Jude

Contend for the Faith

The book of Jude is a Hebrew epistle written early during the book of Acts, prior to Israel's being blinded in part for rejecting Jesus as their Christ.

*Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

Jude is often called one of the "general" epistles by those who do not understand how to rightly divide the word of truth (2nd Timothy 2:15). There is nothing general about any of the Hebrew epistles that follow Paul's epistles to the body of Christ. They are different.

The Hebrew epistles are written to Israel, and they are doctrinally for them in the early Acts period, as well as during the time of Jacob's trouble as you will see while you study these epistles.

The words in Jude are very similar to many of the words found in 2nd Peter, which is another Hebrew epistle, written to the twelve tribes of Israel that were scattered abroad.

These two epistles are practically identical messages, and they even have verses that are almost word for word copies of the other at times.

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Jude: Also called Judas (Judah). Judah is Hebrew translated to English, while Judas is Greek translated into English.

And brother of James: Jude is the brother of James. We see also another person named Judas that is one of the twelve apostles mentioned in John 14:22 as “not Iscariot” and also in Acts 1:13.

James here is not Jude’s brother, he is not James the son of Alphaeus found in Matthew 10:3, nor is it James the son of Zebedee, the brother of John (the sons of thunder) found in Matthew 10:2.

That means that he is not one of the twelve apostles. See verses 17 and 18 below and you will hear from Jude himself that he is not one of the twelve apostles to the nation of Israel. Remember that the twelve apostles had a requirement to be one of the twelve.

*Acts 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

When we read about Jesus' half-brothers, one was named James, and another was named Judas (Jude), but as late as three years into Jesus' ministry neither of them had begun to follow Jesus, let alone since the baptism of John.

*John 7:2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him.*

If they did not believe in Jesus as the Christ, then they could not have been a part of the twelve since the baptism of John. Could Jude be the half-brother of the Lord, who does have another half-brother named James?

Yes, he could, and was. What about the James that is killed in Acts 12? No, it is not him, as he is John's brother, not the brother of anyone named Judas.

Acts 12:2 And he killed James the brother of John with the sword.

To them that are sanctified by God the Father: Just because we are sanctified in this dispensation of grace does not mean that God did not sanctify others in other ages, it is obvious that he does from this verse.

And preserved in Jesus Christ, and called: Many well-meaning people have used this first verse in Jude as a proof verse for eternal security, it is not.

This is a Hebrew epistle that deals with Israel's kingdom saints in the first century, and those tribulation saints after the dispensation of grace is over, while Israel is going through the time of Jacob's trouble.

In that time, she has to endure unto the end of that time period to enter into her kingdom as Matthew 24:13 says.

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

Mercy unto you: In the tribulation period they will be in need multiplied mercies from God to see them through it.

Be Multiplied: This is a world used by Peter in both of his epistles.

The key verse of this epistle

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

The common salvation: The purpose of this epistle was to preserve the message of salvation that was common among those kingdom saints that had been scattered abroad after the persecution of Stephen. Acts 8:1.

Israel is mentioned as a "commonwealth" in Ephesians when describing our separation from them. We "Gentiles" were outside the "commonwealth" of Israel. That message was the “so great salvation” mentioned by the writer of the book of Hebrews in Hebrews 2:3.

This is not the same gospel that Paul preached (1st Corinthians 15:1-4). Peter calls the common salvation, “like precious faith” in 2nd Peter 1:1. It is the gospel of the kingdom found in the gospels. Matthew 4:17 & 24:14.

Ye should earnestly contend for the faith which was once delivered unto the saints: This is that "so great salvation" spoken about in Hebrews that was delivered unto the twelve apostles.

*Hebrews 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*

It is also an epistle to future Jews living under that same program during the tribulation period after the body of Christ has been raptured into heaven, when Israel is left to go through the time of Jacob's trouble. Jeremiah 31:31.

We are to contend today for the mystery program that Paul preached and the gospel that was given to him, just like these are to contend for the kingdom message delivered to Israel by Christ and the Twelve.

Ungodly Men

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

Ordained to this condemnation: This is speaking of false teachers in Israel in a different age/dispensation than us today who are in the dispensation of grace.

People will sneak in and try to infiltrate and dilute the little flock in the tribulation period into believing the lie program of the devil.

These people are agents of the devil, sent in by him in his plan that he devised (ordained) long ago to try to deceive Israel (the kingdom people) into rejecting their king, and the soon coming kingdom.

Satan has a plan that he has ordained for the future, but it is terribly flawed because it relies on the wisdom of this world, and not on God's wisdom which is flawless. Paul calls it the course of this world. Ephesians 2:2.

Turning the grace of our God into lasciviousnesss: Sexual immorality. They were saying God is not pouring out his wrath immediately, so he is allowing them their fleshly desires.

Denying the only Lord God, and our Lord Jesus   Christ: The ultimate act of denying the Lord Jesus Christ will be in taking the mark which will condemn all that take it, because they will be saying that the Lord cannot supply their needs if they trust in him during that time. Revelation 13.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

Jude has to remind these saints that their ancestors were delivered from Pharaoh, and yet they perished in the wilderness because they did not believe that God could take care of them in the land. They were saved physically as a nation, but they were later destroyed individually as all the unbelievers died in the wilderness.

The law would help them to be light in the land, and they would need to remember their nation’s past mistakes, and not make the same mistakes during the tribulation period, or they too would not be allowed to enter into their rest.

Those of this future generation need to contend for the faith once delivered unto them, or they also will suffer similar consequences.

The angels that sinned

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

The angels which kept not their first estate, but left their own habitation: Their leaving their first habitation speaks of them leaving their positions as servants of God in the heavens to follow Satan.

These special angels also left to take the daughters of men as wives and produced the giants that we read about in Genesis 6. Now he reminds the remnant of believers that God punished the angels that thought they could do as they wanted.

God will punish those going through the tribulation period as well if they think they can pick and choose what they want to believe and do then.

He hath reserved in everlasting chains under darkness unto the judgment of the great day: Notice the similarities with 2nd Peter:

*2nd Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;*

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Giving themselves over to fornication, and going after strange flesh: Trusting in the works of the flesh is a first step in a downward plummet that leads people to give themselves over to the flesh and its deceitfulness. Romans 1:18-32.

Sodom and Gomorrha are examples of what can happen to cities, or individuals, who give in to the desires of the flesh. They begin to leave that natural use of the opposite sex, and begin to burn in their lust for the same flesh.

Are set forth for an example, suffering the vengeance of eternal fire: This is speaking of the people of Sodom and Gomorrah who were destroyed when God reigned down fire and brimstone upon them and then cast them all into hell.

This will also happen to all those who take the mark of the beast during the tribulation period. Ezekiel 38:22.

*Genesis 13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13 But the men of Sodom were wicked and sinners before the LORD exceedingly.*

*Genesis 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.*

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Despise dominion: This a reference to those who criticize those that God has placed in spiritual authority over them during the time they are in. Hebrews 13:7, 17 & 24.

They despised the 12 apostles and their epistles just like they will the leaders of the tribulation churches. When they speak evil against the leaders of the remnant/little flock they speak evil of Christ.

The body of Moses

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

The body of Moses: This was primarily about how Michael approached the devil in not railing on him, but the devils, and these who despise dignities do rail on dignities. Deuteronomy 34:1-8.

When do we find Michael actually contending with the devil in the Bible? In Revelation 12, when he is cast out of heaven at the mid-point of the tribulation period.

*Revelation 12:7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

Who tells us about Michael contending with the devil over Moses' body? Jude. When did this battle take place according to the Bible?

The Bible doesn't say when it took place, only that it was past tense when Jude mentions it. When Michael was contending with the devil, he disputed with him over the body of Moses.

Could Jude be speaking prophetically of a battle that is yet future since he is writing to Israel about surviving the tribulation period? It is possible.

Satan doesn't want the body of Moses to be resurrected in the tribulation period because Moses appeared with Elijah on the mount of transfiguration with Jesus, and he will also appear again with Elijah in the tribulation period.

Satan thinks by capturing Moses' body he can prevent his resurrection in the tribulation period and ultimately in the kingdom.

Michael when sent to prevent Satan's attempted body snatching disputed with him, and did so within respect for the power given unto Satan. Michael respected that, and said what needed to be said to accomplish his mission, "the Lord rebuke thee".

A railing accusation: Cursing someone. The opposite of blessing them. 1st Peter 3:9 & 2nd Peter 2:11.

Brute Beasts

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. *2nd Peter 2:12.*

As brute beasts: Like an irrational animal.

Similarities found in 2nd Peter

*2nd Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

The angels that sinned:

That kept not their first estate Jude 6.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Noah the eighth person

See Enoch the seventh from Adam Jude 14

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. *Jude 6-10.*

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; *Jude 10.*

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. *Jude 11 & Revelation 2:14.*

17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

The Error of Balaam

Numbers 22-24, Joshua 13:22, 2nd Peter 2:15 & Revelation 2:14

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

The way of Cain: To think that the works of their hands are good enough to satisfy God without simple faith. It is evident to all that Cain believed in God, but he didn't obey God and offer by faith what God wanted for a sacrifice.

Tribulation saints will be offering the works of their hands and minds, but they will not satisfy God, only faith which obeys without trying to alter God's request to appease the masses.

These false teachers in this tribulation period will despise those in authority in the remnant churches because they are of their father the devil.

The error of Balaam: Balaam was a prophet hired by Balac (Balak) the king of the Moabites to curse Israel, near Jericho. Numbers 22-25.

*Revelation 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.*

They will say Christ's sacrifice isn't necessary and they can offer the works of the flesh and it will appeal to the masses. These are profiteers, not prophets, hirelings.

The gainsaying of Core: This is Korah who murmured against Moses and Aaron, saying everyone was holy whom the earth swallowed up with his family. Numbers 16:1-3.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

These are spots in your feasts of charity: The Greek word spot is "spilos" where we get the English word spill from. It is what it is, a blemish, or a spot on something.

In this case the spots (plural) are sinners at a feast of charity, to whom is reserved the blackness of darkness.

According to this verse the mark of the beast comes first and the sore which is noisome and grievous falls upon those who already have the mark. The spots referred to in Jude 12 and 23 are not the mark of the beast.

Revelation 16:2 means what it says. Besides, the spots are people in these two verses that defile the tribulation saints’ garments.

*2nd Peter 2:13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;* Jude 23.

Those who change what God requires do not have a good ending. They are useless to the believer; in fact, they are there to slow the believer down and trip them up at every corner.

They are constantly trying to get you to compromise and do things in a way that they would like that makes them feel good instead of God. They are like spots on a pure garment.

The blackness of darkness: This is a further elaboration of Jude verse six where there are everlasting chains of darkness to arrest those angels who left their first estate.

*Matthew 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

The darkness mentioned above is a complete darkness, described as a blackness. They will be judged!

*2nd Peter 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.*

Ungodly

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *Deuteronomy 33:2 & Hebrews 11:5.*

Enoch also, the seventh from Adam, prophesied of these: The these are the ones that will have judgment executed on them in the tribulation period.

James warns the believer that the world will throw all kinds of things at the believers in those days to get them to compromise. So, if everyone else is doing what they are doing, the believer must hold themselves to a higher standard than the lost world, especially at that time.

Where did Jude get his information about Enoch's prophecy from? The Holy Spirit gave it to him, because it is not mentioned in the old testament anywhere.

The purpose of the book of Jude is to pronounce Judgment on the nation of Israel that oppose and persecute the remnant of true believers in Israel (The Israel of God). Galatians 6:16.

Jude talks about Enoch being the seventh from Adam, while Peter in 2nd Peter 2:5 talks about Noah being the eighth person. He was not the eighth from Adam, that would have been Methuselah. He was the eighth person on the Ark.

Eight in scripture means a new beginning. When is a Jewish child circumcised? On the eighth day, because God started something new with Abraham (Circumcision) in establishing his own nation out of Abraham's loins.

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

These are those who care about the numbers, the offerings, and the prestige and admiration of others.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit.

The apostles of the Lord Jesus Christ; 18 How they told you: Jude does not put himself in as one of the twelve apostles and even distances himself from them making it clear when he mentions the apostles, he uses the word "they" instead of "we."

Many devout religious people will try to draw the believers away to what everyone else is doing, and they will deceive many. Mockers will try to embarrass believers in the tribulation period away from what they believe, but they should stand firm unto the end.

Notice that Jude calls it the last time. It was the last time. The prophecy program got interrupted, when the mystery program was ushered in.

Once the mystery program runs its course and ends at the Rapture the prophecy program will pick up right where it left off at the end of the last time.

There is also a last time in the mystery program. When you rightly divide make sure you discern which “last time” the Bible is speaking about, Israel’s or the body of Christ’s.

An easy way to figure it out is if it is in the Hebrew epistles it is speaking about Israel’s last time, not ours. Notice that Peter's second epistles says the same thing as Jude's epistle does:

*2nd Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Building up yourselves on your most holy faith: How will someone in the tribulation period build up themselves on their most holy faith? By praying in the Holy Ghost.

They will be praying for the Holy Ghost as the apostles did in the upper room in the book of Acts.

This is not something we can do today. We are not Israel receiving that which was promised to them in Joel chapter two and partially fulfilled on Pentecost.

Their faith in Jesus as the Christ, the Son of the living God is their foundation, just as it was in the gospel time period when the gospel of the kingdom was being preached to Israel by Jesus and the twelve apostles.

They will need to build upon that foundation the advanced principles found in Hebrews through Revelation, and they are to pray in the Holy Ghost to guide them and to give them boldness to empower them in those last days.

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

Keep yourselves in the love of God: This is something that the apostle of the Gentiles never told any of us in the body of Christ to do in this dispensation of grace today because this epistle is not for us today. 2nd Peter 3:17.

This epistle is for those Jews in the first century that were following the kingdom program, and for those of the tribulation period after the church is raptured out. We today in the dispensation of grace cannot keep ourselves in the love of God. God keeps us.

22 And of some have compassion, making a difference: 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Pulling them out of the fire: The ultimate goal of earnestly contending for the faith once delivered to the saints in that program is to reach them before it is too late with the gospel of the kingdom. Matthew 4:17-23.

The garment spotted by the flesh: The garment is their righteousness as it is stated in the book of the Revelation, it has nothing to do with the mark of the beast being a spot like a leopard has.

*Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

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

Him that is able to keep you from falling: It is only Jesus Christ who can keep these kingdom saints from falling. Notice how Peter ends his second epistle very similarly:

*2nd Peter 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.*

Both Peter and Jude warn their readers about falling from their own steadfastness, and not being led away with the error of the wicked.

It's almost as if Jude or Peter copied most of their epistle from the other. When it all comes from the same source, the Holy Spirit, then it will all agree. They will be faultless only because they will have Christ’s righteousness.

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

We have noticed in this epistle of twenty-five verses the similarities with all of the doctrine found in Hebrews, James, Peter, and John's epistles, which also line up with the four gospels and the first part of the book of Acts.

They do not however line up doctrinally with the doctrines laid out for the church, which is Christ's body, which are found only in the Pauline epistles. This epistle ends with a similar ending found in 2nd Peter, and the same theme and numerous verses are almost the same word for word.

The Holy Spirit is the author of both of these two Hebrew epistles written to Hebrew believers of the gospel of the kingdom message proclaimed by Jesus and the twelve.

The End

   To submit your test simply copy and paste the questions and your answers in bold font into the body of an email and send it to:

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Jude Test

1. Who is Jude written to?

2. What is the "common salvation" that is spoken about?

3. What happened to the unbelievers that came out of Egypt?

3. What happened to the rebellious angels that left their first estate?

4. What happened to the people of Sodom and Gomorrah?

5. What is meant by speaking evil of dignities?

6. What is reason Michael disputed with Satan for the Body of Moses?

7. What is meant by "the way of Cain" with these end time false prophets?

8. Where is the comment about Enoch mentioned in the Old Testament?

9. What is the purpose of the book of Jude that is mentioned over and over again?

10. What does Jude mean when he says to his hearers that they are to keep themselves in the love of God?