boldness in oneself or one’s position judgment**, based on response, **to really perform the action in the past to bring upon of falsehoods spoken against another**, based on response, **but, on the other hand, he really performed the action in a point in time to say, ‘He I desire perform the action in a point in time to evaluate and render that which is appropriate in response associated with you Lord**, based on initiation.’

Principles:

1. Michael, an archangel, holds a position of delegated power and authority within the ranks of the angelic host.
2. An archangel is one which is the first in a series of other angels who fall into rank under his leadership and authority.
3. Michael, a good archangel, knows his limitations of delegated power and authority and also knows the character of God.
4. As a result of this knowledge, Michael engaging in conversation about the body of Moses with the slanderer (formerly Lucifer, another archangel), acted in accordance to truth.
5. No apostasy was found in the actions of Michael who did not himself engage in rendering that which

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<sup>1</sup> δὲ is post-positive here. For translation it should be moved to the head of the statement. This is likewise noted and reflected in the expanded translation.

Jude 1.9  
Summary Review

was appropriate to the blasphemy that was a part of the devil's conversational tactics.

6. Michael remained dependent upon truth and the character of God to be the One Who would rightfully render to the devil that which was due him as a result of blasphemy.
7. Michael rightfully limited his attitude and mentality toward the devil by stating his desire that the Lord Himself would render to Lucifer that which was due him as a result of his blasphemy.
8. Believers are likewise to recognize their place in the family and plan of God.
9. When conversation and discussion concerning truth is entered into and carried on the believer is to recognize God's character as the One Who will judge unrighteous actions.
10. The believer shall likewise remember that their actions of unrighteousness are charged to Christ on the cross and have been paid for once and for all.
11. However, at the Judgment Seat of Christ, the believer's works will be evaluated as to whether they are spiritual or carnal.
12. Carnal works will be burned up as wood, hay and stubble, spiritual works will be purified as through fire much like precious stones, silver, and gold.
13. The believer is to remain dependent upon God and His Word throughout conversation even when the discussion is faced with blasphemy from the opposing voice.
14. This can be easily facilitated when the believer recognizes that the Lord Himself, and the Lord alone, is the One Who rightfully has the authority to render that which is appropriate in response to an individual's actions, statements, or thoughts.

Conclusion:

Jude identifies that not even Michael the archangel overstepped his delegated authority to rebuke the devil. However, in faith, Michael expressed blatantly and clearly his desire that the Lord would rebuke the blasphemy of Satan. Believers are likewise to allow the Lord to do the rebuking while remaining dependent upon Him moment by moment.

Jude 1.10  
Summary Review

“But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.” (NASB)

“But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.” (NKJV)

“οἱτοῖ	δέ <sup>1</sup>	ὅσα	μέν	οὐκ
“these initiators	But, slightly different	to the extent that	indeed	not
οἶδασιν		βλασφημοῦσιν,	ὅσα	δέ
they perceive in their minds		they blaspheme,	to the extent that	but, slightly different
φυσικῶς	ὥς	τὰ	ἄλογα	ζῶα
naturally,	like	the	unreasoning	animals,
ἐπίστανται	ἐν	τούτοις	φθείρονται.”	(NA21)
they know by perspective	in the sphere of	these	they are corrupted.	(KMT)

Expanded Translation:

**But, slightly different,<sup>1</sup> these initiators to the extent that indeed not they really perform the completed action in the past with results continuing on to perceive a fact in the mind’s eye through the senses they really perform the continuous type of action to speak falsehood against but, slightly different, to the extent that naturally, like the unreasoning animals, being tools or instruments used to accomplish something, they really participate in being acted upon in the continuous type of action to know by personal perspective, in the sphere of these, tools or instruments used to accomplish something, they really are acted upon in a continuous type of action to be corrupted.**

Principles:

1. Apostates are further defined as those who speak falsely against facts which they have not perceived in their mind’s eye.
2. Apostates will speak against things which they do not understand personally.
3. This is the result of apostates basing their knowledge on their human viewpoint-those things that they know by their natural perspective.
4. As a result of the human viewpoint by which they think and operate they reject anything not in harmony with their own natural perspective.
5. The things which they accept and stand upon by their human viewpoint are the very things which corrupt them.

Conclusion:

Jude identifies that apostates function from a human perspective-as opposed to a divine perspective. As a result of their human perspective they learn and know information which is naturally understood. Their human viewpoint is the basis for their beliefs which produce their actions. This causes apostates to be corrupt in thought and behavior (whether lascivious or ascetic).



Jude 1:11  
Summary Review

“Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.” (NASB)

“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.” (NKJV)

“οὐαὶ	αὐτοῖς	ὅτι	τῇ	ὁδῷ	τοῦ	Καὶν	ἐπορεύθησαν
“Woe	to them	because	the	way	of the	Cain	they were taken

καὶ	τῇ	πλάνη	τοῦ	Βαλαάμ	μισθοῦ	ἐξεχυθησαν
and	the	error	of the	Balaam	of reward	they were poured out

καὶ	τῇ	ἀντιλογία	τοῦ	Κόρε	ἀπώλοντο.”	(NA23)
and	the	opposition	of the	Korah	they were destroyed.”	(KMT)

Expanded Translation:

Woe to them, initiators, because the way, based on response, of the Kain, an initiator, they really were acted upon in a point in time to be taken and the error of walking off of the correct path, based on response, of the Balaam, an initiator, of reward, based on initiation, they really were acted upon in a point in time to be poured out and the act of opposition against something, based on response, of the Korah, an initiator, they really participated in the action and be affected by the action in a point in time to be destroyed.

Principles:

1. The position in which apostates operate is one filled with misery and impending judgment.
2. Misery and judgment is the result of one’s initiation to depart from truth.
3. This position in which they subsist is denounced by the term “woe to them.”
4. Apostates receive misery and judgment as a result of having initiated a departure from truth.
5. While it appears to many that apostates are not dealt with by God in the moment, the reality expressed by “woe to them” is that of certainty of their future judgment to which they themselves are presently blinded.
6. Cain is utilized as an illustration of an apostate who received judgment as a result of his departure from truth.
7. Cain’s departure from truth was centered on pride (independent operation from God mixed with an over emphasized priority on himself).
8. Cain’s way was characterized by prideful self-righteousness, self-reliance, and opposition to God (cf. Genesis 4:3-16).
9. Apostates are taken into the area of self-righteousness, self-reliance, and opposition to God as a result of choosing to depart from truth.
10. Balaam is utilized as an illustration of an apostate who received judgment as a result of his departure from truth.
11. Balaam disobediently went with representatives from Balak’s kingdom, departing from God’s statement to him (cf. Numbers 22:20-21).

Jude 1:11  
Summary Review

12. Balaam's departure from truth was motivated by his desire to receive material rewards in exchange for doing Balak's wishes.
13. As a result of Balaam's departure from truth he was led off of the correct path by materialism for a path which erred from the correct path.
14. There is a correct path for individuals to walk, both generally and specifically.
15. The correct path is that path which corresponds directly in conjunction with truth.
16. God leads only in truth, therefore God leads only in the correct path.
17. Salvation by faith alone in Christ alone is the correct path for all of humanity.
18. Working out one's salvation after the moment of belief refers to each believer walking out his specific correct path as a part of the body of Christ.
19. Apostates have departed truth, and in response are deceived in the path of life they walk.
20. Those who depart from truth are poured out onto the error of walking a false path, flowing wherever the path takes them.
21. Korah is also utilized as an illustration of an apostate who received judgment as a result of his departure from truth.
22. Korah, and his associates, initiated the action of standing in opposition to God's appointed leaders of Israel (cf. Numbers 16:1-40).
23. Korah and associates departed from truth surrounding God's established leadership structure for Israel.
24. Mistakenly and arrogantly, Korah and associates developed jealousy over the qualifications for leading Israel.
25. In extreme arrogance Korah and associates exchanged God as the appointer of Israel's leader for themselves.
26. They stood in opposition to God's expressed structure of leadership and began a rebellion with the hopes of replacing Moses and Aaron as the leaders of Israel.
27. Korah and associates departed from the reality that God alone is the appointer of Israel's leaders, fixating instead of human qualifications and merits.
28. As a result of their departure from truth, they participated in their own destruction as God swallowed them whole into the ground of the earth all the way to Sheol (cf. Numbers 16:31-33).
29. Apostates will be likewise destroyed in judgment in the Lake of Fire for eternity (cf. Jude 1:4) as a result of rejecting and departing from truth.
30. Misery and judgment is the result of one's initiation to depart from truth.

Conclusion:

Jude provides three examples of misery and judgment upon apostate individuals, Cain, Balaam, and Korah and his associates. In each example the aspect of misery and judgment is evident, as he indicates such misery and judgment is coming to those apostates who have snuck into the church and exchanged God's grace for licentiousness. The believer should be well aware of the fate of the apostate and would do well to separate himself from such misery and judgment by maintaining a firm grip on the truth of God primarily expressed through His word.

Jude 1:12  
Summary Review

“These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;” (NASB)

“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;” (NKJV)

“οὔτοί	εἰσιν	οἱ	ἐν	ταῖς	ἀγάπαις	ὑμῶν
“These	are	the ones	in	the	self-sacrificial loves	of you all
σπλάδες		συνευωχούμενοι	ἀφόβως	ἑαυτοὺς	ποιμαίνοντες	
submerged rocks		feasting together	without fear,	themselves	shepherding,	
νεφέλαι	ἄνυδροι	ὑπὸ	ἀνέμων	παραφερόμεναι	δένδρα	
clouds	without water	by	winds	carried away,	trees	
φθινοπωρινὰ	ἄκαρπα	δὶς	ἀποθανόντα	ἐκριζωθέντα”	(NA23)	
of autumn	without fruit	twice	dying	having been uprooted.”	(KMT)	

Expanded Translation:

**These initiators, really perform the continuous type of action to exist in the state of being the initiators in the sphere of the self-sacrificial loves which manifest themselves in being given regardless of the response received because of the integrity and volition of those doing the loving to pursue that which is best for the one being loved, based on response, of you all submerged rocks capable of sinking ships, based on response, participating in being acted upon in a continuous type of action as a matter of principle to feast together, based on their own initiation, without focused consideration on the attributes and characteristics of something which causes one to carefully consider his own actions, based on response, themselves, based on initiation, performing the continuous type of action as a matter of principle to shepherd, based on their own initiation, clouds, based on response, without water, based on response, under agency of winds, based on initiation, being acted upon in a continuous type of action as a matter of principle to be carried along, based on their own response, trees, being tools or instruments used to accomplish something, belonging to late autumn, being tools or instruments used to accomplish something, without fruit, being tools or instruments used to accomplish something, twice performing the action in a point in time as a matter of principle to die, tools used to accomplish something, having been acted upon in a point in time as a matter of principle to be removed out of their place, tools used to accomplish something.**

Principles:

1. Apostates are hidden rocks amongst the body of Christ which are capable of sinking the fellowship of believers which comes from self-sacrificial love.
2. While themselves not having fellowship with the body of Christ, they feast alongside of those who have fellowship with no attention paid to the fellowship of the body of Christ.
3. Paying no attention to the fellowship of the body of Christ, apostates do not make careful decisions

Jude 1:12  
Summary Review

regarding their actions amongst the body of Christ.

4. Apostates are, however, focused on their own desires.
5. They shepherd themselves, feeding their lust pattern amongst the body of Christ.
6. Apostates lack the Word of God and, as a result are identified as empty clouds whose promise of rain is invalidated by their emptiness.
7. Like these empty clouds, apostates are incapable of contributing to the growth of the body of Christ.
8. Like empty clouds carried away by wind, apostates are carried along by the whims of their flesh.
9. Having no inventory of God's Word within them, apostates are pulled around by whatever is being used to manipulate them through their flesh.
10. Apostates are also identified as trees in the end of fall whose lack of production of fruit is blatantly obvious at the harvest.
11. Apostates are identified as dying twice, first in the moment of physical birth (cf. Rom. 5:12), and second at the judgment awaiting them (cf Rev. 21:7-8).

Conclusion:

Jude describes the dangers that apostates are to the body of Christ and its fellowship through self-sacrificial love. He identifies that the body of Christ is in danger of broken fellowship and destruction of the bonds of self-sacrificial love because of the presence of apostates within their midst. The description of danger is to be heeded so that the body of Christ may recognize the submerged rocks in their midst and steer their fellowship and self-sacrificial love away from the danger they pose.

Jude 1:13  
Summary Review

“Wild waves of the sea, casting up their own shame like foam; wandering stars, for who the black darkness has been reserved forever.”

“Raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.”

“κύματα	ἄγρια	θαλάσσης	ἐπαφρίζοντα	τὰς	ἐαυτῶν	αἰσχθνας	
“Swells	untamed	of sea	foaming up	the	of themselves	disgraces	
ἀστέρες	πλανῆται	οἷς	ὁ	ζόφος	τοῦ	σκότους	εἰς αἰῶνα
stars	wandering	for whom	the	gloom	of the	darkness	into age

τετήρηται.” (NA23)  
has been kept.” (KMT)

Expanded translation:

“**Swells**, being tools or instruments used to accomplish something, **untamed**, being tools or instruments used to accomplish something, **of sea**, based on response, **performing the continuous type of action as a matter of principle to foam upon the surface of something**, based on their own instrumentality, **the, of themselves**, being tools or instruments used to accomplish something, **disgraces brought on by one’s own action**, based on response, **stars**, based on initiation, **which lead astray**, based on initiation, **for whom**, initiators, **the atmosphere of foreboding doom**, based on initiation, **of the darkness**, being a tool or instrument used to accomplish something, **into the limitations and boundaries of age**, based on initiation, **it really has been acted upon in a completed action in the past with results continuing on to be kept preserved.**

Principles:

1. Like waves which produce foam, apostates produce disgrace.
2. Waves are the tools used to produce their own foam; apostates are the tools which produce their own disgrace.
3. The disgrace produced by the apostates is produced in response to their own actions.
4. The source of the actions of apostates is licentiousness belonging to their flesh.
5. Apostates are also like stars which wander-leading those who seek to navigate by them away from their proper heading.
6. Apostates lead others away based on their own initiation.
7. Those who reject Jesus Christ as their Lord and Savior are placed into Tartarus which is characterized by an atmosphere of foreboding doom.
8. Tartarus and the Pit (fallen angels’ pre-judgment holding location) is preserved by God until the end of the ages of human history, moving into eternity.
9. Once the ages of human history is finished, Tartarus and the Pit will be cast into the Lake of Fire following the Great White Throne Judgment.

Conclusion:

Jude further describes apostates as bringing about their own disgrace like waves which bring

Jude 1:13  
Summary Review

about their own foam and leading others astray, like wandering stars lead astray those who seek to navigate by them. For their rejection of God at God consciousness, apostates receive their pre-judgment domain at physical death which is characterized by an atmosphere of foreboding doom. They will be cast into the Lake of Fire in the transition from the ages of human history into eternity.

Jude 1:14  
Summary Review

“And about these also Enoch, in the seventh generation from Adam, prophesied, saying, ‘Behold, the Lord came with many thousands of His holy ones,” (NASB)

“Now Enoch, the seventh from Adam, prophesied about these men also, saying, ‘Behold, the Lord comes with ten thousands of His saints,” (NKJV)

“Ἐπροφήτευσεν	δὲ	καὶ	τούτοις	ἕβδομος	ἀπο	Ἀδάμ
“he prophesied,	But <sup>1</sup>	even	of these,	seventh	away from	Adam,
Ἐνώχ	λέγων	ἰδοὺ	ἦλθεν	κύριος	ἐν	ἀγίας
Enoch,	saying:	Behold!	He came	Lord	in	holy
μυριάσιν	αὐτοῦ,” (NA23)					
myriads	of Him,” (KMT)					

Expanded Translation:

**“But, slightly different, he really performed the action in a point in time to tell about a future reality prior to its occurrence, even with reference to these initiators, seventh, initiator, away from the source of Adam, an initiator, Enoch, an initiator, performing the continuous type of action as a matter of principle to say, based on his own initiation, ‘You are commanded to perform the action in a point in time to see with understanding, He really performed the action in a point in time to arrive at a place Lord, an initiator, in the location of set apart ones, based on response, myriads, based on response, of Him, an initiator,”**

Principles:

1. Enoch prophesied about apostasy in the church many millennia prior to its occurrence.
2. His prophecy described judgment upon all those who are without God-unbelievers who are apostate in form and function.
3. This prophecy even included the men who have sneaked into the church during the church age who have exchanged God’s grace for licentiousness.
4. Enoch’s prophecy identifies the future reality of Jesus’ judgment upon apostates.
5. When God the Son, who is the Lord, comes to judge apostates, He will come surrounded by the saints who have placed their dependency upon Him.
6. The saints come with Him; the Lord will come back to judge the world in the location of His saints.
7. The presence of the saints with Jesus at His return to judge the world is based on their response to the truth for which Jesus previously came to testify (cf. John 18:37).
8. Jesus will return to the world to judge its apostates and apostasy surrounded by myriads of those who have been set apart for service to Him.

Conclusion:

Jude identifies that even the apostates regarding whom he is writing are included in Enoch’s prophecy concerning the judgment of the Lord when He returns at the second advent. Their inclusion is by principle-they have rejected God and are godless in both possession and behavior, thereby they are judged by the Lord.



The Curious Case of Enoch the Prophet:  
A Brief Glimpse into the Intrigue and Debate of Enoch & His Writings  
Jude 1:14; Genesis 5:18-24; Hebrews 11:5

Enoch presents a curious intrigue to the Bible student. There is much to be explored regarding his life, walk, and work. However, there is little concrete information from which to draw dogmatic conclusions with scholarly certainty. There are some answers provided in a few places in Scripture regarding Enoch which provide a little framework for limited understanding.

Jude's reference to Enoch is perhaps the most intriguing and catalyzing of debate. The intrigue comes from the lack of information surrounding this man who apparently had a very near walk with God (cf. Genesis 5:24). The debate comes from conclusions drawn based on deduction, bias, and inference surrounding Enoch's importance, his writing (the apocryphal Book of Enoch; arguably written by Enoch or recorded many years after he was not), and the inclusion of his prophetic statements in the book of Jude. As interesting as the intrigue and debate surrounding Enoch is, one must be careful which conclusions he draws from the little concrete information revealed by Scripture concerning Enoch. To that extent, Scripture does reveal some facts concerning Enoch:

1. Enoch was the son of Jared.  
"Jared lived one hundred and sixty-two years, and became the father of Enoch." Genesis 5:18
2. Enoch was the father of Methuselah.  
"Enoch lived sixty-five years, and became the father of Methuselah." Genesis 5:21
3. Enoch walked with God and had more sons and daughters.  
"Then Enoch walked with God three hundred years after he became the Father of Methuselah, and he had other sons and daughters." Genesis 5:22
4. Enoch lived for three hundred and sixty-five years.  
"So all the days of Enoch were three hundred and sixty-five years."
5. Enoch did not die.  
"Enoch walked with God; and he was not, for God took him." Genesis 5:24
6. Enoch was transferred from earth to the throne room of God, not seeing death.  
"By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God." Hebrews 11:5
7. Enoch was in the lineage of Jesus Christ through Joseph's line.  
"The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahaleleel, the son of Cainan," Luke 3:17
8. Enoch was in the seventh generation after Adam.  
"Adam, Seth, Enosh, Kenan, Mahalel, Jared, Enoch, Methuselah, Lamech," 1 Chronicles 1:1-3

The Curious Case of Enoch the Prophet:  
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Jude 1:14; Genesis 5:18-24; Hebrews 11:5

9. Enoch prophesied about apostates, apostasy, and Jesus Christ the Lord's judgment of such.

"It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, 'Behold, the Lord came with many thousands of His holy ones.'" Jude 1:14

Intrigue arises as a result of Jude's quotation of a portion of the Book of Enoch which "prophesies" about apocalyptic destruction. The Book of Enoch is understood to be a part of pseudepigraphic, apocryphal writings that were written roughly between 300 B.C. and 300 A.D. By their nature, pseudepigraphic writings are writings deemed to have been written by someone other than the person to which they are ascribed. In other words, pseudepigraphic writings are falsely ascribed to a writer who did not indeed write the words contained within them. Whether or not those writings which have been labeled pseudepigraphical are in fact pseudepigraphic is beside the point. The Book of Enoch appears to have been written somewhere between 300 B.C. and 100 B.C., long after Enoch was alive and had departed for heaven. Its label of "apocryphal" identifies that it stands outside of those writings which have been canonized as God's Word, not evidently being inspired by God.

The use of Jude in quoting a portion of the Book of Enoch (cf. Enoch 1:9) presents a question to the veracity of the Book of Enoch. If Jude, the servant of the Lord, quotes, under the inspiration of God, from an apocryphal, pseudepigraphical book, does that render credence to the entire writing of Enoch? One may certainly be swept up in either the positive or negative answer to that question. However, it is paramount that the individual recognize that the Book of Enoch is, itself, not inspired. So, while Jude may quote a portion of those statements attributed to Enoch, the statements' inspiration comes not from the original source of the quote, but by the quotes utilization by the Holy Spirit in Jude's writing. That said, it is obvious that Enoch, insofar as it is ascribed and attested to him, was correctly prophesying regarding the future judgment of those without God. This would logically render the conclusion that Enoch held a prophetic understanding of the future. But, with much fear and trembling, the Bible student is to keep himself from, perhaps, allowing the desire to consider the writings of Enoch as inspired from overwhelming sound reasoning derived from scholarly study regarding the subject.

Thus, while Jude indeed quotes the prophetic statement of Enoch, one must be careful as to how readily trusting of the entirety of the writings of Enoch he might become. For further consideration see the Theological Dictionary of the Greek New Testament's entry for Ἐνώχ, Volume 2, pp. 556-560.

Jude 1:15  
Summary Review

“To execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (NASB)

“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.”

“ποιῆσαι	κρίσιν	κατὰ	πάντων	καὶ	ἐλέγξει	πάντας
“To perform	judgment	against	all	and	to convict	all

τούς	ἀσεβεῖς	περὶ	πάντων	τῶν	ἔργων	ἀσεβείας
the	irreverent	concerning	all	the	works	of irreverence

αὐτῶν	ἧν	ἠσέβησαν	καὶ	περὶ	πάντων	τῶν
of them	which	do irreverently	and	concerning	all	the

σκληρῶν	ἧν	ἐλάλησαν	κατ’	αὐτοῦ	ἁμαρτωλοὶ	ἀσεβεῖς.” (NA23)
hardness	which	they spoke	against	Him	sinners	ungodly.” (KMT)

Expanded translation:

**To perform the action in point in time as a matter of purpose to be credited with performing a determination made from discerning and then distinguishing information regarding something, based on response, according to the norms and standards of all, initiators, and, logically related, to perform the action in a point in time as a matter of purpose to show evidence of one’s wrong doing, of all, the initiators, ones lacking reverence for God, concerning of all the products produced by one’s own energy, being tools or instruments used to accomplish something, of lacking reverence for God, based on response, of them, initiators, of which, being tools or instruments used to accomplish something, they really performed the action in a point in time do without reverence for God and, logically related, concerning of all the hardness, being tools or instruments used to accomplish something, of which they really performed the action in a point in time to speak according to the norms and standards of Him, an initiator, missers of the mark, based on initiation, lacking reverence for God, based on initiation.**

Principles:

1. Jesus Christ the King will return with His Bride (all Church Age Believers) at the Second Advent (Rev. 19:7-8, 11-14).
2. In coming back at the Second Advent Jesus will have two actions to accomplish.
3. The first action He will accomplish is to make a determination regarding all tribulational individuals.
4. Jesus will determine whether the tribulational individual is a tribulation saint or unbeliever.
5. This determination will be based on response to information which is evaluated concerning each individual’s faith in Him as the Christ.
6. The second action He will accomplish is to show evidence to all the ungodly ones (tribulational unbelievers) regarding their wrongdoing.
7. The evidence shown by Jesus will convict the ungodly concerning all of the actions they accomplished

Jude 1:15  
Summary Review

in their lack of reverence and rejection of God.

8. The works which the ungodly performed are themselves works of irreverence.

9. These works will be the evidence brought forth by Jesus to convict the tribulational unbelievers of their lack of reverence for God.

10. The irreverent works of tribulational unbelievers are the tools used by Jesus to convict them of their own irreverence for God.

11. The irreverence of the tribulational unbelievers is based on their own initiation; each one of them initiated their lack of reverence for God.

12. Jesus will also convict the tribulational unbelievers concerning the hard statements they made against Him.

13. These tribulational unbelievers will be kept in Hades until their sentence is carried out and they are cast into the Lake of Fire at the Great White Throne Judgment (Rev. 20:11-15).

14. These tribulational unbelievers are described as missers of the mark of God's righteousness based on initiation and lacking reverence for God based on their initiation.

Conclusion:

Jude identifies the purpose of Jesus' Judgment of the Nations at the Second Advent as being for the separating of the sheep and the goats prior to the Millennial Reign and for the conviction of tribulational unbelievers. In this Judgment of the Nations, prophesied by Enoch, apostates which are alive at the Second Advent will be judged for their lack of reverence for God and rejection of His Son.

Jude 1:16  
Summary Review

“These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.” (NASB)

“These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.” (NKJV)

“Οὔτοι	εἰσιν	γογγυσταὶ	μεμψίμοιροι	κατὰ	τὰς	ἐπιθυμίας	
“These	are	mutterers	complaining	according to	the	lusts	
αὐτῶν	πορευόμενοι	καὶ	τὸ	στόμα	αὐτῶν	λαλεῖ	ὑπέρογκα
of them	being taken	and	the	mouth	of them	speaks	exaggerated things
θαυμάζοντες	πρόσωπα	ὠφελείας	χάριν.”	(NA23)			
marveling at	faces	of profit	for the sake.”	(KMT)			

Expanded Translation:

**“These initiators really perform the continuous type of action to exist in the state of being mutterers who express disapproval under their breath, based on initiation, complainers about their circumstances, based on initiation, according to the norms and standards of the desires to consume gratification, based on response, of them, initiators, participating in being acted upon to continuously be taken as a matter of principle based on their own initiation, and, logically related, the mouth, being a tool or instrument used to accomplish something, it really performs the continuous type of action to speak exaggerated things, being tools or instruments used to accomplish something, performing the continuous type of action as a matter of principle to marvel at something, based on their own initiation, faces, being tools or instruments used to accomplish something, of personal advantage, based on response, for the sake.”**

Principles:

1. Apostates initiate the action of muttering to themselves disapproval of their circumstances.
2. The muttering of apostates is entered into by the apostate who initiates the action of muttering because he disapproves of his circumstances.
3. These mutterers are ones who complain about the circumstances of their life which fall to them.
4. Their complaining is initiated by them as they view their lot in life and disapprove of what they have or do not have.
5. The apostates mutter under their breath and complain about their circumstances in accordance with the norms and standards of the lusts of their flesh.
6. The flesh seeks to gratify its own desires and utilizes the free will and the soul of the individual whose body the flesh dwells within (cf. Romans 7:14-21).
7. Apostates have given themselves over to their flesh through licentiousness and mutter and complain about those things of their flesh which are not gratified.
8. Because their flesh is not gratified, apostates are not content, disapproving of their circumstances and they lack of possession of those things they seek (cf. James 4:1-3).
9. Being discontent, apostates initiate the action of muttering about those things with which they are discontent.

Jude 1:16  
Summary Review

10. Disapproving of their lot in life, apostates initiate the action to complain about their circumstances.
11. The muttering and complaining is in accordance to the norms and standards belonging to the lusts of the apostates' flesh.
12. Apostates participate in being taken to and from by the lusts of their flesh as a matter of principle.
13. Those who do not have life generated into their human spirit through faith alone in Christ alone are willing participants with their flesh, participating in letting the flesh take them in accordance with its lusts.
14. Apostates, likewise, speak things which seek the flesh's gratification.
15. Apostates exaggerate things.
16. The exaggerations spoken by apostates are tools used by apostates to create and receive personal advantage.
17. To that end, apostates perform the action to marvel at the faces of those with whom they are speaking.
18. Apostates exaggerate their astonishment dramatically so that through their flattery they may receive personal advantage or gain.
19. This exaggeration and flattery is a principle of operation for apostates.

Conclusion:

Jude identifies some final characteristics of apostates. In doing so, Jude identifies that they are not pleased or content with their circumstances. As their flesh takes them to and fro, seeking to gratify itself, Jude identifies that apostates utilize flattery in order to gain personal advantage with others. The words they speak and the astonishment they exaggerate to others is purely a tool used by apostates to receive personal gain or advantage.

Jude 1:17  
Summary Review

“But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,” (NASB)

“But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ:” (NKJV)

“Υμεῖς δέ<sup>1</sup> ἀγαπητοί μνήσθητε τῶν ῥημάτων τῶν προειρημένων  
“you all But<sup>1</sup> beloved be reminded of the words the told previously

ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,” (NA23)  
under of the apostles of the lord of us Jesus Christ,” (KMT)

Explanded Translation:

“**But**, slightly different in scope, **you all, beloved with a self-sacrificial love which manifests itself in being given regardless of the response it receives because of the integrity and volition of the One loving based on response to the needs of you all**, based on initiation, **you are commanded to be acted upon in a point in time to recall to your thought process of the words**, being tools or instruments used to accomplish something, **of the having been acted upon in a completed action in the past with results continuing on to be told previously under the agency of the ones commissioned with the battle plan and given the authority to carry it out**, based on initiation, **of the master**, based on initiation, **of us all Jesus**, an initiator, **Christ**, based on initiation.”

Principles:

1. Believers dealing with apostasy are to allow the that which has been previously revealed by the apostles to come back to their thought process through mental recall.
2. The words of the apostles, as well as the entirety of the canon of Scripture, are tools used by the believer to possess, maintain, and restore a divine perspective concerning reality.
3. The apostles of Christ have already spoken about apostasy in the church during the church age.
4. In recalling the words spoken by the apostles concerning apostasy, the believer is able to gain a wider perspective concerning the nature of apostasy.
5. Apostasy is a part of the church age and, especially within the church body, is not an unknown reality to the Godhead.
6. The apostles of Jesus Christ were commissioned with the battle plan for the church age and given the authority by Jesus to reveal it and carry it out.
7. The apostles told the church that there would be apostasy within the church.
8. Consequently, believers should not be surprised that such apostasy exists within the church.
9. The words of the apostles are tools available to the believer.
10. Through recall of the words of the apostles the believer is able to gain a spiritual perspective concerning apostasy resulting in both comfort and confidence.
11. The believer is not to become entangled with apostates through improperly focusing on their apostasy, but rather is to maintain a spiritual perspective concerning their apostasy.
12. Jesus Christ is the master of all believers based on the initiation of the Father to give all those who believe to God the Son, Jesus Christ, as a result of His faithful stewardship during His earthly ministry.

Jude 1:17  
Summary Review

Conclusion:

Jude, a bond-servant of Jesus Christ's, provides the church with the basis for a spiritual perspective concerning apostasy within the church. This spiritual perspective provides comfort and confidence for the believer as a result of understanding with spiritual perspicacity the reality of apostasy in the church age. In doing so, Jude highlights the authority and veracity of the apostles to whom the battle plan and authority for its carrying out were given by their master, Jude's master, and the master of all those who believe, Jesus Christ.

Jude 1:18  
Summary Review

“That they were saying to you, ‘In the last time there will be mockers, following after their own ungodly lusts.’” (NASB)

“How they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.” (NKJV)

“ὅτι	ἔλεγον	ὑμῖν	ἐπ’	ἐσχάτου	τοῦ	χρονοῦ	ἔσονται
“That	they were saying	to you	upon	last	of the	time	there will be

ἐμπαῖκται	κατὰ	τάς	ἑαυτῶν	ἐπιθυμίας	πορευόμενοι	τῶν
mockers	according to	the	of themselves	lusts	going after	the

ἀσεβειῶν” (NASB)

ungodly.” (KMT)

Expanded Translation:

**“That they really performed the continuous action in the past to say to you all ‘Upon of last, based on initiation, of the time, based on initiation, they really will participate in the action in a point in time in the future to exist in the state of being mockers, based on initiation, according to the, of themselves, initiators, desires to consume something for oneself, based on response, participating in being acted upon as a matter of principle to continuously be taken based on their own initiation, of the lack of reverence for God, based on response.’”**

Principles:

1. The apostles had previously identified the reality that there would be mockers in the final time of the church age.
2. The information provided by the apostles identifies a future reality based on apostasy.
3. Those who are apostate are able to be identified by their mockery of the teaching of God-the collective doctrine of faith.
4. The mockers, who are themselves apostate, mock based on the norms and standards of their own specific lusts.
5. As the lust pattern of the flesh works in apostates it deceives their thought process to the degree that inversion of truth occurs.
6. Inversion of truth is the exchanging of what is true and righteous into what is false and unrighteous.
7. Mockers mock based on the norms and standards of their own lusts.
8. Mocking what is true and righteous is an identifier of their apostasy.
9. In their apostasy they are willing participants of their flesh, whose lusts are leading them in their mocking.
10. They are taken by their lusts and its lack of reverence for God.

Conclusion:

Jude brings to the attention of believers the information already stated by the apostles that there will be those who make fun of the faith. His reminder identifies the basis for the mockery of the

Jude 1:18  
Summary Review

apostates as being in accordance with the lust of the flesh of the apostates. Knowing this reality provides for believers a confidence and comfort in themselves as they recognize that the mockery of the faith is the result of apostasy and those who follow their own flesh. Therefore, believers are able to take comfort to maintain themselves steadfast on that which has been delivered to them concerning doctrine as they participate in being acted upon to contend for the faith.

## A Biblical Survey of the Human Flesh

### 1. Introduction

#### a. To the Flesh, Man's Sinful Nature

##### 1. The Original Nature of Man-Righteous

a. Body, Soul, Human Spirit (Gen. 1:26-27; Gen 2:7; Lev. 17:11)

##### 2. The Fallen Nature of Man-Sinful

a. Spiritual death produced spiritual separation from God

1. For Adam & Eve (Gen. 2:16-17; 3:1-7)

2. For all humanity (Rom. 5:12)

#### b. To the Anatomy of the Flesh, Man's Sinful Nature

##### 1. Lust pattern (1 John 2:16)

a. Sensuality: satisfaction of the senses.

b. Materialism: pursuit of material objects.

c. Ego: a mentality of self-ascribed importance.

##### 2. Area of Strength (Isaiah 64:6; Romans 8:7-8)

a. Produces human good (seeks to please others in order to receive good opinions from others).

1. Asceticism: Performs that which looks good or moral.

2. Legalism: Demands that standards be kept.

3. Self-denial: Deprives oneself of wants or needs.

4. Religious behavior: Performs rituals in exchange for acceptance.

##### 3. Area of Weakness (Hebrews 12:1)

a. Produces personal sin (seeks to please self with no regard for the opinions of others or righteousness).

1. Lawlessness (Rom. 1:18-32): Does not abide by standards.

2. Lasciviousness (Eph. 4:19; Jude 1:4): Taking license to do as one pleases.

3. Self-indulgent (James 4:3): Feeding one's desires.

4. Rebellious (Rom. 1:21; 1 Tim. 1:9): Rejects authority.

#### c. To the Hopelessness of the Flesh

1. Separates man from God (Isaiah 59:2; Rom. 6:23; Eph. 2:12).

2. Keeps man from producing righteousness (Isaiah 64:6; Rom. 8:5-8; Gal. 5:17).

3. Controls man for its own gratification (Eph. 2:3).

4. The Master over Sinners (John 8:34; Rom. 3:9; 6:16-18; 7:14).

### 2. Christ's Destruction of the Flesh's Authority

a. Defeated Sin and Death (Rom. 6:9-10)

b. Removes the authority of the flesh from those who believe (Gal. 5:24; Rom. 6:3; 6:11; 6:18)

### 3. The Believer's Hope (Confident Expectation)

a. A Living Human Spirit (John 3:6; Titus 3:5)

b. The Indwelling Holy Spirit (1 Cor. 3:16; 2 Tim. 1:14)

c. The Filling of the Holy Spirit (Eph. 5:18)

## A Biblical Survey of the Human Flesh

### 4. Mechanics for Defeating the Flesh

- a. Process of Temptation (James 1:14-15)
- b. Way of Escape (1 Cor. 10:13)
- c. Stop Being Deceived (James 1:16)
- d. Walk Spiritually (Gal. 5:16)

### 5. Conclusion

God has provided all that we need in order to defeat the flesh's operation within us. Through Christ's death He provided for all humanity the opportunity to be made spiritually alive and out from under the authority of their flesh. Dependence upon Jesus Christ to be one's personal Savior makes this opportunity a reality. Once spiritually alive and out from under the authority of the flesh, the believer is able to utilize the ministry of the Holy Spirit, the Word of God, and defeat temptation by faith in the way of escape which God has made. The believer is able to have a confident expectation for righteousness in life because of confidence in God's Word and the promise of God.

"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him."

2 Corinthians 5:21 (NASB)

Produces human good.  
Isaiah 64:6; Romans 8:7-8

## Area of Strength

**Lust Pattern**  
Dominant in one category:

### Ego (Pride of Life)

- Desire for personal value.
- Puts value in self.
- Depends upon self.

### Materialism (Lust of the Eyes)

- Desire to obtain material possessions.
- Puts value in physical possessions.
- Depends upon personal resources.

### Sensualism (Lust of the Flesh)

- Desire to satisfy the senses.
- Puts value in pleasure.
- Depends upon feeling.



Produces →

### Asceticism (Colossians 2:20-23)

- Legalistic (Do Good-ism)
- Self-Denial
- Religious

**Behavioral Trend**  
Dominant in one Area  
(Strength or Weakness)



Produces →

### Lawlessness (Romans 1:18-32)

- Lascivious (Do Bad-ism)
- Self-Indulgent.
- Rebellious.

## Area of Weakness

Produces personal  
(besetting) sin.  
Hebrews 12:1

Jude 1:19  
Summary Review

“These are the ones who cause divisions, worldly-minded, devoid of the Spirit.” (NASB)

“These are sensual persons, who cause divisions, not having the Spirit.” (NKJV)

“Οὗτοί εἰσιν οἱ ἀποδιορίζοντες ψυχικοί πνεῦμα  
“These being the dividing ones, soulish, spirit

μὴ ἔχοντες.” (NA23)  
not having.” (KMT)

Expanded Translation:

**“These initiators they really perform the continuous type of action to exist in the state of being the initiators performing the continuous type of action of making separations as a matter of principle based on their own initiation, soulish, initiators, spirit, being a tool or means used to accomplish something, not performing the continuous type of action to possess as their own as a matter of principle based on their own initiation.”**

Principles:

1. Apostates are apostate based on their initiation to depart from truth or reject truth.
2. Because of their departure from truth, apostates make divisions by separating things through their human viewpoint perspective.
3. Unbelievers are soulish individuals only.
4. Only when an unbeliever places his personal dependency upon Jesus Christ to have paid the necessary payment of death on his behalf does the Holy Spirit generate spiritual life into his human spirit.
5. While the unbeliever performs the continuous type of action to reject Jesus Christ’s salvific work on the cross, he will remain apostate.
6. Without a living human spirit taught the Word of God by the Holy Spirit, the unbeliever is left to utilize mere human viewpoint thought processes and viewpoints to formulate beliefs.
7. These human viewpoint beliefs cause division in the fellowship of believers which is to include unity of faith (cf. Eph. 4:11-13).
8. Apostates in a local body create division within the fellowship of believers.
9. Likewise, carnal believers operating apart from their human spirit taught and led by the Holy Spirit have departed from the truth of the God’s revelation.
10. This apostasy, if not repented from and confessed, will cause division within the body of Christ, local and global.
11. Carnal believers join unbelievers in their utilization of human viewpoint to interpret the circumstances of life and the Word of God, resulting in soulish understandings of truth and reality.
12. Whether an unbeliever or a carnal believer, personal volition is the grace supplied tool to remedy the apostasy.
13. For the unbeliever utilization of personal volition to place his faith alone in Christ alone provides spiritual birth and the indwelling and filling ministries of the Holy Spirit.
14. For the carnal believer, utilization of personal volition to confess their sin to God as a part of their

Jude 1:19  
Summary Review

royal priesthood restores them to a right relationship with God wherein they have fellowship with Him and all those other believers who are walking in the light.

15. Apostates are identified by their division making within the body of Christ.

Conclusion:

Jude identifies the nature of apostates to make divisions that are based on human viewpoint, originating in the fallen unbeliever's soulish operation from their flesh; this identification points out apostates to those who are spiritual (alive and operational). Jude's instruction exhibits the reality that unbelievers are incapable of accepting the truth of the doctrine of God while they keep on not possessing a human spirit through faith in Christ's substitutionary sacrifice on the cross as the propitiation for the sins of the whole world (cf. 1 John 2:1-2).

Jude 1:20  
Summary Review

“But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,” (NASB)

“But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,” (NKJV)

“ὅμεις	δέ	ἀγαπητοι	ἐποικοδομοῦντες	ἑαυτοὺς	τῇ	
“you all	But, <sup>1</sup>	beloved,	building up	yourselves	through the	
ἀγιωτάτη	ὑμῶν	πίστει	ἐν	πνεύματι	ἁγίῳ	προσευχόμενοι” (NA23)
holy	of you	faith	in	Spirit	Holy	praying,” (KMT)

Expanded Translation:

**“But, slightly different, you all, beloved with a self-sacrificial love that manifests itself in being given regardless of the response it receives because of the integrity and volition of the One loving to pursue that which is best, based on initiation, performing the continuous type of action as a matter of principle to build upon, based on your own initiation, yourselves, initiators, through the instrumentality of the set apart, based on response, of you dependency upon something to do something on your behalf, based on response, in the sphere of Spirit, being a tool or instrument used to accomplish something, Holy, being a tool or instrument used to accomplish something, participating in the action of being acted upon in a continuous type of action to make petition to a superior as a matter of principle based on your own initiation,”**

Principles:

1. Believers are loved by God with a self-sacrificial love that manifests itself in being given regardless of the response He receives from them.
2. God’s love for believers is based on His character and volition expressed through His attitude of favor (grace) towards believers who are in Christ.
3. The description of the believer as the beloved of God is based on their initiation to depend upon Jesus Christ as their personal Savior.
4. In spite of apostasy around believers, believers are to maintain spiritual progress toward spiritual maturity.
5. Contrasted with the unbelieving apostate’s lack of a human spirit, the believer is to take full advantage of his human spirit and the indwelling and filling of the Holy Spirit.
6. This is accomplished by keeping himself in the love of God (cf. Jude 1:21) through maintenance of fellowship with God (cf. 1 John 1:5-10).
7. While keeping himself in the love of God the believer is to perform the action to build upon the foundation of Christ a spiritual structure which is stable.
8. The structure being built up is the believer himself.
9. Through erecting a structure of spiritual maturity the believer is able to identify, reject, and defend against apostasy.
10. The believer must utilize faith in order to erect the structure of spiritual maturity.
11. Faith depends upon something else to accomplish the building of the structure of spiritual maturity.
12. It is through dependence upon the word of God in the location of the control of the Holy Spirit that the believer builds himself up as a spiritually mature structure.

Jude 1:20  
Summary Review

13. Believers are to initiate the action to build themselves up by volitionally pursuing an understanding of the doctrine of God.
14. The building must be built depending upon the building material provided to the believer by God through the Holy Spirit.
15. It is in the location of the control of the Holy Spirit where the believer builds himself up by faith in the resources provided to him by God's grace.
16. While building himself up the believer is to constantly make his petitions to God the Father under the control of the Holy Spirit.
17. In carnality the believer attempts to pursue and solve his desires by whatever means he is able.
18. In spirituality, fellowship with God, the believer petitions His father for that which he desires and trusts God to provide that which is necessary to satisfy his desire within the plan and will of God.

Conclusion:

Jude identifies believers are to maintain an orientation and focus on the spiritual walk they have with God. Fellowship with God is the means by which believers grow spiritually. The approach to the believer in dealing with apostasy is to pursue spiritual growth and maturity. This both protects the believer from apostasy personally and defends the truth of the doctrine of God.

Jude 1:21  
Summary Review

“Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.” (NASB)

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” (NKJV)

“ἑαυτοὺς	ἐν	ἀγάπῃ	θεοῦ	τηρήσατε		
“Yourselves	in the sphere of	unconditional love	of God	keep watch over,		
προδεχόμενοι	τὸ	ἔλεος	τοῦ	κυρίου	ἡμῶν	Ἰησοῦ
oriented toward receiving	the	mercy	of the	Lord	of us	Jesus
Χριστοῦ	εἰς	ζωὴν	αἰώνιον.”	(NA23)		
Christ	into	life (spiritual)	eternal.”	(KMT)		

Expanded Translation:

**“Yourselves, initiators, in the sphere of unconditional love which manifests itself being given regardless of the response it receives because of the integrity and volition of the one loving to pursue that which is best, based on response, of God, an initiator, you all are commanded to perform the action in a point in time to keep watch over, while continuously participating in the action of being acted upon by another as a matter of principle to be oriented toward receiving, based on your own initiation, the kindness manifested by someone towards another in his circumstances and needs based on an attitude of unmerited favor which takes responsibility for another in his circumstances and needs, being a tool or instrument used to accomplish something, of the Lord, based on initiation, of us, initiators, Jesus, an initiator, Anointed Sacrifice, based on initiation, into the limitations and boundaries of spiritual life, based on response, outside of the bounds of time, based on response.”**

Principles:

1. The believer is to keep himself operational in the sphere of the unconditional love of God.
2. In order to keep himself operational in the sphere of God’s unconditional love, the believer must maintain his fellowship with God (cf. 1 John 1:5-10; 4:16-17).
3. Every believer is issued a challenge to their volition to maintain their relationship with God so as to keep watch over it and maintain it in proper order.
4. While the believer is maintaining himself in the sphere of God’s unconditional love, he is simultaneously to put himself into the place where he can be acted upon to be oriented toward receiving the mercy which is his because of his faith in Christ.
5. The place wherein he is able to be oriented toward receiving mercy at the rapture of Christ is within having fellowship with God.
6. During fellowship with God, the believer is saturated to the point of control by the Holy Spirit through yielded obedience to the Father’s will.
7. As the Holy Spirit controls the believer, He orients the believer towards the rapture of Christ, comforting, encouraging, exhorting, and motivating the believer to press on in his spiritual walk.
8. The Holy Spirit orients the believer in fellowship toward the mercy which will be his at the rapture of Christ.

Jude 1:21  
Summary Review

9. The believer must initiate the action to participate in the Holy Spirit's control by placing himself into fellowship with God through positive expression of his volition to maintain his fellowship with God through the confession of known sin (John 13:8-10; 1 John 1:9).
10. While the believer maintains himself in God's unconditional love he simultaneously has fellowship with God and is oriented toward the coming of Christ to rapture the church (1 Thess. 4:16-18).
11. The believer who has been oriented toward the rapture of Christ and the relief it brings to his present circumstances amongst an apostate and fallen world is comforted and encouraged to keep on making spiritual advance into maturity as he represents God's kingdom as an ambassador for God through Christ.
12. It is critical to note that the believer is not to sit idle while awaiting the rapture of the church, but is to keep himself in God's unconditional love through walking in the light and having fellowship with God.
13. The believer, as a part of the church, is the possession of Jesus Christ (cf. Titus. 2:14).
14. The mercy which is coming to the believer at the rapture of the church belongs to the believer's Lord.
15. Jesus Christ's title of "Lord" identifies His sovereignty and deity, expressing His authority over the believer.
16. The humanity of Jesus Christ is emphasized by the utilization of His name, "Jesus," while the title "Christ" emphasizes His role as the sacrifice anointed by God to propitiate the sins of the world (cf. 1 John 2:1-2).
17. When the Lord, Jesus Christ, raptures the church it will be for the purpose of bring them into eternity, outside of the bounds of time and God's revealed plan of human history.
18. The believer undergoes purification at the Judgment Seat of Christ Evaluation where his works are evaluated (cf. 2 Cor. 5:10) during the 7 years of tribulation on earth immediately following the rapture.
19. Christ and His Bride, the church, will return for the millennial reign following the rapture and until the Great White Throne Judgment (cf. Rev. 19:11-20:6).
20. Eternity will begin following the Great White Throne Judgment (cf. Rev. 20:9-15).

Conclusion:

Jude identifies the necessary mechanics for the believer to utilize in order to operate amongst an apostate, fallen, and pagan world system; even when apostasy enters into the assembly of the body of Christ. The believer is to keep watch over his own relationship with God, maintaining fellowship with God through walking in the light and confession of sin as necessary. While keeping watch over his own relationship with God the believer is simultaneously to be building himself up through the teaching ministry of the Holy Spirit, to be led into prayer by the filling ministry of the Holy Spirit, and to be reminded of the mercy which is to come when the believer's Lord returns to rapture him from the apostate, fallen, and pagan world system in which he functions as an ambassador. Through these mechanics, the believer is able to maintain mental discipline toward his function and not get caught up in the distractions of apostasy. Knowledge of, and orientation toward, his imminent removal from his present situation on an apostate, fallen, and pagan world system is a source of both comfort and motivation to continue to maintain himself in the unconditional love of God.

Jude 1:22  
Summary Review

“And have mercy on some, who are doubting;” (NASB)

“And on some have compassion, making a distinction;” (NKJV)

“καὶ οὐς μὲν ἐλεᾶτε διακρινομένους” (NA23)

“And some, on the one hand, have mercy, wavering ones” (KMT)

Expanded translation:

**“And, logically related, some, initiators, on the one hand, you all are commanded to perform the continuous type of action to manifest kindness toward in their circumstances and needs based on an attitude of unmerited favor which takes responsibility for their circumstances and needs, [those] participating in the continuous type of action as a matter of principle to waver in distinctions made through judgment based on their own initiation”**

Principles:

1. The believer who is keeping himself in the love of God through unbroken fellowship with Him is to take responsibility for others around him who are sinking in apostasy.
2. Unconditional love developed by spiritual maturity in the believer’s walk with God is the basis for grace shown toward others.
3. Grace takes the responsibility for another’s circumstances and needs and provides supplication for those circumstances and needs.
4. The expression of providing this supplication is mercy; showing kindness to the other in their circumstances and needs.
5. Believers are commanded to express grace for others who are wavering in faith.
6. Those that waver in faith are unsure of what to place their dependency upon from one moment to the next.
7. Those that waver in doubt are two souled (cf. James 1:6-8) as a result of attempting to make decisions and determinations based on judgment.
8. As the doubter makes one decision, external information or internal concern causes unrest in his soul which causes him to seek to make a different determination.
9. He then moves from determination to determination, being unsteady in his direction because of an inability to accurately discern the proper course of action.
10. As the doubter gets new information or lacks confidence in his previous decision he moves back into the judgment arena for the purpose of making a new decision or verifying the old.
11. Faith in God the Father and His Word is the need of the doubter who is completely dependent upon his own judgment and discernment abilities in his circumstance.
12. Believers and unbelievers alike are vulnerable to being doubters because of the flesh which is within them.
13. It is the faith which has been once and for all passed down that provides the necessary stabilization to doubters.
14. As the believer keeps himself in the love of God he is able to operate from a position of unconditional love which establishes an attitude of grace toward others that provides what is necessary for them in their circumstances and needs.

Jude 1:22  
Summary Review

15. The expression of this spiritual maturity is mercy toward those who are doubting.
16. The believer in fellowship's dependency upon truth models stability to those doubting.
17. Those who are doubting are doing so based on their own initiation to seek out and judge a proper course of action in their own personal circumstances.
18. Apostasy in the church produces instability that can only be removed by expressing mercy from an attitude of grace in those who are spiritually walking with God from a position of unconditional love.
19. The believer's ability to show mercy to those who are doubting is based upon their keeping of themselves in the love of God.
20. While the believer keeps himself in the love of God he grows spiritually into the necessary maturity to provide stability to others through mercy.

Conclusion:

Jude identifies that the believer's role toward those who are doubting because of apostasy is one of expressing grace to them in mercy. This establishes the priority for the believer to himself be in the certainty of doctrine by faith because he has kept himself in the love of God. The believer's obedience to carry out the command of keeping himself in the love of God is the basis from which he can then carry out the command to show mercy to the doubters around him.

Jude 1:23  
Summary Review

“Save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.” (NASB)

“But others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.” (NKJV)

“σώζετε	ἐκ	πυρός	ἀπάρζοντες	οὔς	δὲ	ἐλεᾶτε	
“Save	out of the source of	fire	snatching,	some	but <sup>1</sup>	have mercy	
ἐν	φόβῳ	μισοῦντες	καὶ	τὸν	ἀπὸ	τῆς	σαρκὸς
in the sphere of	fear	rejecting	also	the-	away from	the	flesh
ἐσπιλωμένον	χιτῶνα.”	(NA23)					
stained-	garment.”	(KMT)					

Expanded Translation:

**“You all are commanded to perform the continuous type of action to deliver from certain and impending harm, out of the source of fire, a tool or instrument used to accomplish something, performing the continuous type of action as a matter of principle to snatch something based on your own initiation, but, slightly different, some, initiators, you all are commanded to perform the continuous type of action to manifest kindness toward in their circumstances and needs based on an attitude of unmerited favor which takes responsibility for their circumstances and needs in the sphere of focused consideration of the attributes and characteristics of something which causes one to carefully consider his own actions, based on initiation, performing the continuous type of action as a matter of principle to disallow the claim of something upon you based on your own initiation, and, even, the, based on initiation, away from the source of the flesh, based on response, acted upon in a completed action in the past with results continuing on as a matter of principle to be stained based on its own initiation garment, based on initiation.”**

Principles:

1. Believers are commanded to show mercy to those in apostasy.
2. For those apostates who are two-souled (cf. James 1:6-8), the believer’s expression of truth toward them in grace results in that which they need to be stabilized from their wavering.
3. Those that are wavering are saved from their wavering by truth expressed to them which stabilizes their perspective back to spiritual reality.
4. Some apostates are able to be saved from judgment by stabilizing them with the truth necessary for their circumstances and needs.
5. There are some others who will not be saved from judgment by the believer’s expression of mercy to them.
6. Believers are to show mercy for those who reject truth from a position of fear; focused consideration on the attributes and characteristics of the apostate who is rejecting truth.
7. While continuing to show these apostates mercy, the believer is to initiate the action as a matter of principle to reject the claim of the human flesh which is the source of the stain upon the garment of the apostate.

Jude 1:23  
Summary Review

8. The garment of the apostate is that which he has put on in his apostasy; it is what he is using to cover himself during his departure from truth.
9. The source of his garment is his flesh, which is his sinful nature.
10. The garment he wears has been stained in a completed action in the past with the result that it continues to be stained as he wears it.
11. As the apostate covers himself in the stained garment of his flesh he will continue to operate in apostasy.
12. The believer's attitude toward this apostate is one of grace that rejects the flesh's claim upon the apostate, resulting in the believer continually showing mercy to the apostate.

Conclusion:

Jude identifies that there are two types of apostates: those who are able to be snatched out of judgment and those who continue in their departure by their flesh. Regardless of the type of apostate, the believer is commanded to provide for the needs and circumstances of the apostate's departure from truth. For those who are wavering, reminder and instruction in truth is the need. For those who have cloaked themselves in the stained garment of the flesh, the believer is to choose carefully how he shows mercy from a position of focused consideration on their attributes of carnality by which they are operating. While doing so, the believer is to disallow the flesh's claim upon the apostate, continually showing mercy from an attitude of grace founded in unconditional love.

Jude 1:24  
Summary Review

“Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,” (NASB)

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”, (NKJV)

τῷ	δὲ	δυναμένῳ	φυλάξαι	ὑμᾶς	ἀπταίστους	καὶ	στήσαι
the	But <sup>1</sup>	empowered	to guard	you all	without stumbling	and	to set
κατενώπιον	τῆς	δόξης	αὐτοῦ	ἀμώμους	ἐν	ἀγαλλιάσει”	(NA23)
in front of	the	glory	of Him	without blame	in the sphere of	exultation,”	(KMT)

Expanded Translation:

**But<sup>1</sup>**, logically contrastive, **the Initiator, participating in being acted upon in a continuous type of action as a matter of principle to possess natural inherent power based on His own initiation to perform the action in a point in time as a matter of purpose to guard you all without stumbling**, based on initiation, **and**, logically related, **to perform the action a point in time as a matter of purpose to set or place something in the presence of the glory**, based on response, **of Him**, an initiator, **without blame for moral failure**, based on initiation, **in the sphere of joy manifested in praise and celebration**, based on response,”

Principles:

1. God, (The Father, Son, and Holy Spirit) participates in guarding believers in Christ as a result of their position in Him.
2. When an individual places their dependency upon Jesus Christ to have paid the penalty for their sins, God places them into Christ.
3. Having been placed in Christ, the believer is simultaneously given all of the spiritual blessings in the heavenlies (cf. Eph 1:3-14).
4. As a part of their being in Christ, God participates in guarding them.
5. God is acted upon by His character and promise to guard all of those who belong to Christ.
6. Thus, God participates in being acted upon to guard believers in Christ by virtue of His integrity and the believer’s response of faith.
7. God participates in guarding the believer as a matter of purpose.
8. The purpose behind God’s guarding of the believer is that they may be without stumbling in front of Him.
9. This speaks to the positional reality of the believer, not to his experiential walk with God.
10. The believer’s lack of stumbling in his walk with God is based upon his submission to the Holy Spirit’s control (cf. Eph. 5:18), but God participates in keeping the believer from stumbling in front of His glory based on the believer’s position in Christ wherein he is holy and blameless (cf. Eph. 1:3ff).
11. Likewise, the believer is guarded over by God in his position in Christ for the purpose that God may present the believer as being without moral failure.
12. The believer is without moral failure because he is a new creation in Christ-it is a positional attribute and positional reality.

Jude 1:24  
Summary Review

13. God cannot blame the believer for moral failure because the believer's moral failures are charged to Christ and in Christ the believer is righteous.
14. Therefore, when the believer gets into the presence of God, having been guarded by God for that purpose, he will rejoice at what God has done through Jesus Christ to present the believer without stumbling and without blame for moral failure.
15. The rejoicing of the believer will be the outward manifestation of the inward celebration of the work of God to bring the believer into His presence.
16. Consequently, the believer will praise God based on response to what God has accomplished through Christ for the believer.

Conclusion:

Jude closes out his epistle to the church by reminding them of the positional realities that belong to them who are in Christ. God guards over them in Christ so when the believer is brought into the presence of God he will be brought in with the characteristics of being without stumbling and without blame for moral failure. This reality will produce an inward feeling of joy that the believer will express outwardly through praise manifested toward God regarding what He accomplished through Jesus Christ.

The Glory of God  
Jude 1:24

In Jude 1:24, Jude reminds the believer of the positional reality that belongs to him because he is in Christ.

“Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,”

The English word “glory” is translated from the Koine Greek word δόξης (“dox-aes”) which literally means, “honor which results from a good opinion, based on response.” It identifies that someone thinks honorably about another because their actions, behavior, characteristics, and reputation have produced a good opinion about them.

When used with the definite article τῆς (“taes”), as Jude does in verse 24, it specifically refers to the honor which results from seeing all of the attributes of God’s character. God, through Jesus Christ has the natural inherent power to guard believers in Christ for the purpose of bringing believers into His presence. In the presence of God the believer will finally come face to face with His glory.

Moses asked to see the glory of God in Exodus 33:18 and he got to see a glimpse of God’s glory from the cleft of the rock. Yet, God did not reveal His full glory to Moses (cf. Exodus 33:19-23). His face even glowed from interacting with God.

Believers will be brought into God’s presence where, face to face with Him, they will see for the first time the attributes of God. As they see His glory, they will recognize the uniqueness and weightiness that belong to the God of the Universe. This will be the basis for the honor that they show based on their good opinion of who He is.

Yet, Jude’s reminder of the believer’s positional reality is not for emphasizing the glory of God which the believer will see. But rather, Jude’s reminder strikes a comparison between the believer being brought into God’s presence without stumbling and without blame with the glory of God. In seeing the glory of God the believer will recognize how great a work God has accomplished by bringing the believer into His holy presence clothed in the righteousness of Christ. The byproduct of seeing this is exultation.

“Exultation” is translated from the Koine Greek word ἀγαλλάσει (“ag-al-la-sei”) which literally means, “joy manifested in praise and celebration, based on response.” The believer will possess joy when he sees what God has done in comparison to God’s holiness and glory. This joy will cause the believer to express praise toward God and celebrate in what God has accomplished through Christ. It will be in this “sphere of joy manifested in praise and celebration” that the believer stands in front of the presence of God’s glory and worships Him.

The glory of God consists of all of His attributes which motivate all of His actions. Every action of God, every decision He makes or permission He grants, is motivated by the sum total of all of His attributes.

Revelation 4:5 identifies that there are “seven spirits” of God which comprise His attributes.

“Out from the throne come flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;”

The Glory of God  
Jude 1:24

God's throne is surrounded by seven lamps of fire. Fire is symbolic in Scripture of judgment. Surrounding God's throne are seven lamps, one lamp for each of the seven "Spirits of God" referring to His seven attributes. Remember! God is spiritual and He is characterized by spiritual attributes. John identifies in Revelation 4:5 that the seven lamps represent the seven attributes of God's character which judge all who come before Him in the throne room.

These seven attributes all combined together are the full glory of God-His holiness. When the believer enters into the presence of His glory he will do so in the sphere of joy which manifests itself in praising God, rather than in the sphere of fear which shrinks back in fear of judgment. All because of the work God has done to guard the believer in Christ to be without stumbling and blameless. This of course is the result of imputing the believer's sins to Christ and the righteousness of Christ to those who believe (cf. 2 Cor. 5:21).

The seven attributes of God are expressed throughout the pages of Scripture. But are also manifest clearly in all of creation for those who are sensitive to seeing the God of the Universe.

The Seven Attributes of God:

1. Sovereign-The Highest Authority Who Rules Over All Others

"Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below; there is no other." Deuteronomy 4:39

2. Eternal-Having No Beginning and No Ending

"Before the mountains were born or You gave birth to the earth and the world, even from everlasting to everlasting, You are God." Psalm 90:2

3. Righteous-Relating In Accordance to All Things Properly and Appropriately

"Righteous are You, O LORD, and upright are Your judgments. You have commanded Your testimonies in righteousness and exceeding faithfulness." Psalm 119:137-138

4. Omniscient-Possessing Complete Knowledge, Both Actual and Potential

"We will know by this that we are of the truth, and will assure our heart before Him in whatever our heart condemns us; for God is greater than our heart and knows all things." 1 John 3:19-20

5. Omnipresent-Being Completely Present

"Can a man hide himself in hiding places so I do not see him?" declares the LORD. 'Do I not fill the heavens and the earth?' declares the LORD. Jeremiah 23:24

6. Omnipotent-Possessing Complete Power

"I am the Alpha and the Omega,' says the Lord God, 'who is and who was and who is to come, the Almighty.'" Revelation 1:8

7. Love-Being Unconditional Self-Sacrificial Love

"The one who does not love does not know God, for God is love." 1 John 4:8

The Glory of God  
Jude 1:24

All of these seven attributes motivate every decision and action of God's. Not one attribute is able to be ignored. Not one attribute of God's is able to be singled out. God functions by who He is with all of these attributes combined. There is none like Him.

As the believer walks in the Light with God (cf. 1 John 1:5-10), keeping himself in the love of God (cf. Jude 1:21), he experiences these attributes of God working in his life. The result of walking with God is that these academic realities of God's character become experiential understandings of God's character.

Giving honor to God is the natural response of those who walk with Him. The honor is based on response to the experiential understanding of who God is which flows from relating directly with Him through fellowship.

As Jude closes out his letter to the church, he reminds the church that God is the One who has the natural inherent power for the purpose of being able to guard the believer in Christ that he will have the characteristic of being without stumbling. This is not based on the believer's walk, but rather on the grace of God who, in securing the believer in Christ, brings the unrighteous into His presence clothed in righteousness. It is for this purpose that God guards the believer in Christ.

Jude 1:25  
Summary Review

“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.” (NASB)

“To God our Savior, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.” (NKJV)

μόνω	θεῶ	σωτήρι	ἡμῶν	διὰ	Ἰησοῦ	Χριστοῦ	τοῦ	κυρίου	ἡμῶν
“Only	God	Savior	of us	through	Jesus	Christ	the	Lord	of us
δόξα	μεγαλωσύνη	κράτος	καὶ	ἐξουσία	πρὸ	παντός	τοῦ		
glory,	greatness,	might,	and	authority	before	all	of the		
αἰῶνος	καὶ	νῦν	εἰς	πάντας	τοὺς	αἰῶνας	ἀμήν.”	(NA23)	
age	and	now	into	all	the	ages,	amen.”	(KMT)	

Expanded Translation:

“**Only**, an initiator, **God**, an initiator, **Deliverer from certain and impending harm**, based on initiation, **of us through possession of Jesus**, an initiator, **Anointed Sacrifice**, based on initiation, **of the Lord**, based on initiation, **of us honor resulting from a good opinion of another due to their character or behavior**, based on response, **greatness due to the quality or character of someone or thing**, based on response, **power and strength necessary to wield authority**, being a tool or instrument used to accomplish something, **and**, logically related, **freedom to exercise authority without hindrance**, based on response **before all of the age**, based on initiation, **and**, logically related, **now and**, logically related, **into all the boundaries of the ages**, based on initiation. **Let it be true, and charge its veracity to me.”**

Principles:

1. God alone is the Savior of humanity.
2. The trinity consisting of the Father, the Son, and the Holy Spirit is the Savior of humanity.
3. The saving act of God was accomplished through Jesus of Nazareth, the Anointed Sacrifice who belongs to God and is His agent through which salvation is carried out.
4. Jesus Christ picks up the role of master over all who believe.
5. This is the result of Jesus’ faithfulness and complete obedience to the Father’s will in His life on earth.
6. Praise to God the Father, the Son, and the Holy Spirit is exhibited in recognizing God’s honor for who God is and what He has accomplished.
7. God’s honor is based on response to His attributes and their expression through His action.
8. Praise to God the Father, the Son, and the Holy Spirit is exhibited in recognizing the greatness which God possesses because of who He is and what He has accomplished.
9. God’s greatness is based on response to the quality of His character and integrity.
10. Praise to God the Father, the Son, and the Holy Spirit is exhibited in recognizing the power and strength He possesses in order to wield His authority over life and death.
11. God’s power because of His position of authority and omnipotence is the tool He uses to accomplish His objectives (His will).
12. Praise to God the Father, the Son, and the Holy Spirit is exhibited in recognizing the freedom of God to exercise His authority free of any hindrance brought forth by Lucifer’s fall and subsequent destruction

Jude 1:25  
Summary Review

of the innocence of humanity.

13. God's freedom to exercise authority without hindrance is based on response to His sovereignty and omnipotence.

14. Praise to God the Father, the Son, and the Holy Spirit is exhibited in response to God's victory over Lucifer's rebellion and deception of others because of God's glory, greatness, power, and authority.

15. It is God's glory, greatness, power, and authority which have secured victory over Lucifer and death.

16. God has manifested His glory, greatness, power, and authority before the ages which He defined.

17. By speaking in times past through the prophets in many ways and in many portions, God outlined His will and plan for human history.

18. His plan and will for human history has been progressively revealed from the garden of Eden and is identified in seven distinct ages:

1. The Age of Innocence (Gen. 1:27-Gen. 3:8).

2. The Age of Conscience (Gen. 3:9-Gen. 8:14).

3. The Age of Civil Governments (Gen. 8:15-Gen. 12:1).

4. The Age of Promise (Gen. 12:1-Ex. 18:27).

5. The Age of the Law (Ex. 19:1-John 19:38), paused for the Church Age and resumed during the Tribulation (Rev. 6:1-Rev. 19:9).

6. The Age of the Church (Acts 2:1-Rev. 5:14).

7. The Age of Christ (Rev. 19:10-Rev. 21:27)

19. God outlined each age and progressively revealed from one age to the next His plan and will for humanity.

20. He has possessed glory, greatness, power, and authority before the Age of Innocence began.

21. He possesses glory, greatness, power, and authority during the present age (Age of the Church).

22. He will continue to possess glory, greatness, power, and authority during the ages to come (Part two of the Age of the Law and the Age of Christ).

23. The glory, greatness, power, and authority of God is the basis of the believer's understanding that God's plan of salvation is based on Him and not man.

24. Regardless of the age of His revelation, God has always maintained the plan of salvation as being by faith in His Messiah, Jesus Christ of Nazareth.

25. This will continue throughout each age until the ages are completed, at which point there will no longer be a need for a Christ, because all who remain outside of the lake of fire will be righteous.

26. God's glory, greatness, power and authority have always existed being established by His character.

27. This same glory, greatness, power, and authority ascribed to God in recognition of His eternal possession of them, supports His ability to bring the believer into His presence without stumbling and blameless through Christ.

Conclusion:

Jude closes out his epistle by identifying the One whom believers are to trust. They are to entrust themselves to Him by keeping themselves in His love, wherein the manifestation of His glory, greatness, power, and authority are experientially able to accomplish moment by moment what has already been positionally accomplished through God's plan of salvation through Jesus Christ. Thus, Jude praises God for His glory, greatness, power, and authority, ascribing to Him that which He already

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Summary Review

possesses. Jude's praise of God is both encouragement and motivation for the believer to submit themselves to Him, now and forever. Amen.

## An Overview of Dispensations: The Ages of God as Referred to by Jude 1:25

Jude 1:25 identifies God as having “glory, majesty, dominion, and authority, before all time and now and forever.” It’s final phrase, “before all time and now and forever” identifies the reality that God’s glory, majesty, dominion, and authority has been in existence before He outlined the various ages of human history.

The English phrase is translated from the Koine Greek phrase, “πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν εἰς πάντα τοὺς αἰῶνας” which literally means, “before all of the age and now into all of the ages.”

Jude is recognizing the eternal nature of God’s glory, majesty, dominion, and authority. God has always been honorable because of who He is and what He has done. God has always been great due to the quality of His character and integrity. God has always possessed the necessary power and strength in order to wield His authority. God has always been free to exercise authority without hindrance because of His supreme sovereignty.

Even before Lucifer fell and God created humanity, God was, and is, and will continue to be. This reality is expressed by Jude who brings into focus the manner by which God organized the historical ages of human history as evidence of His eternal nature.

In Hebrews 11:3 the writer of Hebrews identifies that God has framed different ages of history by His word.

“By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.”

The word “worlds” is translated from the Koine Greek word αἰῶνας (“ai-oh-nahs”) which literally means, “ages, based on initiation.” Being plural, there are multiple, clearly defined, spans of time (ages) which have been prepared by the word of God. God has initiated and defined these spans of time by His word given during each age.

The word “prepared” is translated from the Koine Greek word κατηρτίσθαι (“kah-taer-tis-thai”) which literally means, “acted upon in a completed action in the past with results continuing on to be placed into an ordered state according to norms and standards as a matter of purpose.” God, in eternity past, structured different ages according to norms and standards relating to each age. In His plan for humanity and human history God established various ages which have been established and put into an ordered state on purpose. It is in each of these ages, framed by God, that God reveals His progressive revelation to humanity.

Each age establishes a different span of time in human history. In each age God has placed humans into positions of stewardship and given them responsibilities as a part of His plan. As each age progresses to the next age, and as each steward progresses to the next steward, God reveals more and more of His plan to humanity. Stewards in earlier ages, like Adam and Eve, knew less about God’s plan than stewards in later ages, like the Church. In each age God requires different responsibilities to be performed by different stewards. There are seven distinct ages, each with its own steward:

An Overview of Dispensations: The Ages of God  
as Referred to by Jude 1:25

Age	Steward
1. <i>Age of Innocence</i>	<i>Adam &amp; Eve</i>
2. <i>Age of Conscience</i>	<i>Adam &amp; His Offspring</i>
3. <i>Age of Civil Government</i>	<i>Noah &amp; His Offspring</i>
4. <i>Age of Promise</i>	<i>Abraham &amp; His Descendants</i>
5. <i>Age of the Law/Israel</i>	<i>Israel</i>
6. <i>Age of the Church</i>	<i>Believers</i>
7. <i>Age of Christ</i>	<i>Christ &amp; the Church</i>

The stewards in each age are directly responsible to God for carrying out His will and revelation for them. As history progresses, more and more of God's plan is revealed to His stewards so that they are able to serve Him as good stewards. It is important to know which portion of Scripture is speaking directly to which steward, but equally important is to remember that regardless of the age or steward to whom God has given the revelation of His plan, all Scripture is profitable (cf. 2 Timothy 3:16).

### **Age of Innocence**

The first age is the Age of Innocence. This age is outlined in Scripture from Genesis 1:28-Genesis 3:6 and covers the earliest portion of human existence on the earth. The stewards during the Age of Innocence were Adam and his helpmate, the woman whom God created in the garden of Eden (cf. Gen. 1:27). Adam and the woman were given instruction by God concerning their responsibilities as His stewards in the garden of Eden during this age in Genesis 1:28. This, therefore, is the beginning of their stewardship and the Age of Innocence.

“God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.’”

From this passage, God gave Adam and the woman the following responsibilities as His stewards during the Age of Innocence:

1. Be fruitful (פְּרוּ – “p-ru”): you all are commanded to perform the action to bear fruit
2. Multiply (רְבוּ – “r-bu”): you all are commanded to perform the action to increase in number
3. Fill (מְלֵאוּ – “mi-l-u”): you all are commanded to perform the action to fill something up
4. Subdue (כִּבְשׁוּ – “ki-b-shu”): you all are commanded to perform the action to conquer by force
5. Rule (רְדוּ – “r-du”): you all are commanded to perform the action to rule with forceful authority

In Genesis 2:15, God places Adam in the garden of Eden and identifies two more responsibilities for Adam.

“Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.”

6. Cultivate (עֲבֹד – “ob-dae”): for the purpose of working the needs of something
7. Keep (שָׁמַר – “shom-rae”): for the purpose of keeping guard or watch over something

## An Overview of Dispensations: The Ages of God as Referred to by Jude 1:25

God gave these responsibilities to Adam and his helpmate making a conditional covenant (agreement) with them that they may eat anything from the garden, except that which is produced by the tree of the knowledge of good and evil (cf. Gen. 1:29-30, 2:16). Adam and the woman's failure to be faithful in their stewardship resulted in the conditions of their agreement with God being broken. Consequently, the garden of Eden and its provisions were cut off to Adam and the woman as a result of their unfaithful stewardship (cf. Gen. 3:22-24). Their unfaithfulness as stewards in the Age of Innocence made way for the Age of Conscience and new stewardship responsibilities as well as a new covenant from God.

### **Age of Conscience**

The Age of Conscience is labeled so as a result of man now possessing a conscience which is able to recognize good and evil. The Age of Conscience is outlined by God as recorded in Genesis 3:7 all the way through Genesis 8:14. While all of Scripture is profitable for teaching, for reproof, for correction, and for training in righteousness, the instruction and responsibilities given within Genesis 3:7-8:14 are specifically given to Adam and his descendants all the way through to Noah. As such, the instruction and responsibilities given to Adam and his descendants apply directly to them in the Age of Conscience.

Unlike the covenant in the Age of Innocence, this new covenant is unconditional-it will be fulfilled by God regardless of the faithfulness of His stewards. The covenant is identified in Genesis 3:14-21 from God to the serpent, to the woman, and to the man the ultimate victory which will be had by God over the serpent, who is Satan (cf. Rev. 12.9). Because the covenant is made to Adam and his offspring it is referred to as the Adamic Covenant.

Apparently, Adam and his offspring picked up responsibilities in the area of morality and atonement sacrifices. God establishes the first animal sacrifice to make a covering for naked Adam and Eve (cf. Genesis 3:21). Yet again, their offspring Cain and Abel brought offerings to God as sacrifice for moral failure. The institution of a sacrificial system indicates both a personal moral stewardship of Adam and his offspring as well as provides a constant teaching reminder that there would be a Messiah ultimately.

Some of the responsibilities from the Age of Innocence carried over to the Age of Conscience:

1. Be fruitful (פְּרוּ – “p-ru”): you all are commanded to perform the action to bear fruit
2. Multiply (רְבוּ – “r-bu”): you all are commanded to perform the action to increase in number
3. Fill (מִלֵּאֵוּ – “mi-l-u”): you all are commanded to perform the action to fill something up
4. Subdue (כִּבְשׁוּ – “ki-b-shu”): you all are commanded to perform the action to conquer by force
5. Rule (רְדוּ – “r-du”): you all are commanded to perform the action to rule with forceful authority
6. Cultivate (עֲבֹדוּ – “ob-dae”): for the purpose of working the needs of something

At least two other responsibilities were acquired during the Age of Conscience:

7. Sacrificial Offerings: the use of animal sacrifice to temporarily cover the sins of man (cf. Gen. 4:3-5).
8. Moral Responsibility: the volitional mastery over sin (cf. Gen. 4:7).

During the Age of Conscience the human bloodline had constantly been attacked by Satan & Company (cf. Gen. 4:8 and Gen. 6:1-12). Their strategy was to defeat the human bloodline so that God was not

## An Overview of Dispensations: The Ages of God as Referred to by Jude 1:25

able to bring a Messiah through the woman's offspring. This was most notably visible in Satan & Company's attempt to physically infiltrate the bloodline of the daughters of men by cohabiting with women in Genesis 6. Ultimately, Satan & Company's attack was so successful it nearly infiltrated all of humanity except for Noah and his family. In Genesis 6:18 God tells Noah that there will be a new covenant between Him and Noah, a covenant that is realized in Genesis 8:15 at the beginning of the third age, the Age of Civil Governments.

### **Age of Civil Governments**

As with each age before, this new age, the Age of Civil Governments includes a new set of stewards and a covenant between God and His stewards. The stewards in each age are responsible to carry out the instruction and duties assigned to them by God. Throughout each age God has given different commands to different stewards, and in doing so has increasingly revealed His plan for man along the way. While the commands and responsibilities belong to the stewards of each age, all of Scripture is profitable for instruction, reproof, correction, and training in righteousness.

The Age of Civil Governments dawns upon human history with a completely depopulated earth. It begins in Genesis 8:15 and goes all the way until Genesis 12. The stewards during the Age of Civil Governments are Noah, his sons, and their offspring. Since the earth was completely depopulated during the global flood, only Noah's family was alive to repopulate the earth.

God's covenant was revealed to Noah, his sons, and their offspring, but is given to "all flesh" as identified in Genesis 9:11. Having been spoken to Noah, this covenant is known as the Noahic Covenant.

"I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."

Regardless of humanity's faithfulness to properly fulfill its stewardship, God will keep his promise to never again cut off all flesh by global flood. God placed a rainbow in the sky as a visual symbol of the character behind His promise (cf. Gen 9:13).

Some of the responsibilities given to Noah, his sons, and their descendants during the Age of Civil Governments included:

1. Be fruitful (פְּרוּ – "p-ru"): you all are commanded to perform the action to bear fruit (Gen. 9:1).
2. Multiply (רְבוּ – "r-bu"): you all are commanded to perform the action to increase in number (Gen. 9:1).
3. Fill (מִלֵּא – "mi-l-u"): you all are commanded to perform the action to fill something up (Gen. 9:1).
4. Dominion over animals: the responsibility to manage and rule over beast, bird, and fish (Gen 9:2-4).
5. Enforcement of divine law: the responsibility to enforce God's law upon fellow man (Gen. 9:5-6).

God retained dominion and authority over humanity, but tasked humanity to be his enforcers. It is for this reason that this age is referred to as the Age of Civil Governments; specifically because man is to establish government over fellow man, but to do so with God as the authority and dictator of the government. In other words, God is the Theocratic Dictator Who has dictated the law to man for man to

## An Overview of Dispensations: The Ages of God as Referred to by Jude 1:25

keep and govern amongst each other. The laws of the land during the Age of Civil Governments are dictated to man by God. But humanity is the one who then enforces the law which God dictates.

The age culminates with humanity rejecting the stewardship given to them by God and attempting to establish its own global government separate from the authority and dictatorship of God (cf. Gen 11:4). Consequently, God scatters the unfaithful stewards and establishes the fourth age, the Age of Promise.

### **Age of Promise**

In Genesis 12:1-3, Moses records the new covenant between God and Abram. God's covenant is with Abram and his descendants, who also become the primary stewards during the Age of Promise. It is an unconditional covenant; therefore God will fulfill His promises regardless of the faithfulness or faithlessness of Abram and his descendants.

It should be recognized that this covenant is specifically verbalized to Abram and the promises of both physical and spiritual prosperity made to him by God apply directly to Abram and his descendants.

God's covenant with Abram included (Gen. 12:1-3):

1. To make Abram a great nation: Establishing Abram as the head of his own people group.
2. To bless Abram: Providing physical and spiritual blessings coming from God's favor toward Abram (grace).
3. To make Abram's name great: Elevating Abram's reputation in the world.
4. To make Abram a blessing: Establishing Abram as a source of favor to others.
5. To bless those who bless Abram: showing favor towards those who show favor to Abram.
6. To curse those who curse Abram: cursing those who attempt to diminish Abram.
7. To bless all the families of the earth through Abram: showing favor (grace) to all of humanity by birthing the Messiah through Abram's bloodline.

In Genesis 17:1 God identifies the responsibilities of those in the Age of Promise.

"Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, 'I am God Almighty; walk before Me and be blameless.'"

Some of the responsibilities given to Abram and his descendants during the Age of Promise are:

1. Walk before (הִתְהַלֵּךְ לִּפְנֵי—"hit-hal-lek l pa-na "): you all are commanded to walk yourself in the presence of something (speaks of unbroken fellowship between two parties; Gen. 17:1).
2. Be blameless (הָיִהָ תָּמִים—"h'-yeh ta-mim"): you all are commanded to perform the action to be perfect (Genesis 17:1).
3. Be circumcised (נִמְלֹתֶם—"n'-mal-tem"): you all are to have your foreskin cut off (Gen. 17:11-14).

To walk before God blameless requires walking in a right relationship with God by faith. As Abram and his descendants lived generation to generation, they were to walk in a right relationship with God, operating moment by moment upon God's grace. It is only by faith taking hold of God's grace that one is able to be blameless in his relationship with God.

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Abram and his descendants were at times faithful and at times unfaithful in fulfilling their stewardship responsibilities toward God. Ultimately however, their failure to walk blameless before God led to the giving of the Law on Mount Sinai and the beginning of the Age of the Law in Exodus 19.

### **Age of the Law/Age of Israel**

The Age of the Law is the fifth age in God's dispensational plan for humanity. Its primary steward is the nation of Israel. As God's primary stewards during the Age of the Law, Israel was tasked with various responsibilities with which to be faithful to God. God's instruction, revelation, and promises made to Israel are made to Israel, however, and not to any other dispensational steward. Yet, as with every age in which God has revealed information to man, the instruction and information provided during this age reveal principles which are profitable for teaching, reproof, correction, and for training in righteousness.

The Age of the Law differs from previous ages in a couple of notable ways. First, the Age of the Law contains two covenants made by God to Israel as opposed to one covenant which was typical of previous ages. God establishes a conditional covenant with the nation of Israel in Exodus 19:5-6, called the Mosaic Covenant. This first covenant identifies how Israel is to relate to God.

“Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.”

God promises to make Israel His own possession amongst all other nations in the earth as a holy nation, but this is based on Israel fulfilling two conditions:

1. “Obey” God’s voice (תִּשְׁמָעוּ “tis-m’u sa-mah”): “listen attentively in a completed action you will listen attentively in an incomplete action.” (“Listen to My voice now and keep listening to My voice...”)
2. “Keep” God’s covenant (שְׁמַרְתֶּם “sh’mar-tem”): “you all will perform the action to observe with diligence and detail.”

The second covenant is an unconditional covenant with Israel regarding the land promised to them and their fathers (cf. Exodus 23:20-33 and Gen. 15:18-21). Israel would own this land forever, having been deeded the land by God through Abram, Isaac, and Jacob. However, while the land belongs to Israel unconditionally, their occupation in the land is dependent upon their faithfulness to fulfill the Mosaic Covenant. This unconditional covenant is known as the Palestinian Covenant.

The Mosaic Law outlines six hundred and thirteen different commands instructing Israel with their responsibilities regarding the Mosaic Covenant. God delivered the Law to Moses directly who was to deliver it to Israel for them to observe with diligence and detail being careful to do exactly as it instructed. In the Mosaic Law God identifies three areas of responsibility for Israel, identified as codices.

1. Codex 1-The Moral Law: Instructed Israel regarding personal and national morality.
2. Codex 2- The Ceremonial Law: Instructed Israel in the necessary rituals to maintain

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their relationship with God.

3. Codex 3-The Civil Law: Instructed Israel in how to govern the nation and the people.

The second notable difference between the Age of the Law and previous ages is the interruption which occurred in this age. On the day of Pentecost in 30 AD, the Age of the Law was interrupted as God ushered in the Age of the Church. Israel remains promised 7 years of stewardship which will take place following the Age of the Church (cf. Daniel 9:24-27).

### **Age of the Church**

The Age of the Church is the sixth age in God's dispensational plan for humanity. It emerged into human history interrupting the Age of the Law at the giving of the Holy Spirit on the day of Pentecost in 30 A.D. The stewards during the Age of the Church are believers in Christ. This age is the age in which human history is currently moving. God's covenant is with every individual believer who comprises the body of Christ, the church. All Scripture from Acts 2 through Revelation 5:14 applies directly to believers.

The Age of the Church is the first age after the fulfillment of the messianic prophecies. In fact, it is the sacrificial death of Christ which establishes the covenant of the Age of the Church, called the New Covenant. The New Covenant is God's unconditional covenant with whoever will believe upon Jesus Christ to pay the penalty for their sins. In this unconditional covenant God establishes believers as His ambassadors on earth (cf. 2 Cor. 5:20), giving to them the ministry of reconciliation (cf. 2 Cor. 5:18-19).

Through the New Covenant God promises to remove the believer from condemnation (cf. Jn. 3:18), birth him spiritually from above (cf. Jn. 3:6, 15), indwell the believer with His Holy Spirit (cf. Jn. 14:26; 15:26; 16:7; Acts 2:4; 1 Cor. 3:16; 2 Tim. 1:14), and provide everything the believer needs to carry out his ambassador role including spiritual gifting (cf. Rom. 12:3-8; 1 Cor. 12:8-11; Eph. 1:3 2:10; 2 Peter 1:2-4). All of these things, and more, are promised to the believer unconditionally. The believer's ability to utilize them however is dependent upon his faithfulness as an ambassador.

As God's ambassador, the believer during the Age of the Church is to walk in fellowship with God, maintaining his relationship with God through confession of known sin and dependence upon the Holy Spirit's conviction, leadership, and instruction of the Word of God (cf. 1 Jn. 1:5-10). Likewise, the believer is to be under the control of the Holy Spirit according to Ephesians 5:18.

"And do not get drunk with wine, for that is dissipation, but be filled with the Spirit."

The word "filled" is translated from the Koine Greek word πληροῦσθε ("plae-roos-theh") which literally means, "you all are commanded to be acted upon in a continuous type of action to be saturated to the point of control." The Holy Spirit is to have complete and total control of the believer's life and activity. Both having fellowship with God and being under the control of the Holy Spirit occur simultaneously and are inextricably linked together. One cannot be had without the other; they both occur simultaneously when the believer is yielded to the Father with no unrighteousness separating him from the Father.

God's instruction to the believer during the Age of the Church contains a number of commands, moral instructions, and protocol instructions. They are to be learned by direct study, acceptance, and

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dependence upon God's Word. To that end, God has given the body of Christ offices which function to equip believers to serve God. Faithful stewardship for the believer during the Age of the Church is based upon the believer spending time walking in the light (cf. 1 Jn. 1:5-10) by means of his human spirit (cf. Gal. 5:16-25) as led by the Holy Spirit (cf. Eph. 5:18) all of which is done in faith (cf. Rom. 1:17; 2 Cor. 5:7; Heb. 11:6).

The Age of the Church will end at the rapture of the church (cf. 1 Thess. 4:16-17) when the church is removed from the earth by Christ. At that point the Age of the Law will resume its final seven years of remaining stewardship.

### **Age of Christ**

After Israel finishes their final 7 prophesied years during the tribulation (cf. Dan. 9:24-27; Rev. 6:1-19:10), the Age of Christ will begin. This age is the seventh and final age in God's dispensational plan for humanity. The primary steward in the Age of Christ is Jesus Christ and the saints (all believers from different dispensations). As with every age, it is important to recognize the biblical instruction concerning the Age of Christ (cf. Rev. 19:11-21:27) applies directly to the stewards during the Age of Christ. Yet, all Scripture remains profitable for doctrine, for reproof, for correction, and for training in righteousness (cf. 2 Tim. 3:16-17).

The Age of Christ begins at the Second Advent (cf. Jude 1:14; Rev. 19:11) of Christ when Christ returns to the earth with believers from the Church Age, His Bride (cf. Jn. 3:29; 2 Cor. 11:2; Eph. 5:22-30; Rev. 19:7-9). Christ will judge those who survived the tribulation, separating them into sheep (tribulational saints) and goats (unbelievers). The sheep will be brought into the Age of Christ, while the goats will be bound in Sheol (cf. Matt. 25:31-46; Rev. 19:11-18, 21). Consequently, the Age of Christ will begin with only believers being alive as stewards with Jesus Christ. Each steward's responsibilities will be assigned to him on the basis of his faithfulness as a steward during his own dispensation (cf. Matt. 25:14-30; 2 Cor. 5:10).

The covenant relating to the Age of Christ is the Davidic Covenant (cf. 2 Sam. 7:8-16). While this covenant was promised to David through Nathan during the Age of the Law it finds its fulfillment through Jesus Christ Who reigns in the Kingdom through the line of David, establishing David's throne forever according to 2 Samuel 7:16.

"Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

The word "forever" in both instances is translated from the Biblical Hebrew phrase  $\text{עַד־לְעוֹלָם}$  ("ad ow-lam") which literally means, "as far as an indefinite continuance." Thus, God's statement to David through Nathan is that David's throne will be established and endure for eternity. This is accomplished through the crowning of Jesus Christ to be King of Kings and Lord of Lords forever (cf. Rev. 17:14, 19:16). God therefore fulfills this unconditional covenant during the Age of Christ.

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During the Age of Christ, the antichrist and false prophet will be cast into the Lake of Fire (cf. Rev. 19:20), Satan will be bound for the duration of the millennial reign in the bottomless pit of Sheol (cf. Rev. 20:1-3), Old Testament believers will be resurrected to glorified bodies (cf. Rev. 20:4), and tribulational saints will remain in their unglorified bodies and produce fallen offspring (cf. Rev. 20:5).

Stewards during the Age of Christ will be the most faithful of any age before, led by Jesus Christ and serving with Him as priests and rulers (cf. Rev. 20:6). However, the fallen offspring of the tribulational saints are still in need of redemption through faith alone in Christ alone. Those who believe during the millennial reign will be saved from the Lake of Fire. Those fallen offspring who reject Christ during His earthly reign will be cast into the Lake of Fire along with all of Satan & Company at the Great White Throne Judgment (cf. Rev. 20:10-15). Through negative personal volition fallen humanity will still reject Jesus in spite of His perfect leadership during the Age of Christ. The Age of Christ will end God's dispensational plan for humanity and human history, bringing in eternity future (cf. Rev. 21:10-27).

Jude's identification to the believer in an apostate church and age is a source of comfort that God is the supremely sovereign ruler of all things. As he closes out his epistle to the church, it is the eternal nature of God's glory, majesty, dominion and authority which Jude focuses on in order to rest the believer in the eternal and sovereign God who is able to guard them until they enter His presence as blameless in Christ. Jude's benedictory remarks fulfill the twofold purpose of praising God and bring the believer into remembrance of His character.