

Wicked Punished

Part 2

1:5-11

- Peter speaks of angels, the flood, Sodom and Gomorrah. (2 Pet. 2:4-8).
- Jude speaks of the unbelieving Israelites, the fallen angels, and Sodom and Gomorrah.

Egypt

JUD 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.

1. "Now I desire to remind you" - These words assume they had been taught certain truths.
 - He commends His Christian readers for their knowledge of the Old Testament.
 - They were familiar with the examples he was going to use; thus, he is able to briefly make reference to these historical events to make his point.
 - Peter had done the same thing. (2 Pet. 2:12-15; 3:1).
 - a. Even though they had knowledge, they needed to be reminded.
 - b. This is true of Christians today. We often forget what we have heard and deep down know.
 - c. We know a lot of things, but we still need to be reminded of the great truths of God and exhorted to apply them.
2. "Though you know all things once for all" - "Once" is again from "hapax" as in verse 3 - "once for all."
 - a. "The faith" [the body of truth entrusted to the saints] had been delivered and they knew the truth. See 1 Tim. 4:3; 2 Pet. 1:12; 1 Jn. 2:21; 2 Jno. 1:1.
 - b. Jude is revealing little, if anything, they did not know, but was warning them against the vicious, false teachers who had entered the church.

Danger Of These Corrupt Teachers

- c. One might not recognize them, at first, because they would hide their evil plans.
- d. After recognized, one might think you could change them or reach some harmless compromise with them.
- e This was far from the truth!
 - 1) These false teachers were beyond redemption. They were rotten to the core. They were like the ones Peter described. (2 Pet. 2:21, 22).

2PE 2:21 For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment delivered to them.

2PE 2:22 It has happened to them according to the true proverb, "A dog returns to its own vomit," and, "A sow, after washing, returns to wallowing in the mire."

- 2) There was little or no hope of converting them, but they presented a great danger to the church.
- 3) These corrupt teachers were determined to make others like themselves.
3. "That the Lord, after saving a people [Israel] out of the land of Egypt"
 - a. God delivered Israel from Egyptian bondage under the leadership of Moses. (Exod. 12-14).
 - b. Moses led them through the Red Sea [Sea of Reeds] and to Mount Sinai where the Israelites were given the Ten Commandments. (Exod. 20:1-17).
 - c. They were then led to the promise land of Canaan.
 - d. Later spies were sent into the land of Canaan and because the people believed the negative report of ten of the spies the Israelites were made to wander some 40 years in the wilderness. (Num. 14:27-37).
4. "Subsequently destroyed those who did not believe."
 - a. All of the unbelievers 20 years old and up died in the wilderness.

NUM 32:11 'None of the men who came up from Egypt, from twenty years old and upward, shall see the land which I swore to Abraham, to Isaac and to Jacob; for they did not follow Me fully,

- b. The number that died in the wilderness was likely more than a million.
 - 1) The military men, 20 years old and above, numbered 603,550. (Num. 1:46).
 - 2) This did not include the men who were too old or handicapped to be warriors.
 - 3) These all died (Num. 1:46), and probably at least as many women died.
- c. Unless they repented they also lost their souls. We have no knowledge if they did or did not repent.
- d. **Failure to enter the promise land did not mean per se that one had lost his soul. We do not know if some of them repented and obey God, but the Bible is silent about it.**
- e. Moses was not allowed to enter the promise land, but he was saved.
 - 1) He appeared on the Mount where Christ was transfigured. (Matt. 17:1-8).
 - 2) His faithfulness is affirmed in Hebrews 3:5.

HEB 3:5 Now **Moses was faithful in all His house as a servant**, for a testimony of those things which were to be spoken later; "House" here seems to refer to the nation of Israel, and means he was faithful as God's servant and fulfilled what He commanded him.

f. God manifested His great honor for Moses by burying this great servant Himself.

DEU 34:6 **And He buried him in the valley in the land of Moab**, opposite Beth-peor; but no man knows his burial place to this day.

Angels

JUD 1:6 And angels who did not keep their own domain [rule, positions of authority], **but abandoned** [deserted] **their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.**

- “For if God did not spare angels when they sinned, but cast them into hell [Tartarus] and committed them to pits of darkness, reserved for judgment” (2 Pet. 2:4).
- Peter does not state what they did, and Jude vaguely says of them that they “did not keep their own domain” and “abandoned their proper abode.”
- Since we know so little about the work of angels throughout the ages, this information, in 2 Peter and Jude, gives us no real help in knowing what the angels did.
- Jude is vague here about their sin probably because what they did was not the point he is making.
- He is emphasizing that even the sins of angels will not go unpunished

1. “And the angels who did not keep their own domain [rule, positions of authority]”

a. This is not a reference to the myriads of good angels.

HEB 12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, NIV has “thousands upon thousands of angels.” The Gr. “murias” [moo ree as] literally means “ten thousand” but it is used in the sense of “countless, innumerable.”

REV 5:11 And I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, A myriad times a myriad would be 100 millions plus a thousand times a thousand would be another million.

b. It is a reference to the wicked angels who rebelled against God.

2. “but abandoned [deserted] their proper abode”

a. Some allege the angels sinned by coming to this earth and co-inhabiting with “the daughters of men.”

1) “The daughters of men” are said to be the descendants of Cain.

2) “The sons of God” are interpreted to be angels. (Job 1:6; 2:1).

JOB 1:6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.

JOB 2:1 Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord.

b. They maintain the co-habitation of angels and women resulted in giant children called “Nephilim.”

1) The KJV has “giants.”

- This comes from the Greek Septuagint [about 280 B.C.] that translates the Hebrew noun “nef eel” with the Greek “**gigantes**” [giants].
- The Hebrew verb is “naphal” [naw **fal**] and means “to fall, to fall prostrate, to fall upon, attack”

2) Many new translations have the word “Nephilim.” ASV, RSV, NIV, NASB, ESV

3) Some maintain this was some sort of hybrid race - half angel and half human.

c. The Bible certainly does not support this doctrine.

1) Angels are sexless creatures. (Matt. 22:30).

2) They are “spirits.” (Heb. 1:14).

- “Spirits” do not have bodies. (Lk. 24:39). “God is Spirit,” but He is not flesh. (Jn. 4:24; Matt. 16:19).
- They may temporarily take on human bodies (Gen. 18:2;19:1; Acts 10:3, 30), but they are not physical creatures and are not capable of reproducing.

3) They are created beings who do not die. (Psa. 148:2,5; Lk. 20:34-36). They do not need to reproduce since they do not die and do not marry. (Matt. 22:30; Mk. 12:25; Lk. 24:24-36).

4) Nothing is said here about angels co-inhabiting with women here in Jude or in the Genesis record or anywhere else in the scriptures.

5) Moses used the word “angel” [**malak**] elsewhere in Genesis and the Pentateuch, but this familiar word is not used in Genesis 6. (Gen. 16:7, 9, 10,11; 21:17; 22:11, 15; 24:7, 40; 31:11; 48:16; 19:1, 15; 28:12; 32:1).

6) It is strange and unexplainable that if Moses meant angels he would have used the word “angels” as he did elsewhere.

7) This is a fantasy and unscriptural theory based on the mythical book of Enoch.

8) Furthermore, “sons of God” can refer to angels, **but men are also called “sons of God.”**

HOS 1:10 Yet the number of the sons of Israel Will be like the sand of the sea, Which cannot be measured or numbered; And it will come about that, in the place Where it is said to them, "You are not My people," It will be said to them, "**You are the sons of the living God.**"

LUK 3:38 the son of Enosh, the son of Seth, the son of Adam, **the son of God.**

MAT 5:9 "Blessed are the peacemakers, for they shall be called sons of God.

GAL 3:26 **For you are all sons of God** through faith in Christ Jesus.

GAL 3:27 For all of you who were baptized into Christ have clothed yourselves with Christ.

DEU 14:1 "You are the **sons of the Lord your God**; you shall not cut yourselves nor shave your forehead for the sake of the dead. The wording here speaks of those who were in a covenant relationship with God, and suggests the words in Genesis "the sons of God" represented those who were in a covenant relationship with God - perhaps the some or many of the Sethites. The practice of godly men marrying ungodly women would certainly lead to the corruption of the world. (1 Cor. 15:33; Psa. 1:1).

- 9) It is noteworthy to point out that the Nephilim were not the results of these marriages, but the Bible teaches they existed before and after these co-habitations. See Gen. 6:4.

GEN 6:4 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.

It is grammatically possible for "when" to have a causal meaning, "There were mixed marriages on the earth in those days, and also [even] afterward, when [because] 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. This would make the "Nephilim" the children of these marriages, but it does not mean these were hybrid children.

- YLT - "The fallen ones were in the earth in those days, and even afterwards, when the sons of God come in unto the daughters of men, and they have been born to them—they [are] heroes, who from old, [are] the men of name."
- The "Nephilim" were wicked, violent men, bullies, attackers, bandits. It come from a Hebrew verb meaning "to fall" or "to fall upon."
- Even if one chooses to believe these were "giants," they appear to be contemporary with the marriages of "the sons of God" and "the daughters of men."
- The grammar can mean they were the children of these unions, but this is very doubtful if they were hybrid children since they, along with humanity, was destroyed in flood.
- Later "Nephilim" are mentioned in Number 13:31-33.
 - 1) If they are a hybrid race in Genesis, this would mean this hybrid race was not destroyed in the flood or we have another instance of angels co-inhabiting with women later in history.
 - 2) This would mean there were 2 instances of angels marrying women, and God overlooked the first sin. Neither 2 Peter or Jude present the idea that angel co-inhabited with women one time - much less 2 times.
- The Bible teaches that all but 8 people were destroyed by the flood. (Gen. 7:7, 13; 1 Pet. 3:20).
- This means if this absurd and unscriptural theory of angels marrying women be correct that these would have been destroyed by the flood. This makes it difficult to explain the existence of these half human/half angelic beings hundreds of years later in the time of Moses.

References To Exceptionally Large People

- There have some exceptionally tall people in the modern world. Some over 8 feet tall and one man in 1940 died who was 8 foot 11 inches and still growing at the time of his death at the age of 22.
- **There are references in the Bible to exceptionally large people and none are said to be the offspring of angels and women.**

Goliath

1) Goliath is the most famous being over 9 feet tall. (1 Sam. 17:4).

1SA 17:4 Then a champion came out from the armies of the Philistines named Goliath, from Gath, whose height was six cubits and a span.

Unnamed Giant

2) An unnamed giant having a total of 24 toes and fingers is mentioned in 2 Samuel 21:20.

2SA 21:20 And there was war at Gath again, where there was **a man of great stature** who had six fingers on each hand and six toes on each foot, twenty-four in number; and he also had been born to the giant.

Og

3) The Bible tells us about **Og** the king of Bashan. We do not know his exact size, but the Bible tells us that he had an iron bed that was 13 feet long and 6 feet wide. (Deut. 3:11).

DEU 3:11 (For only Og king of Bashan was left of the remnant of the Rephaim. Behold, his bedstead was an iron bedstead; it is in Rabbah of the sons of Ammon. Its length was nine cubits and its width four cubits by ordinary cubit.)

4) The term “Nephilim” is used in Numbers 13:32, 33

NUM 13:32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its inhabitants; **and all the people whom we saw in it are men of great size.**

NUM 13:33 "**There also we saw the Nephilim** (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight."

- The ten spies report that the Canaanites are “giants.” KJV They exclaimed “and all the people whom we saw in it are of great size.” “And we became like grasshopper in our own sight, and so we were in their sight.” This is clearly an hyperbole meaning they were much taller than the Israelites, but it cannot be taken absolutely literally lest one take this to mean the Canaanites were several hundred feet tall. There is no evidence that the Canaanites were giants, and little by little they were destroyed or driven out of Canaan by the Israelites. This was 40 years later and nothing is said about them being giants.
- The “Nephilim” are a different group of men. “There also we saw the Nephilim.” They saw “the sons of Anak.” Moses explains that “the sons of Anak are part of the Nephilim.”
- The word “Anak” means “long-necked” and this is interpreted by some to mean they were “giants.” There is no proof of this. They very likely may been taller than the Israelites like the Canaanites.
- Caleb later drove them out of Canaan.

JOS 15:13 Now he gave to Caleb the son of Jephunneh a portion among the sons of Judah, according to the command of the Lord to Joshua, namely, Kiriath-arba, Arba being the father of Anak (that is, Hebron).

JOS 15:14 And Caleb drove out from there the three sons of Anak: Sheshai and Ahiman and Talmi, the children of Anak.

More Scriptural Interpretation Of Genesis 6

5) A better and more scriptural interpretation of this passage is to interpret it as godly men marrying ungodly woman. This is likely a reference to the Sethites marrying sinful women, and the results was that the world quickly became more corrupt.

6) All of this led to the great wickedness of the world. (Gen. 6:1-5).

GEN 6:1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

GEN 6:2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

GEN 6:3 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." ESV has "for he is flesh." LITV has "in their erring he is flesh."

GEN 6:4 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.

GEN 6:5 Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

3. The angels "He has kept in eternal bonds under darkness for the judgment of the great day"

- Gr. "aidios" [ah ee dee os] - "eternal."
 - "desmos" [deh smos] - "bond, fetter, bonds, imprisonment, prison"
- a. Wicked angels reside in Tartarus. (2 Pet. 2:4). They are held there by God and cannot escape God's wrath.
- 1) "Hades" is where wicked men reside after death. (Lk. 16:19-26). The rich man was "in hades" experiencing great suffering.
 - 2) "Tartarus" is where wicked angels reside until "the judgment of the great day."
 - 3) All wicked angels may not be there since Christians must battle with the spiritual forces of evil. (Eph. 6:11-18).

EPH 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, **against the spiritual forces of wickedness in the heavenly places.** See Eph. 2:2

- b. The angels in Tartarus are already being punished, but will be cast into the eternal hell when the judgment comes. (Matt. 25:41; Rev. 20:10).
- c. The point is that they [the false teachers], like the wicked angels, would not be able to escape punishment.
- d. Some of Jude's readers might be deceive by the pleasures of sin these false teachers were enjoying and perhaps flaunting.
- 1) The Bible speaks of "the pleasures of sin." (Heb. 11:24).
 - 2) These men had power, women and money. **Some might think they had it all.**

- 3) They would not, however, be able to escape their just reward at the judgment. (Rom. 14:12; Acts 17:30, 31).
- 4) Many wicked men suffer in this life, but some do not appear to suffer. Appearances may not always tell the whole story.
- 5) Here is a general rule, but not an absolute.

PSA 55:23 But Thou, O God, wilt bring them down to the pit of destruction; **Men of bloodshed and deceit will not live out half their days.** But I will trust in Thee.

EPH 6:2 Honor your father and mother (which is the first commandment with a promise), EPH 6:3 that it may be well with you, and that you may live long on the earth.

- As a general rule children who obey their parents live longer lives. This is not a guarantee. Some faithful children have died prematurely.
- Many wicked individuals live shorter lives because they do not honor parents and pursue evil.
- Many live most of their lives in prison or in poverty or in diseases brought on by their sins.
- Both the Bible and history reveal the awful things that happen to both righteous and unrighteous people.

Sodom And Gomorrah

- Verse 7 is not a part of verse 6 and does not mean angels were guilty of sexual immorality like those in Sodom and Gomorrah.
- Verse 7 introduces a third example of God punishing sinners.
- NIV has “in a similar way” - The NRSV has “likewise.”
- McCord “in the same way.” KJV and NASB have “even as” or “just as.”
- The Greek “hos” [hoce] here is denoting another example of the wicked being punished - not saying the previous sin was the same as Sodom and Gomorrah.

JUD 1:7 **Just as** [likewise, in the same way] **Sodom and Gomorrah and the cities around them, since they in the same way as these** [those in Sodom and Gomorrah] **indulged in gross immorality and went after strange flesh** [unnatural and unlawful lust], **are exhibited as an example, in undergoing the punishment of eternal fire.**

- The Greek literally has, “Likewise Sodom and Gomorrah and the cities around them in a similar way to these were indulging in sexual immorality and went after strange flesh.”
1. Jude is contending the wicked are sentenced to suffer “Just as Sodom and Gomorrah and the cities around them”
 - a. “the cities around them” - Admah and Zeboiim. (Deut. 29:23; Hos. 11:8).

DEU 29:23 'All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in His anger and in His wrath.'

HOS 11:8 How can I give you up, O Ephraim? How can I surrender you, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart is turned over within Me, All My compassions are kindled.

- b. These cities were also destroyed with fire and brimstone.
2. “Since they in the same way as these indulged in gross immorality”
- a. They were involved with every kind of sexual perversion.
 - b. There are no new sexual sins.
 - c. A study of Genesis 6, Romans 1:28-31; 1 Corinthians 6:19-21 and other such passages reveals there is really nothing new.
3. “and went after strange flesh” - They were homosexuals and lesbians.
- a. The peoples of those cities were guilty of all kinds of immorality including homosexuality. (Gen. 19:4-11).
 - b. Immorality of all kinds is sinful. (Gal. 5:19-21; 1 Cor. 6:9-11, 12-20)

ROM 1:26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

ROM 1:27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error.

1TI 1:8 But we know that the Law is good, if one uses it lawfully,

1TI 1:9 realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers

1TI 1:10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching,

1TI 1:11 according to the glorious gospel of the blessed God, with which I have been entrusted.

- c. They did not escape punishment, but were punished by destruction in the here and now, and will later suffer “the punishment of eternal fire.”
4. “are exhibited as an example”
- a. Their punishment is “an example” to all the wicked.
 - b. Wicked men cannot escape the wrath of God. (2 Thess. 1:8, 9).
5. “in undergoing the punishment of eternal fire”
- a. “Hell” is an eternal place. (Matt. 25:41, 46).

- b. It is not the grave, but a place of conscious “punishment.” See also Matt. 25:30 “weeping and gnashing of teeth”
- c. The grave is not punishment.
 - 1) It is a state of unconsciousness according to the infidel.
 - 2) If the atheist is right, it is a place annihilation.
 - 3) Annihilation does not have to be feared, but a place of eternal punishment does.

False Teachers

JUD 1:8 Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.

- “Yet in the same manner” is from “omoios” [ah **moi** oce] meaning “likewise, equally, in the same way.”
 - 1. “Yet in the same manner these men” - Jude compares these readers to the Israelites, the angels who sinned, and the wicked men of Sodom and Gomorrah.
 - a. The conduct of these men was wretched like those of old.
 - b. God has not changed His mind about sin. Sin has always been sin and has always been abhorred by God.
 - 2. “Also by dreaming”
 - a. “Dreaming” is not defined, but the context suggests that their conduct was a reflection and fulfillment of their evil dreams.
 - b. These men spent a lot of time dreaming erotic fantasies.
 - c. They likely also dreamed of power and not being governed by any authority including God.
- 2PE 2:10 and especially those who indulge the flesh in its corrupt desires and despise authority.** Daring, self-willed, they do not tremble when they revile angelic majesties,
- d. Evil actions begin in our thoughts and sometimes dreams.
 - e. KJV has “filthy” in italics. It may be the idea Jude is expressing, but the word is not in the original.
 - f. The idea is that these false teachers were so corrupt that even their dreams were filthy and corrupt.
 - g. Their evil thinking and actions were manifested day or night.
3. “Defile the flesh” denotes their immorality.
 - a. God had sanctioned marriage between a man and a woman. (Gen. 2:18-24; Matt. 19:1-6; Eph. 5:22-33).
 - b. He has never sanctioned sex outside of marriage with either the single or married.

- c. "Fornication" and "adultery" are condemned in both Testaments.
 - d To men, like the false teachers, the gratification of their sexual desires is all that matters.
4. "and reject authority"
- a. They reject the authority of men, and especially the authority of God.
 - b. Evil men reject any authority that seeks to restrain them.
 - c. They want to do what pleases them and brings them power, wealth, recognition and pleasure.
4. "and revile angelic majesties"
- The Greek literally has the plural of "doxa" [**dox** ah] translated "dignities, glories."
 - The context suggest this certainly included angels, but the word may include authorities of various kinds.
- a. They "reviled angels." - Literally they "blasphemed dignities, glories."
 - 1) This would be good angels who serve God.
 - 2) The law of Moses was given through angels. (Deut. 33:2; Acts 7:53; Gal. 3:19; Heb. 2:2).
 - 3) Reviling the angels likely would be because they serve God and had a significant part in the giving of the Law.
 - 4) Angels also had a significant role in the life of Jesus, and this might be another reason the false teachers spoke evil of them.
 - 5) They hated anything or anyone good.
 - b. The context is not clear exactly what they did in regard to angels or dignities or why.
 - c. They rejected all divine authority and most likely human authority.

Michael The Archangel

JUD 1:9 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."

- 1. "Michael the archangel" - "Michael" meaning "who is like God" was the chief or archangel angel.
 - a. Michael will have a part in the 2nd coming of Christ.

1TH 4:16 For the Lord Himself will descend from heaven with a shout, with **the voice of the archangel**, and with the trumpet of God; and the dead in Christ shall rise first.

- 1) Only two angels, Michael and Gabriel, are named in the Bible, but likely all the angels have individual names. (Dan. 8:16; 9:21; 10:13; Lk. 1:19, 26).

2) God has names for even the stars. (Psa 147:4). “He counts the number of the stars; He gives names to all of them.”

b. Other references to Michael.

DAN 10:13 "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, **Michael, one of the chief princes**, came to help me, for I had been left there with the kings of Persia. “Prince” seems to be the equivalent of “archangel.”

REV 12:7 And there was war in heaven, **Michael** and his angels waging war with the dragon. And the dragon and his angels waged war,

2. “When he disputed with the devil and argued about the body of Moses”

a. The burial of Moses is recorded in Deuteronomy. (Deut. 34:4-6).

DEU 34:4 Then the Lord said to him, "This is the land which I swore to Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants'; I have let you see it with your eyes, but you shall not go over there."

DEU 34:5 So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

DEU 34:6 And He buried him in the valley in the land of Moab, opposite [near, over against] Beth-peor; **but no man knows his burial place to this day.**

- Moses was 120 years old when he died. (Deut. 34:7).
- Joshua took the place of Moses as the leader of Israel. (Deut. 34:9; Josh. 1:1).
- Aaron, his brother, had died not long before this on Mt. Hor. (Num. 20:27,28. He was 3 years older than Moses. (Exod. 7:7).
- Miriam had also died not longer before the death of Moses. (Num 20:1). She was likely somewhere around 130 year of age. She was a young maiden when Moses was placed in the Nile by his mother.
- **The longevity of man was steadily dropping after the Genesis flood.**

Reason For Dispute

b. Why Michael disputed with the devil over the body of Moses is not clear.

- 1) Some speculate Satan wanted the body of Moses to induce the Israelites to worship Moses. There might have been a strong temptation to create a monument or place of worship honoring him. The body of this great servant could cause many to become idolatrous. Many Israelites were prone to this sin as their history reveals.
- 2) **The Bible teaches us that God buried Moses**, and “no man knows his burial place to this day.”
- 3) It is obvious that the latter part of Deuteronomy was not written by Moses. Some unknown scribe likely added these words about Moses’ burial. It is possible that Joshua added these words about Moses’ death

and burial or gave the information to some scribe.

- 4) Satan knows “the body returns to the dust of the earth.” (Eccles. 12:7). He would have no use for the corpse of Moses other than to expose him to shame or use it to induce men to idolatry.
- 5) This dispute is not recorded in the Old Testament.
- 6) The New Testament does not give the reason for the dispute, but the content of the dispute is not the main point.
- 7) The main point is the great contrast between the attitude of Michael the archangel and these wicked, false teachers. The mightiest angel refused to rebuke the devil.

Note:

- The Old Testament does not mention this dispute between Michael and the devil.
- Origen, Clement, and Didymus refer to a similar story they say was found in a book called “The Assumption of Moses.”
- Many in the early years of the church and many now reject the inspiration of the book of Jude because of this dispute not recorded in the Old Testament, but recorded in “The Assumption of Moses.”
- Critics argue Jude quotes from this book, but this is far from certain.
- It is possible the Holy Spirit guided Jude in the selection of material from this book, but it is more likely Jude, by inspiration, is bringing out facts not recorded in the Old Testament.
- Everything that occurred in the life of Moses and the history of Israel is not recorded. This would require a Bible larger than one could carry.
- Everything Jesus did is not recorded. (Jn. 21:25).

JOH 21:25 But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

3. Michael “Did not dare pronounce against him a railing judgment”

- a. The main point is given here.
- b. It was the conduct of Michael compared to the conduct of the wicked teachers.

4 “But [Michael] said, ‘The lord rebuke you’”

- a. Michael refused to rebuke even the devil, but left this to “the Lord.”
- b. This is quite a contrast to the evil men who rebuked all authority.

Notes about Michael and Gabriel

Michael

1. Michael may not be the only archangel.

a. The New Testament makes reference to him and only mentions one archangel.

1TH 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of **the archangel**, and with the trumpet of God; and the dead in Christ shall rise first.

REV 12:7 And there was war in heaven, **Michael** and his angels waging war with the dragon. And the dragon and his angels waged war,

JUD 1:9 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."

3.1) Paul does not give us the name of the archangel." (1 Thess. 4:16). The definite article is not used in this verse before the word archangel. Literally Matthew records. "with the voice of archangel."

2) John does not call "Michael" "the archangel," but he does imply it by the words "Michael and his angels." (Rev. 12:7).

3) Only Jude identifies "Michael" as "Michael the archangel." Gr. "archaggelos" [ahr **kahn** geh lahs]

b. The Old Testament seems to teach there is more than one archangel.

DAN 10:13 "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, **Michael, one of the chief princes**, came to help me, for I had been left there with the kings of Persia.

1) Daniel does not use the word "archangel" in reference to "Michael"

2) Michael is called "**one of the chief princes**."

3) "Prince" seems to refer to angels [archangels] in this context.

4) Michael is also called "the great prince" in Daniel 12:1.

DAN 12:1 "Now at that time **Michael, the great prince** who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.

2. Jewish tradition taught there were 7 archangels.

a. Four of them are named in the apocryphal writings of the Jews. The other three are unnamed.

1) The book of Enoch speaks of "the four great archangels, Michael, Raphael, Gabriel, and Uriel."

2) They are described as reporting the corrupt state of mankind to the Creator and receiving their several commissions.

b. Michael, Gabriel, Uriel, and Raphael are called "archangels."

c. Some think this corresponds to what is said in the book of Revelation, but this is conjecture.

REV 8:2 And I saw **the seven angels** who stand before God; and seven trumpets were given to them.

- 1) No one knows the identity of “the seven angels.”
 - 2) One can argue that these “seven angels” are archangels, but this is an argument from silence.
 - 3) This argument about “the seven angels,” here in Revelation, is without Old and New Testament support.
 - 4) The number “seven” often has the idea of completeness and may stand for the completeness of angelic presence.
3. We cannot be certain if there is more than one archangel from the New Testament, but the Old Testament seems to teach such.
 4. It is not a salvation issue if there is one or more than one archangel.
 5. God has millions of angels and there is a lot we know about angels, but there is a lot more we do not know about these glorious celestial beings who were created to worship and serve God.
 6. The Bible has revealed what we need to know about them.

Gabriel means “man or hero of God.”

1. Gabriel is mentioned in Dan. 8:16 and again in Luke 1:19, 26. See also Dan. 9:21

DAN 8:16 And I heard the voice of a man between the banks of Ulai, and he called out and said, "**Gabriel**, give this man an understanding of the vision."

LUK 1:19 And the angel answered and said to him, "I am **Gabriel, who stands in the presence of God**; and I have been sent to speak to you, and to bring you this good news.

LUK 1:26 Now in the sixth month the angel **Gabriel** was sent from God to a city in Galilee, called Nazareth,

DAN 9:21 while I was still speaking in prayer, then the man **Gabriel**, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering.

2. Scripture never calls this great angel an archangel, but Jewish tradition did.
3. We cannot be absolutely sure, but scripture does not identify him as an “archangel.”

Actions And Destruction Of False Teachers

JUD 1:10 But these men revile [blasphemy, slander] the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed. See Jude 8 and 2 Pet. 2:12

1. “But these men revile the things which they do not understand”
 - a. This is not unusual for wicked men. This is not unusual for false teachers.

- b. Many speak evil of things they are ignorant of - God, the Bible, the Christian life, the, soul, the hereafter, etc.
 - c. Most often they “do not understand” spiritual things because they will not accept or seek to understand anything that contradicts their life style.
 - d. Wicked men know recognition of God means accountability for their actions, and they want no part of this.
2. “and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.”
- a. “Like unreasoning animals” they follow their instincts.
 - 1) Animals follow their instincts and are not accountable to God.
 - 2) These men were accountable and “without excuse.”
 - 3) They may seek to offer excuses, but they are not acceptable to God.
 - b. Their sinful conduct would lead to their destruction and our sinful conduct will also be punished.
 - c. Following their animal instincts would lead to their eternal destruction, and perhaps to severe consequences in this life.
 - d. Men reap what they sow. (Gal. 6:7, 8).

Note:

- 1. Sinful men are “without excuse.” (Rom. 1:20).

ROM 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. Lit. “For the invisible things of him”

- a. There is too much evidence for God’s existence to deny Him, and Paul contends those denying God are “without excuse.”
 - b. The Bible exclaims that only a fool would say there is no God. (Psa. 14:1; 19:1).
2. Sinful men are not ignorant of God’s moral laws, but know it is wrong to do certain things.
- a. Most know it is wrong to lie, cheat, steal, murder, commit adultery, etc.
 - b. Some may attempt to justify these things until they are the victims of these things.
3. Sinful men need to listen to the words of Paul. (Acts 17:30-31).

ACT 17:30 "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent, " The words “having overlooked the times of ignorance”do not mean they were not accountable for their actions. This verse is explained in Acts 14:16, 17 where it says “permitted all the nations to go their own way.”

ACT 17:31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead. " McCord translates “He shall righteously judge the world.”

- a. All men are accountable to God. (Rom. 14:12; 2 Cor. 5:10).
- b. Those who deny Him now will have no excuse in the judgment.
- c. No one will be able to plea his innocence saying, “I did not know You existed God. I did not know right from wrong.”

Cain - Balaam- Korah

- Jesus used the word “woe” to condemn evil doers.
- MAT 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes.
- Read Matthew 23:15-29 for a series of “woes” given by Jesus to the religious leaders of His time.
- Paul used the word “woe” in reference to himself. (1 Cor. 9:16).
- “Woe” is from the Greek “ouai” [oo i] having the idea of denunciation. It is a denunciation warning of certain condemnation.

JUD 1:11 Woe to them! For they have gone [walk in] the way of Cain, and for pay they have rushed headlong into the error [deception] of Balaam, and perished in the rebellion of Korah.

- Jude once again illustrates in triads.
- See Jude 1, 2 - “mercy, peace, love” and Jude 5-7 - Israel, angels, Sodom and Gomorrah.

Cain

1. “the way of Cain” - His conduct is described in Genesis and 1 John. (Gen. 4:1-8; 1 Jn. 3:11, 12).

1JO 3:11 For this is the message which you have heard from the beginning, that we should love one another; 1JO 3:12 not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

- a. Cain was a murderer. (Gen 4:3; 1 Jn. 3:12). Hatred and jealousy led to this. (1 Jn. 3:15).
- b. He was also a doer of his own will. (Heb. 11:4; Rom. 10:17).
 - 1) Since faith comes from hearing God’s word, it means God must have told Cain and Abel the kind of sacrifice He wanted.
 - 2) He wanted a blood sacrifice. We deduct this from the kind of sacrifice that pleased God.
 - 3) Abel obeyed God, and Cain did not.
- c. God told them the kind of sacrifice he wanted, but Cain offered what pleased himself.
- d. He could have purchased or traded for an animal sacrifice if he wanted to obey God.

- e. God is not a “respector of persons (Acts 10:34, 45), but Cain’s sacrifice was rejected because he did not offer what God commanded.

Balaam

2. “rushed headlong into the error of Balaam” - Balaam sought to corrupt Israel by leading them to practice sexual immorality and idol worship. (Num. 31:16).

- A superficial reading of the account of Balaam leaves the impression he wanted to bless Israel.
- It is the New Testament that reveals Balaam was paid for his prophecies.
- See Israel’s sin at Baal-Peor. (Num. 25).
 - a. “Error” has the idea of deception. He was deceiving Israel for money.
 - b. Balaam was willing to curse Israel for money. (2 Pet. 2:15). See Num. 22-24; 31:16; also **Rev. 2:14**.

REV 2:14 'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality.

- c. These evil men would do anything for money, power, sexual gratification.
- d. They had no morals, no conscience, no regard for God or others.

Korah

- “perished in the rebellion of Korah”
 - a. Korah rebelled against God’s appointed leaders [Moses and Aaron]. (Num. 16:1-3, 31-35).
 - b. By rejecting God’s leaders, they were rejecting God.
 - c. He and those who joined the rebellion were punished and did not escape God’s wrath.
 - d. Those who rejected the apostles’ teaching were rejecting God and His Son.
 - e. The same is true today.

JOH 3:34 "**For He [Jesus] whom God has sent speaks the words of God;** for He gives the Spirit without measure.

LUK 10:16 "The one who listens to you listens to Me, **and the one who rejects you rejects Me;** and he who rejects Me rejects the One who sent Me."

- 1) Jesus spoke “the words of God.”
- 2) Jesus gave a chain of command and emphasized that the one who rejected those He sent were rejecting Him and rejecting “the One who sent Me.”
- 3) The divine chain of authority is God the Father, Jesus His Son, and then the apostles.

4) When one rejects the apostles' teachings, they are rejecting also the Father and the Son.

Description Of False Teachers

12-13

JUD 1:12 These men are those who are hidden reefs [rocks] 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;

1. "These men are those who are hidden reefs"

a. "Hidden reefs" is from the Greek "spilas" [spee lahs] - "stain, spot, blemish, danger, reef, rock."

b. They wrecked souls without warning like rocks beneath the surface of the water wreck ships.

c. RSV translates "blemishes [spots, stains] in your love feasts."

1) 2PE 2:13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,

2) This conveys the same idea as above. They used Christian fellowship as an occasion to destroy others. How sick!

2. "in your love feasts when they feast with you without fear [of God or man]."

• "aphobos" [ah fah boce] means "fearlessly, boldly, shamelessly."

a. "Love feasts" were fellowship meals that most often preceded the worship service, and had the purpose of promoting brotherly love.

1) They were intended to bless and strengthen Christians.

2) These feasts were not commanded, but were an optional method of fellowshiping and encouraging fellow believers.

b. The Christians at Corinth were abusing the "love feast."

1CO 11:17 But in giving this instruction, I do not praise you, because you come together not for the better but for the worse.

1CO 11:18 For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part, I believe it.

1CO 11:19 For there must also be factions among you, in order that those who are approved may have become evident among you.

1CO 11:20 Therefore when you meet together, it is not to eat the Lord's Supper,

1CO 11:21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.

1CO 11:22 What! Do you not have houses in which to eat and drink? Or do you despise the church of God, and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you.

1) Some were stuffing themselves and had plenty to drink, and others had little or nothing.

2) The word "drunk" (1 Cor. 11:21) is not literal, but means they had plenty to drink.

3) If the drink was strong drink and they were literally getting drunk, Paul would have rebuked them for this sin also. (Gal. 5:19-21).

4) He would not have instructed them to stuff and get drunk at home. (1 Cor. 11:22).

c. The practice at Corinth was shameful and obnoxious.

1) As the communion service was scheduled to start, some were hungry and other were stuffed.

2) There would also be hard feelings among members and drive visitors away.

3) This made it impossible to partake of the Lord's supper in the proper manner.

d. "suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,"

1) Peter used similar language. (2 Pet. 2:13).

2PE 2:13 suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,

2) Some Greek text have the words "love feasts" in 2 Peter 2:13.

3. "caring for themselves" - They worked for their own selfish desires.

a. The Greek has "poimaino" [poy **mi** noh] which literally means "shepherding themselves."

b. They fed their own lusts and desires rather than feeding and looking out for the flock.

4. "clouds without water, carried along by winds" - These clouds give the hope of the blessing of rain and then drift away.

a. They were waterless clouds driven by the winds.

b. They made promises they could not keep and did not intend to keep.

5. "[late] autumn trees without fruit" - They produced no fruit, that is, good fruit. They were useless and worse than useless they were polluting the church by their corrupt lives and doctrines.

6. "doubly [twice] dead, uprooted"

a. Dead from the dormancy of winter, and actually dead, that is, fruitless.

b. They were as worthless as a tree that bears no fruit. They should be rooted up. See Lk. 13:6-9.

JUD 1:13 wild [raging] waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever.

1. "wild waves of the sea casting up their own shame like foam"

- a. “foaming up with their own shameless deeds.” McCord.
 - b. ISA 57:20 But the wicked are like the tossing sea, For it cannot be quiet, And its waters toss up refuse and mud.
2. “wandering stars, for whom the black darkness has been reserved forever.”
- a. “wandering stars” may refer to comets or shooting stars. They shine for a while and then pass into darkness, the words “for whom the black darkness has been reserved forever” are not directed toward inanimate things.
 - b. These words could be an allusion to some planets that cannot be relied on for navigation because of their movement.
 - c. These false teachers pretended to be a guiding light, but were really like wandering stars or planets. They were false guides and should be avoided.
 - d. The words “for whom” refer to the false teachers.
 - 1) They will be cast into hell that is depicted sometimes as a place of darkness. (Matt. 25:30).
 - 2) They, like the wicked angels, will be confined to “darkness.” See Angels in Jude 6.

JUD 1:6 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.

Prophecy of Enoch 14-15

JUD 1:14 And about these also Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones,

- “holy ones” denotes angels. It is from “hagios” [**hah** gee ahs] meaning “holy ones, saints.”
 - Greek has “murias” [moo ree **ahs**] meaning “myriad, ten thousand.”
 - Angels are sometimes called “holy angels.” (Mk. 8:38; 9:26; Rev. 14:10).
1. “Enoch, in the seventh generation from Adam”
- See genealogical order in Genesis 5:4-20. Adam, Seth, Enosh, Kenan, Mahalael, Jered, Enoch.
 - a. He was the son of Jared. (Gen. 5:18).
 - b. Enoch lived to be 365. (Gen. 5:23).
 - c. This was a long life, but not nearly as long as his father Jared who lived to be 962. (Gen. 5:20).
 - d. His son, Methuselah, lived to be 969. (Gen. 5:27).

- e. The Bible says “Enoch walked with God ; and he was not, for God took him.” (Gen. 5:24). “Walked” means he lived a life pleasing to God.
- f. The Hebrew writer affirms that “by faith Enoch was taken up so that he should not see death.” (Heb. 11:5).
- g. “He was not found because God took him up” (Heb. 11:5).
 - 1) Enoch did not go to heaven. (Jn. 3:13). Jesus is the only One who has gone to heaven. All men will be raised when Jesus comes again. (Jn. 5:28, 29). Both the righteous and wicked will be raised on the same day, but Jesus discussing only the resurrection of the righteous stressed they will be raised “the last day.” (Jn. 6:39-45). The resurrection of the righteous would not be “the last day” if the wicked are raised a 1,000 years (365,000 days) later.
 - 2) We must deduct that Enoch is in “Abraham’s bosom.” (Lk. 16:19-25). This is the temporary home of the righteous that is described as a place of bliss and comfort.
 - 3) Abraham’s bosom” and “Paradise” have the same meaning in the gospel of Luke. The thief went to “Paradise” or “Abraham’s bosom” on the day of his death and was with Christ. (Lk. 23:39-43).
 - 4) “Paradise” is not heaven in Luke 23:43. Jesus was in “Paradise” on Friday with the thief, but on Sunday He had not yet ascended to be with the Father. (Jn. 20:16). It was the “spirit” of Jesus that went to Paradise on Friday. (Lk. 23:46; Matt. 27:50). His body was buried in the tomb and remained there until Sunday. (Matt. 27:57-61; 28:1-6).
 - 5) The physical body of Christ could not enter heaven. (1 Cor. 15:50). Through deductive reasoning we know His body was transformed into a spiritual body before entering heaven. He was flesh at His ascension; so this must have occurred at some point during the ascension.
 - 6) The fact Jesus did not go to heaven until His ascension forces us to conclude “Paradise” here in Luke is not heaven.
 - 7) It is in Revelation 2:7.

REV 2:7 'He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, **which is in the Paradise of God.**'

- 8) “The tree of life” is located in heaven. (Rev. 22:14). It is actually a kind of tree that is on both sides of the river. (Rev. 22:2).

REV 22:2 in the middle of its street. **And on either side of the river was the tree of life**, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.

- 9) It was originally in the garden of Eden. (Gen. 2:9; 3:22, 24).

g. The Bible also reveals that Elijah did not die. (2 Kgs. 2:11).

2KI 2:11 Then it came about as they were going along and talking, that behold, there appeared a chariot of fire and horses of fire which separated the two of them. **And Elijah went up by a whirlwind to heaven.**

- 1) He also went to Abraham's bosom - not heaven. (Jn. 3:13).
 - 2) Heaven, in 2 Kings 2:11, is referring to the heaven where the birds fly (Gen. 1:20) or perhaps the heavens containing the celestial heavens - the sun, moon, stars, planets, etc. (Gen. 1:17).
2. Jude informs us that this great man was also a prophet.
- a. Jude says Enoch prophesied, saying "Behold, the Lord came with many thousands of His holy ones,"
 - b. He was foretelling the coming of "Lord" with His angels. (Matt. 16:27).
 - Greek literally has "Lord" without the article, but article is understood.
 - Michael the archangel will come at Christ's second coming. (1 Thess. 4:16; Jud. 1:9).
 - Christ is also coming with His "all" His angels. (Matt. 13:41; 24:31; 25:31). Note "all" in Matt. 25:31; See Rev. 5:11; Heb. 12:22
 - 1) Those who heard this prophecy would have understood it to refer to God.
 - 2) The New Testament teaches "the Lord" refers to Christ.
 - c. This remarkable prophecy is not found in the Old Testament, but the Old Testament gives a only a very brief description of this servant of God.
 - d. The New Testament revealed that Noah was "a preacher of righteousness" (2 Pet. 2:5).

2PE 2:5 and did not spare the ancient world, but preserved Noah, **a preacher of righteousness**, with seven others, when He brought a flood upon the world of the ungodly;

 - 1) The Old Testament does not reveal that Noah was "a preacher of righteousness." It speaks of Noah's favor with God because of his obedience. (Gen. 6:8, 22; 7:5).

GEN 6:8 But Noah found favor in the eyes of the Lord.
 GEN 6:22 Thus Noah did; according to all that God had commanded him, so he did.
 GEN 7:5 And Noah did according to all that the Lord had commanded him.

 - 2) We only know Noah was a preacher by New Testament revelation.
 - 3) Noah was only able to convert his immediate family - his wife, his three sons and their wives. (1 Pet. 3:20; Gen. 7:13).
 - 4) He was counted faithful because he was faithful and faithfully preached God's word.
 - 5) Preachers must faithfully preach the word of God, but they are not responsible for the increase. (1 Cor. 3:6; 2 Tim. 4:1,2).
- e. It is not surprising that the inspired New Testament writers would give us more information about Enoch.
- 1) He was such a splendid man of faith.
 - 2) His faith led him to live a life that "was pleasing to God." (Heb. 11:5).

Problem of Reference To Enoch

1. The Old Testament does not mention this prophecy. (Jude 1:14).
2. It is found in the Jewish non-canonical book call "The Book of Enoch."
 - a. Some argue that this proves the account legendary and Jude was uninspired.
 - b. There is no proof Jude quoted from this book, but it is possible he did. An inspired person can quote an uninspired source as Paul did to make a point.

ACT 17:28 for in Him we live and move and exist, as even **some of your own poets** have said,' For we also are His offspring.'

- c. Jude may be, by inspiration, making reference to words of Enoch not recorded in the Old Testament.
 - d. He could be, by inspiration, giving acknowledgment to a true Jewish tradition.
 - e. It is possible also for Jude to select by inspiration a true story out of an uninspired book.
 - f. There is no evidence Jude regarded this apocryphal book as inspired. Uninspired books can contain truth.
 - g. **It is also possible that Jude is making no reference to the book of Enoch**, but is affirming something that was true and made known to Him by inspiration and revelation.
3. Paul revealed true facts not revealed in the Old Testament.

2TI 3:8 **And just as Jannes and Jambres opposed Moses**, so these men also oppose the truth, men of depraved mind, rejected as regards the faith.

- a. These two men are not mentioned by name in the Old Testament.
- b. They may have been magicians. (Exod. 7:11, 22).

EXO 7:11 Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts.

EXO 7:22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said.

- c. It is also possible that they were a part of "the wise men and the sorcerers."
 - d. All of those described in Exodus 7:11, 22 were men who opposed "the truth."
4. The Hebrew writer speaks of the faith of Abel (Heb. 11:4), but the Old Testament does not speak of his faith. It can be assumed from the Genesis record, but it is not mentioned by Moses. (Gen. 4:1-8).
 5. Jude is doing the same thing. By inspiration he is revealing facts not given in the Old Testament.

JUD 1:15 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. "

- All men will be judged when Christ comes again. (2 Cor. 5:10; Rom. 14:12; 2:16; Acts 17:30, 31; 1 Tim. 4:1).
 - The righteous will be blessed with eternal life with God, but the wicked will be condemned to everlasting punishment. (Matt. 25:46).
1. Enoch emphasized God is impartial and all the wicked will be judged and punished.
 2. The wicked cannot deceive God or escape His certain punishment. (Heb. 2:3,4).

HEB 2:3 how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,

HEB 2:4 God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

False Teachers

JUD 1:16 These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.

1. “these are grumblers” - “Grumblers” is from “goggustes” - gahg goo **stays**” - meaning “grumbler, murmurer, complainer.”
 - Paul used the verb form of this word “gogguzo” [gahg **goo** zoh] to describe the ingratitude of the Israelites. (1 Cor. 10:10).
 - Their grumbling was divisive and also an indication of their ingratitude to God.
 - a. Grumblers stir trouble in a congregation. Most often they are intentionally stirring trouble to their own advantage.
 - b. This is most often a way of getting rid of godly leaders and members holding to the truth.
 - c. Through division they seek to conquer - “divide and conquer.”
 - d. It is sad that this worked in the past and still works today.
2. “finding fault” - They would especially find fault with those who opposed them or disregarded their teachings.
3. “following after their own lusts”
 - a. Their actions were based on their own evil desires - not the will of God or the good of the church.
 - b. Peter used similar language in 2 Peter 2:10, 18.

2PE 2:10 and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties,

2PE 2:18 For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error,

4. “they speak arrogantly [boastfully]”
 - a. False teachers most often boast to impress others with their greatness. (Some do the reverse and give the appearance of great humility.)
 - b. False teachers can be very arrogant , very boastful with those they seek to drive away or intimidate or impress.
 - c. They know some Christians are easily intimidated or led astray by those who appear confident.
 - d. Arrogance is not to be equated with knowledge of the truth, but some may interpret it in that way.
5. “flattering people for the sake of gaining an advantage” - They will say or do anything to get their way.

Exhortations To Faithfulness

17-23

JUD 1:17 But you, beloved, ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,

- “But you, beloved” - Once again he calls upon these Christians whom he loves “ to remember.”
 - a. Once again he uses the word “beloved” to manifest his love and concern for them.
 - b. He uses this term of affection several times in this brief epistle. (Jud 1, 3, 20).
- “ought to remember the words that were spoken beforehand by the apostles of our Lord Jesus Christ,”
 - a. The author is not an apostle. He never claims to be an apostle, and speaks of the words “spoken by beforehand the apostles.”
 - 1) “The words that were spoken beforehand by the apostles of our Lord Jesus Christ” indicate the author was not among the apostles.
 - 2) “See note in introduction of this epistle.
 - 3) James, the brother of Jude and half-brother to Jesus, did become an apostle. (Gal. 1:19).

GAL 1:19 But I did not see any other of the apostles except James, the Lord's brother.

- b. All or most of the apostles might have been dead at the time this epistle was written or “the faith” [the gospel, the truth] had already been delivered to them. (Jude 3).
 - 1) Many believe the book of Revelation was written after the book of Jude was written.
 - 2) Jude was probably written about 65 to 68 A.D. after 2 Peter was written. The false teachers Peter had prophesied would come had come.
 - 3) Many scholars date the book of Revelation about 96 A.D..
 - 4) This may be true, but some scholars believe it was written before 70 A.D..

- 5) We know John wrote the book of Revelation (Rev. 1:9; 22:8), but we do not know when he wrote it.
- c. They were not defenseless against these false teachers.
- 1) They had “the truth” of God. See Gal. 2:5; 4:16; 5:7; 1 Tim. 4:3.
 - 2) We are not defenseless against false teachers because we have the saving truth of God. See Jude 3 & John 16:13; 8:32.
- d. Jude may have been a few years younger than the apostles.
- 1) From the lists of the brothers of Christ, it would appear he was one of the younger sons of Mary and Joseph.
- MAR 6:3 "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and **Judas**, and Simon? Are not His sisters here with us?" And they took offense at Him.
- 2) All of this may suggest he was younger than the twelve apostles who likely were about the same age as Jesus.
- e. Jesus began His ministry when He was “about thirty years of age.” (Lk. 3:23).
- f. We cannot be sure, but likely the twelve apostles were around 30 when they were called to be apostles.

JUD 1:18 that they were saying to you, "In the last time there shall be mockers, following after their own ungodly lusts [desires]."

1. “In the last time” does not denote the end of the world, but rather the Christian age. (Acts 2:17; Heb. 1:1).

ACT 2:17 'And it shall be **in the last days**,' God says,' That I will pour forth of My Spirit upon all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

HEB 1:2 **in these last days** has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

- a. Observe Peter was teaching “the last days” had come and the Holy Spirit was being poured forth on the apostles. This is how he explained the apostles speaking in languages they had never studied. (Acts 2:14-18).
 - b. It should also be observed that it is “in the last days” that God “has spoken to us in His Son.” (Heb. 1:2; Matt. 17:5).
 - c. “The last days” primarily refer to the last age - the Christian age, but also include the ministry of Christ.
2. There were mockers in the early part of the Christian age and there will always be those who mock the idea that Jesus is coming again to raise the dead and judge the world. (Jn. 5:28, 29; 1 Cor. 15:20-23).
 3. The fact there are mockers should not disturb us any more than the fact that there are those who hate and persecute those of faith. We should expect mocking to come from evil men.
4. **Note:**
- a. Jude’s “in the last time” is equivalent to Peter’s “in the last days.” (2 Pet. 3:3).

b. Peter was addressing Christians who lived “in the last days” [the Christian age] and were being exposed to those who scoffed the 2nd coming of Christ.

JUD 1:19 These [false teachers] are the ones who cause divisions, worldly-minded, devoid of the Spirit.

1. “These are the ones who cause divisions” - This is characteristic of those who practices “the works of the flesh.” (Gal. 5:19-21).
 - a. False teachers seek to cause strife especially when they can use it to their advantage.
 - b. If they cannot win over faithful brethren, they hasten to drive them away or to destroy them.
2. “worldly-minded” - Lit. “psuchikos” [psoo kee **kahs**] - “natural, carnal.” This same word is used in James 3:15 and 1 Corinthians 2:14.
 - a. These men had their minds set on the base things of the world. They followed their natural instincts and had no use for spiritual things.
 - b. Spiritual things were completely foreign to them as a way of life.
 - c. Spiritual things were not just foreign to these corrupt teachers, but they were hated and despised by them.
 - d. Some false teachers who despise spiritual things use them to deceive those who spiritually minded.
3. “devoid of the Spirit.” - Lit. “having not spirit”
 - a. “Spirit” is interpreted to refer to “the Holy Spirit.”
 - 1) See Matt. 4:1; Rom. 8:9
 - 2) Jude uses the word “Holy Spirit” in the next verse. (Jud 20).
 - b. These men did not have the Holy Spirit, and certainly were not spiritual men.
 - 1) We do not know what they claimed about the Holy Spirit, but their deeds clearly showed the Holy Spirit did not dwell in them.
 - 2) If the Spirit had ever dwelt in them, it was now “quenched.” (1 Thess. 5:19). “Quenched” is from “sbenumi” [**sben** noo mee] meaning “to extinguish, to put out, quench, stifle, suppress.”
 - 3) They were certainly grieving the Holy Spirit by their sinful conduct. (Eph. 4:30). “Grieve” is from “lupeo” [loo **peh** oh] “grieve, pain, offend.”
 - 4) One first grieves the Holy Spirit, and if he does not turn of his sin or sins the Holy Spirit can be “quenched.”
 - 5) Jude appears to have given up on these wicked teachers and makes no appeal to call them to repentance.
 - 6) They were most likely beyond repentance. (Heb. 6:4-6). See 2 Pet. 2:22.
 - c. They practiced “the works of the flesh” rather than “the fruit of the Spirit.” (Gal. 5:19-23).

d. We need to heed the admonition of Paul. (Gal. 5:16).

GAL 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

e. Walking “by the Spirit” is not something mysterious, but it is obeying God and manifesting “the fruit of the Spirit” in our lives.

JUD 1:20 But you, beloved, building yourselves up on your most holy faith; praying in the Holy Spirit; Lit. “praying in Holy Spirit.”

- The Greek has “building yourselves **in or on** your most holy faith.”
- It may have the idea of “by means of” [with] being translated in the instrumental case.
- Their “most holy faith” was the foundation and means of “building themselves up.”
- “Faith is the victory that overcomes the world” (1 Jn. 5:4).
- Jude uses “in Holy Spirit” here rather than “Spirit” as in Jude 19.
- Both times he is referring to the Holy Spirit - the third Person of the Godhead. (Matt. 28:19; 2 Cor. 13:14).

1. “But you, beloved”

- a. He has great love for his readers even though the contents of this letter are very negative as a whole.
- b. The problem his Christian readers faced was most serious, and could mean their spiritual ruin.
- c. Jude had the obligation to warn them of this potential ruin.

2. “building yourselves up on your most holy faith” - Jude exhorts his Christian readers to take positive action and build themselves up in their “most holy faith.”

- It is not sufficient to condemn evil men and their false teachings.
 - We must be men and women of faith and be men and women growing in faith.
 - We must be faithful to God and His word.
- a. The reference here is to **objective faith** like what he discussed in verse 3.
 - 1) Objective faith is a faith based on the apostles’ teachings and building themselves up in these teachings would make them strong spiritually. See Acts 2:42.

ACT 2:42 And **they were continually devoting themselves to the apostles' teaching** and to fellowship, to the breaking of bread and to prayer. The apostles did not teach their own words, but the words of the Holy Spirit. (Jn.14:36;16:13; Acts 2:4).

- 2) Subjective faith can be very wrong and fail to make one stronger spiritually. Subjective faith is mostly how one feels and may have very little to do with fact.

3) Objective truth does not change, but subjective faith differs with every person and most often what one holds as faith conflicts with what another holds as a matter of faith.

b. The “most holy faith” that originates with our God is perfect, pure, powerful. It is what makes us stronger. It draws us close to God and keeps us trusting in the atoning blood of Jesus.

c. Christians should constantly seek to build themselves up and seek to edify others and to be edified by others.

ROM 15:2 Let each of us please his neighbor for his good, to his **edification**.

1CO 14:12 So also you, since you are zealous of spiritual gifts, **seek to abound for the edification of the church**.

1CO 14:26 What is the outcome then, brethren? When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. **Let all things be done for edification**.

EPH 4:29 Let no unwholesome word proceed from your mouth, **but only such a word as is good for edification** according to the need of the moment, that it may give grace to those who hear.

d. Christians should make a diligent effort to grow in the Christian graces. (2 Pet. 1:5-11).

3. “praying in the Holy Spirit” - See Eph. 6:18.

EPH 6:18 With all prayer and petition **pray at all times in the Spirit**, and with this in view, be on the alert with all perseverance and petition for all the saints, Lit. “in spirit.”

a. This means praying as the Holy Spirit directs in His word - not some direct operation of the Holy Spirit.

b. The Holy Spirit, at times, helps the Christian when he/she does not know how to pray (Rom. 8:26,27), but Ephesians 6:18 does not seem to be a reference to what Paul was teaching in Romans.

c. There is no inference here that Jude’s readers did not how to pray.

1) There are times when we know how to pray and times we do not know how to put our needs into words, but this is not always true.

2) We often know how to pray. See Matthew 6:9-13; 7:7-11; 1 John 5:14,15.

3) The Bible abounds in examples of acceptable prayers that give us further instruction on how to pray.

d. Being “filled with the Spirit” and “let the word of Christ richly dwell within you” are parallel passages, that is, having the same meaning. (Eph. 5:18,19 ; Col. 3:16).

Parallel Passages

EPH 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit , EPH 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;	COL 3:16 Let the word of Christ richly dwell within you , with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.
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- e. Spirit filled prayers are prayers coming from the Christian who has “the word of Christ richly” dwelling in him.
- f. They come from those who are “receiving with meekness the implanted [deeply rooted] word of God.” (Jas. 1:21).
- g. These prayers come from “doers” of God’s word. (Jas. 1:22; Matt. 7:21).
- h. These prayers come from men and women of faith. (Heb. 11:6; Jas. 1:5, 6).
- i. These prayers come from those who seek the will of God above all else. (Matt. 6:10; 1 Jn. 2:17; Jas. 4:15).

Admonition For All Believers

JUD 1:21 keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life.

- “in the love of God” denotes “God’s love” for us. (Jn. 3:16; Rom. 5:8; 1 Jn. 4:10).
- It is not here referring to man’s love for God. (Matt. 22:37-38; 1 Jn. 5:3).
- Keeping oneself in God’s love results in “eternal life.” (Matt. 19:29; 25:46; Mk. 10:30; Jn. 3:15, 36; 5:24; Tit. 1:2; 1 Jn. 2:25; 3:15; 5:11, 13,20; Rev. 22:5).
- The Greek has the word “eis” [ays, ace] meaning “unto, to, for, into” preceding the words “life eternal.”

1. The words “keep yourselves in the love of God” indicate that one can lose favor with God.

- a. External forces cannot separate us from “the love of God” or “the love of Christ.” (Rom. 8:35-39).

ROM 8:35 Who shall **separate us from the love of Christ**? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

ROM 8:36 Just as it is written, "For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered."

ROM 8:37 But in all these things we overwhelmingly conquer through Him who loved us.

ROM 8:38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

ROM 8:39 nor height, nor depth, nor any other created thing, shall be able to **separate us from the love of God**, which is in Christ Jesus our Lord.

- b. We can separate ourselves from “God’s love” by sinful conduct.

- c. God will not force us to remain faithful, but desires for us to be faithful.

- d. He wants all men to be saved (1 Tim. 2:4; 2 Pet. 3:9), but will not save all. (Matt. 7:13,14, 21; 25:41; 2 Thess. 2:13,14; Heb. 5:9).

- e. Faithfulness is a choice and it an essential choice for those who desire salvation and eternal life with God.

2. The warnings of the scriptures serve no purpose if one cannot fall from grace.

- a. Why warn against something that cannot happen?
 - b. Why tell men how to make salvation sure if one cannot lose his salvation?
3. One can certainly fall from grace. (1 Cor. 9:27; 10:12; Gal. 5:4; Heb. 3:12; 6:4-6; ; 10:25-27; Jas. 5:19, 20; 2 Pet. 1:5-11).
 - a. Falling from grace can be temporary or it can be permanent.
 - b. It becomes permanent if the Christian refuses to repent of his sins, and ask for God’s forgiveness.
 - c. One must follow the instruction of the scriptures to keep himself/herself in the favor of God.
 4. We keep ourselves “in the love of God” by “walking in the light” and confessing our sins. (1 Jn. 1:7, 9).
 - a. We keep ourselves “in the love of God” by practicing “the fruit of the Spirit” and adding the Christian graces. (Gal. 5:22-23; 2 Pet. 1:5-11).
 - b. We keep ourselves “in the love of God” by setting minds on things that are above.. (Col. 3:1,2).
 - c. We keep ourselves “in the love of God” by keeping ourselves “unspotted from the world.” (Jas. 1:27).
 - d. We keep ourselves “in the love of God” by pursuing “the wisdom from above.” (Jas. 3:13-18).
 - e. We keep ourselves “in the love of God” by laying up treasures in heaven. (Matt. 6:19-21).

JUD 1:22 And have mercy on some, who are doubting [wavering];

- “diakrino” [dee ah kree noh] means “to waver, doubt, dispute.”
 - NIV has “Be merciful to those who doubt”
 - Mercy is not limited to the “doubting,” but this is a way we should manifest mercy. (Matt. 5:7; Matt. 10:42; 25:31-46; Jas. 2:13).
1. They were to show “mercy on some who are doubting [wavering].”
 - a. Apostates would create much doubt or wavering in some Christians especially weaker Christians.
 - b. They would cause some to waver in faith because of their evil conduct and teachings.
 - c. Most often false teachers are models to weaker Christians who are easily impressed and led astray.
 2. Honest doubters were to be treated with mercy and patience.
 - a. There was hope for these individuals if brethren sought to restore them with the right attitude. (Gal. 6:1,2). See 1 Thess. 5:14.
 - b. Even the best of Christians sometimes have their faith temporarily shaken or weakened by people or events, etc..

c. Faithful Christians can sometimes restore the faith of these people if done with the right attitude.

JUD 1:23 save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.

1. “save others, snatching them out of the fire” - “snatching” is from “harpazo” [har **pah** zoh] meaning “to seize, to snatch away.”
 - a. Those more advanced in error were to be snatched from the fires of hell that were dangerously close.
 - b. Some who were very near to condemnation could still be saved.
 - c. This would perhaps require more aggressive and quicker action.
 - d. “Snatching” suggests there was no time to waste.
 - e. Sometimes we dilly dally too long, and souls are lost.
 - f. The window for action can be very short.
2. “and on some have mercy with fear, hating even the garment polluted by the flesh.”
 - a. We must restore with fear or caution those steeped in sin, lest we be partakers of their uncleanness and sin.
 - b. We are warned against evil companions. (Psa. 1:1; 1 Cor. 15:33; 2 Cor. 6:14-17).
 - c. We should hate sin as much as we would loathe filthy garments or undergarments stained by discharges of the body.
 - 1) In Zechariah we read of Joshua, the high priest, being dressed in filthy clothes as he was standing before the angel.
 - 2) The angel commanded those who were standing before him to remove their clothes. (Zech. 3:3,4).

ZEC 3:3 Now Joshua was clothed with filthy garments and standing before the angel.

ZEC 3:4 And he spoke and said to those who were standing before him saying, "Remove the filthy garments from him." Again he said to him, "See, I have taken your iniquity away from you and will clothe you with festal robes."

- d. The removal of the filthy clothing symbolized the removal of sin.
- e. This is a powerful illustration to show just how disgusting sin should be to us as Christians.
- f. It is abhorred by God, and it should be abhorred by believers. (Rom. 12:9).
- g. Jude used the word “hate” to reveal the attitude the Christian should have toward sin.
- h. We must hate sin, but not the sinner.

Doxology

24-25

JUD 1:24 Now to Him [the One] who is able to keep [guard] you from stumbling [falling], and to make you stand in the presence of His glory [splendor] blameless [faultless] with great joy,

- “Now to Him who is able to keep you from stumbling” reveals there was hope for John’s Christian readers.
- The situation they were facing was of a crisis nature, but God is a powerful God and He could help them and keep them “from stumbling.”
- One recalls what Paul wrote in 2 Tim. 1:12.

2TI 1:12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

1. It is possible to stumble and fall away from God. (1 Cor. 9:27; 10:12; Gal. 5:4; Heb. 3:12; 2 Pet. 1:5-11).
2. The Father and the Son can keep us from stumbling if we draw near to them. (Psa. 46:1; Jas. 4:7,8; 1 Cor. 10:13; Phil. 4:13).
3. No Christian can live above sin. (1 Jn. 1:8, 10).
4. We can be faultless when we stand before God because of the blood of Jesus - not because of our perfect or sinless lives. (1 Jn.1:7, 9).

JUD 1:25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion [power] and authority, before all time and now and forever. Amen.

1. “to the only God our Savior” - Lit. “to only God Savior of us”
 - a. God is called our “Savior” here. (Lk. 1:47; 1 Tim. 1:1; 2:3; 4:10; Tit. 1:3; 2:10; 3:4; Jud. 25).
 - b. Jesus is also called “Savior.” (Matt. 1:21; Lk. 2:11; Jn. 4:42; Acts 5:31; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit.1:4; 2:13; 3:6; 2 Pet. 1:1; 2:11,20; 3:2,18; 1 Jn. 4:14)
 - c. Note: The word “Savior” is from “soter” [soh **tayr**, soh **tare**] meaning “Savior, deliverer, preserver.”
2. “through Jesus Christ our Lord”
 - a. He calls “Jesus Christ our Lord”
 - 1) “Jesus” means “Savior.”
 - 2) “Christ” means “anointed one, Messiah” referring to Christ being the anointed King of God’s kingdom.
 - 3) “Lord” re-emphasizes the authority God has given His Son. (Jn. 17:2; Matt. 28:18).
 - b. The New Testament sets forth Jesus as our Lord.

ACT 2:36 "Therefore let all the house of Israel know for certain that **God has made Him both Lord and Christ**-- this Jesus whom you crucified." Jesus is now "both Lord and Christ." He is King of the kingdom.

ROM 1:4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, **Jesus Christ our Lord**,

PHI 2:11 and **every tongue should confess that Jesus Christ is Lord**, to the glory of God the Father.

COL 2:6 As **you therefore have received Christ Jesus the Lord**, so walk in Him,

COL 3:17 And whatever you do in word or deed, **do all in the name of the Lord Jesus**, giving thanks through Him to God the Father.

3. "be glory, majesty, dominion and authority"

- a. "Glory" is from "doxa" [**dahks** ah], and means "glory, splendor."
- b. "Majesty" is from "megalosune" [meh gah loh **soo** nay] meaning "majesty, greatness."
- c. "Dominion" is from "kratos" [**krah** tahs] meaning "power, might dominion, sovereignty, rule."
- d. "Authority" is from "exousia" [eks oo **see** ah] meaning "power, authority."

4. "before all time and now and forever. Amen."

- a. Lit. "**before all time and now and forever. Amen**" is "before all the age and now and unto all the ages: Amen."
- b. God possesses and deserves all these praises before the world began, now, and for all eternity.

5. Jude concludes the doxology with "amen."

• Greek "amen" [ah **mayn**] - See Eph. 3:21; Phil. 4:20; 1 Tim. 1:17; 6:16; 2 Tim. 4:18.

- a. This is not merely a word to end this marvelous doxology.
- b. "Amen" [so be it] is a powerful way of ending this powerful and beautiful doxology praising our God and Savior.
 - 1) The word can be used with the idea of absolute certainty.
 - 2) It is used by Jesus as a solemn affirmation. (Matt. 5:18, 26; 6:2,5, 16; 8:10, 10:15, 23, 42; 11:11; 13:17; 16:28; 17:20; 18:3, 13, 18; 19:23, 28; 23:36; 24:2, 34, 47; 25:12, 40, 45; Mk. 10:29; 13:30; Lk. 18:17; Jn. 1:51; 3:3, 5).
- c. May God always be praised, glorified, and obeyed.
- d. May all of us live to the praise of His glory.

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