

## Jude

### Outline:

Introduction 1-3

Warning regarding False Teachers 4-7

Panorama of Apostasy 8-13

Judgment of False Teachers 14-16

Defense against False Teachers 17-21

Showing Mercy 22-23

Benediction 24-25

This particular book is not only a book on doctrine but also a book which emphasizes application in the field of apostasy, and in the field of apostasy we have something that is so pertinent to the time in which we live. We have never been in such bad shape in this country from the standpoint of our national life, our personal life, or any type of life you want to name - church life, the impact of Christianity etc. We are in a maximum apostate period and Jude has written from that standpoint. Jude writes about apostasy after it occurred whereas 2 Peter chapter 2 anticipates apostasy.

Jude identifies himself with his brother, James. Like Jude, James was not a believer during the public ministry of Jesus Christ. John 7:5, "For not even his brothers were believing in Him," but they became believers after the resurrection. Acts 1:14, "All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers." James became the leader of the Jerusalem church and that is why he is mentioned at this point "Jude the brother of James." As the leader of the Jerusalem Church, James was well-known whereas Jude was not as well-known.

**1: Jude, a bond-servant of Jesus Christ, and brother of James, to those who have been loved [occurred in eternity past with results which go on forever] by God the Father [his love expressed in the Divine**

Decree for all Christians elected in Christ: Ephesians 1:4] **having been guarded** [kept, preserved] **in Jesus Christ** [in union with Christ forever] **to the Elected ones** [the exact recipients of this letter are unknown].

Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

Jude is one of the four half-brothers of the Lord Jesus Christ (Matthew 13:55, “Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?” Neither Jude nor James, the two who wrote epistles mention that they were the half-brothers of Jesus for both understood that human relationships are not important in God’s plan.

A date for this epistle can be established by comparing Jude with 2 Peter. These two epistles both deal with apostasy. Peter states that it’s coming; Jude states that it is happening now. We do know that 2 Peter was written in 68 A.D. and so it is estimated that Jude was written between 78 and 80 A.D. since it took about that long for this problem to develop.

**2: May mercy** [grace in action] **and tranquility** [soul prosperity] **and love be multiplied** [the optative mood expresses the desire of the writer] **to you.**

ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

The more the believer learns and applies God’s Word, the more mercy is multiplied to him. The more mercy is multiplied, the more tranquility and prosperity is developed in the soul. The more tranquility and prosperity that exist in the soul, the more love (righteousness, justice, knowledge, and grace) is multiplied to the believer.

**3: Beloved, while I was making every effort to write to you about our common salvation, I was constrained** [compelled by the Holy Spirit] **to write to you exhorting you to contend strenuously for**

**doctrine** [the body of faith] **which was once and for all handed down** [in the Bible] **to the saints** [to those *set-apart ones* in union with Christ].

Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

Jesus is called ‘beloved’ in Ephesians 1:6, and since we are in Christ, we are given the same appellation. As God the Father loves Jesus Christ with perfect love so God the Father now loves every Christian with that same love.

Originally, Jude was going to write about salvation, but because of Gnosticism, the Holy Spirit had him write about apostasy instead. The greatest defense against error is to possess truth in the soul for one cannot recognize error without truth. Therefore, aggressively learning and applying God’s Word is the best defense against apostasy.

**4: For certain persons have crept in unnoticed** [to infiltrate with secrecy: apostates with pleasing personalities who appear to be sincere], **those who were long beforehand marked out** [written up in the Old Testament by the Old Testament prophets] **for this condemnation, persons without God** [unbelievers who in this case are anti-God] **who pervert** [to substitute in a bad sense] **the grace of our God into licentiousness** [salvation through the phallic cult] **and denounce our only Master and Lord, Jesus Christ** [They reject the doctrines of Christology such as the Deity of Christ, the Hypostatic Union, and the salvation work of Christ on the cross etc.].

παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

### **Apostates:**

1. Teach false doctrine: 1Timothy 1:6, 7; 4:1.

2. They pass themselves off as experts: 2 Corinthians 11:13-15.
3. Motivated by demons: 1 Corinthians 10:20, 21.
4. They have deceptive personalities: 2 Timothy 3:1-7.
5. They put on a phony front: Matthew 23:27, 28.

The phallic cult included autoerotism, group sex and possibly group sex with human sacrifice. By the time one made the circuit of these three, he was generally considered saved, “perverting the grace of God into licentiousness.” Under Gnosticism, the Ophites (also called the Ophians) and Nicolaitans practiced salvation in this manner.

There is a manuscript problem with Jude 5. “A Textual Commentary on the Greek New Testament” by Bruce M. Metzger pages 723, 724 describes this problem.

ver. 5 πάντα, ὅτι [ὁ] κύριος ἅπαξ {D}

Despite the weighty attestation supporting Ἰησοῦς (A B 33 81 322 323 424<sup>c</sup> 665 1241 1739 1881 2298 2344 vg cop<sup>ea, bo</sup>

eth Origen Cyril Jerome Bede; ὁ Ἰησοῦς 88 915), a majority of the Committee was of the opinion that the reading was difficult to the point of impossibility, and explained its origin in terms of transcriptional oversight (κς being taken for ις). It was also observed that nowhere else does the author employ Ἰησοῦς alone, but always Ἰησοῦς Χριστός. The unique collocation θεὸς Χριστός read by p<sup>75</sup> (did the scribe intend to write θεοῦ χριστός, "God's anointed one"?) is probably a scribal blunder; otherwise one would expect that Χριστός would be represented also in other witnesses.

The great majority of witnesses read ὁ before κύριος, but on the strength of its absence from N Ψ and the tendency of scribes to add the article, it was thought best to enclose ὁ within square brackets.

[Critical principles seem to require the adoption of Ἰησοῦς, which admittedly is the best attested reading among Greek and versional witnesses (see above). Struck by the strange and unparalleled mention of Jesus in a statement about the redemption out of Egypt (yet compare Paul's reference to Χριστός in 1 Cor 10.4), copyists would have substituted (ὁ) κύριος or ὁ θεός. It is possible, however, that (as Hort conjectured) "the original text had only ὁ, and that ΟΤΙΟ was read as ΟΤΙΙς and perhaps as ΟΤΙΚς" ("Notes on Select Readings," *ad loc.*).

The origin of the variations in the position of ἅπαξ is best explained by assuming that it originally stood after εἰδότες (as in p<sup>75</sup> A B C<sup>2</sup> L 049 33 81 104 181 326 330 436 451 629 945 1877 2127 *ai*); because, however, the word did not seem to suit εἰδότες, and because the following τὸ δεύτερον appeared to call for a word like πρῶτον, ἅπαξ was moved within the ὅτι-clause so as to qualify σώσας.<sup>1</sup> B.M.M. and A.W.]

**Though Bruce M. Metzger and committee members chose the following arrangement, they agreed that their decision was based on their reasoning and not on the manuscript evidence. So, they gave themselves the grade of ‘D.’**

I disagree with the translation below:

**5: Now I desire to remind you** [about the Exodus Generation etc.], **though you know** [intensive perfect: They learned in the past and now understand about that generation of believers.] **all things** [about the Exodus Generation] **that the Lord once and for all** [Codex Aleph; “once and for all” in this location has no meaning], **having delivered the people out of the land of Egypt subsequently destroyed those** [believers of that first generation] **who did not believe** [The Lord executed most of those believers because they failed to apply the Word by faith to their experience].

Ὑπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας πάντα, ὅτι [ὁ] κύριος ἅπαξ λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

The following translation follows more closely the manuscript evidence and to me makes sense.

**5: Now, I desire to remind you** [that the Lord punishes severely those who deviate from His plan], **though you know once** [no repetition required for the arrogant believer] **all things** [according to Codex A, B, C and Jerome; Jude is being sarcastic] **that Jesus** [Codex A, B, Origin, and Jerome circa 345 AD to 420, a great Hebrew and Greek scholar who translated the Bible from these two languages into Latin], **having delivered the people out of the land of Egypt subsequently destroyed those** [believers of that first generation] **who did not believe** [The Lord executed most of those believers because they failed to apply the Word by faith to their experience. They used faith to become believers but failed to use faith as believers. Using the word ‘Jesus’ reminds us of this.].

Ὑπομνησαι δὲ ὑμᾶς βούλομαι, εἰδότας ἅπαξ πάντα, ὅτι Ἰησοῦς λαὸν ἐκ γῆς Αἰγύπτου σώσας τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν

### **A few points to support this translation of Jude 5:**

1. The 'New American Standard Bible' translates as follows: "Now, I desire to remind you though you know all things once and for all [change the order, but not bad] that the Lord [though they recognize that two early manuscripts have 'Jesus'], having delivered the people out of the land of Egypt subsequently destroyed those who did not believe."
2. Bruce M. Metzger and committee members admit moving the Greek word ἅπαξ (hapaks: once, once and for all). "The origin of the variations in the position of ἅπαξ is best explained by assuming that it originally stood after εἰδότας [though you know]." Then, they go on to explain why they moved it.
3. The location of ἅπαξ (hapaks) as per the manuscripts made perfect sense. However, after Metzger and this committee moved this word, it had no purpose at all.
4. It never occurred to Bruce M. Metzger and committee members that Jude was being sarcastic when he said, "Now, I desire to remind you though you know once, all things."
5. Now, regarding 'Jesus' versus 'the Lord', Bruce M. Metzger and committee admit that the word 'Jesus' is well attested, "Despite the weighty attestation supporting Ἰησοῦς, a majority of the Committee [the majority of a committee is usually wrong] was of the opinion that the reading was difficult to the point of impossibility etc." It is possible. Using the word 'Jesus' is not only possible but also makes a lot of sense.
6. When the humanity of Christ was born, he was called Jesus though He was the Lord Jesus Christ. In John 2:1-11, even though it was Jesus who gave the instructions to fill the water pots with water, it was His deity that converted the water into the best wine ever. So, also in this verse, even though it states that 'Jesus' delivered the Jews from Egypt, it was his deity that brought about that deliverance. It

never occurred to Bruce M. Metzger and his committee members that the word 'Jesus' merely identified the Lord Jesus Christ with the work which was accomplished when He was the Son of God only, and through this identification, the Jewish unbelievers might associate Jesus Christ with the one who delivered their ancestors from their slavery in Egypt.

7. Remember that Jude was the half-brother of Jesus, and as such for approximately 25 years as an unbeliever, he would have called his half-brother Jesus, not by any other appellation.
8. Bruce M. Metzger and his committee were so unsure of themselves that they gave themselves a grade of 'D'. It should have been 'F' in this case regarding Jude 5.

Is repetition necessary in teaching? Some people reject repetitive teaching since they assume that their memories are perfect. Furthermore, they fail to realize that short term memory is converted into long term memory through repetition. So, knowing this, Jude is being sarcastic when he states that repetition is not required.

Although the Lord Jesus Christ delivered the Jews from the bondage of Egypt in 1441 B. C., the majority never appreciated that deliverance. Instead of appreciating the Lord, Moses, the Lord's agent, and God's plan for their lives, they refused to learn the spiritual life and so failed to walk by faith. As a result of their failure to walk by faith, the Lord had to execute those losers though he had previously delivered them from bondage.

**6: And angels** [the fallen angels of Genesis 6] **who did not keep their status quo** [domain: but infiltrated the human race], **but abandoned** [deserted] **their proper place of residence** [they departed from the 2<sup>nd</sup> heaven where the angelic creatures lived to the universe around earth to cohabitate with females of the prediluvian period], **He has guarded them in eternal chains under thick darkness** [The location is called Tartarus, a place of depressing gloomy darkness without light according to 2 Peter 2:4] **for the purpose of the judgment of the great day** [After



human history has been brought to completion, these fallen angels will be cast into the Lake of Fire: Matthew 25:41].

ἄγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν·

### **This story is taught in Genesis 6:1-11:**

The Corruption of Mankind through angelic propagation:

Genesis 6:1: Now it came about, when mankind began to multiply on the face of the earth, and daughters were born to them [the parents],

וַיְהִי כִּי־הִחַל הָאָדָם לָרֹב עַל־פְּנֵי הָאֲדָמָה וּבָנוּת יִלְדוּ לָהֶם

Genesis 6:2: that the Sons of God [a term for angels in the Old Testament in this case fallen angels: Job 1:6, 2:1, 38:7] saw that the daughters of men were beautiful [undoubtedly as they had been since Eve]; and they took [seized] women for themselves [fallen angels having sexual relations with human women], whomever they chose [Some were raped, others undoubtedly wanted to be seduced by these extremely intelligent and attractive creatures].

וַיִּרְאוּ בְנֵי־הָאֱלֹהִים אֶת־בָּנוֹת הָאָדָם כִּי טֹבֹת הֵנָּה

וַיִּקְחוּ לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ

Genesis 6:3: Then the Lord [God the Father] said, "My Spirit [the Holy Spirit] shall not always plead the cause of God in man [to convince man regarding sin, righteousness and judgment in order that the unbeliever might understand the need for salvation: the same concept of Common Grace is found in John 16:8-11] for he is mortal [flesh] nevertheless, his days shall be one hundred and twenty years [a warning period before judgment].

וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לָעַלְם בְּשָׁגָם

הוא בֶּשֶׁר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

Genesis 6:4: The Nephilim [the fallen ones, the progeny of demons with female members of the human race] were on the earth in those days [for a hundred and twenty years before the flood], and also afterward [an explanation of how the mighty men came about], when the Sons of God [fallen angels] had sex with the daughters of men, and they [the daughters of men] bore children [the Nephilim for example Hercules, Orpheus, Perseus, Theseus, Prometheus etc.] to them [the sons of God namely the demons]. Those [Nephilim] were the mighty men [because they were half angel and half man] who were from ancient times [in the ante-diluvian period], famous men [They had phenomenal intellect and strength and mentioned in pristine history of the Greeks, Romans, Phoenicians, Canaanite, Babylonians, Germans etc. as true which stories are called by modern historians as mythology].

הַנְּפִלִים הָיוּ בְּאֶרֶץ בְּיָמֵי הָהֵם וְגַם אַחֲרֵי־כֵן

אֲשֶׁר יָבֹאוּ בְנֵי הָאֱלֹהִים אֶל־בָּנוֹת הָאָדָם וַיֵּלְדוּ לָהֶם

הָהֵמָּה הַגִּבּוֹרִים אֲשֶׁר מְעֹלָם אֲנָשֵׁי הַשָּׁמַיִם

Genesis 6:5: Then, the Lord saw that the evil of mankind was great on the earth [total rejection of truth], and that every motivation of the thinking of his right lobe [because of black-out and scar tissue] was only evil continually [an intensification of evil from the combination of angelic and human evil].

וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם בְּאֶרֶץ וְכָל־יֹצֵר

מִחֲשַׁבְתּוֹ לָבֹא רָק רָע כָּל־הַיּוֹם

Genesis 6:6: The Lord himself changed his mind [anthropopathism: God is immutable, and so never changes his thinking] that He had made [after a pattern: the soul is made after a pattern] man on the earth, and He was grieved [anthropopathism: God is always perfectly happy] in His right

lobe [an anthropomorphism: God is a spirit and does not have human anatomy].

וַיִּנָּחֵם יְהוָה כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ וַיִּתְּעַב

אֶל-לִבּוֹ:

Genesis 6:7: The Lord said, "I will blot out mankind [except Noah and his family via the universal flood] whom I have created [*barah*: to create the soul out of nothing] from the surface of the earth [the half angels and half human beings would be confined in a special Sea Prison after their death: Revelation 20:13], from man to animals to creeping things and to birds of the sky [fish and the other sea creatures are omitted since they rarely drown in water]; for I regret [anthropopathism] that I have made them [after a pattern]."

וַיֹּאמֶר יְהוָה אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל

פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף

הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתִם

Genesis 6:8: But Noah found grace in the eyes [anthropomorphism] of the Lord.

וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה

Genesis 6:9: These are the records of the generations of Noah. Noah was a righteous man [imputed righteousness followed by experiential righteousness], uncontaminated [in his genealogy from Adam and Seth to Noah, he remained true humanity] in his time; Noah walked with God [He executed the spiritual life and became a mature believer.].

אֵלֶּה תּוֹלְדֹת נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה

בְּדַרְתּוֹ אֶת-הָאֱלֹהִים הִתְהַלֵּךְ-נֹחַ

Genesis 6:10: Noah became the father of three sons: Shem, Ham, and Japheth.

וַיֵּלֶד נֹחַ שְׁלֹשָׁה בָּנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶֿתֿ:

Genesis 6:11: Now the earth was corrupt [human flesh was corrupted with angelic beings] in the sight of God, and the earth was filled with violence [for example Hercules after returning from his 11 labors, killed his wife and children].

וַתִּשָּׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ

חָמָס:

Peter also mentions these demons of Genesis 6 and their present imprisonment.

2 Peter 2:4, “For if God did not spare the angels when they sinned [having sexual intercourse with females on the earth as per Genesis 6:2] but incarcerated them in pits of darkness in Tartarus reserved for judgment.”

1 Peter 3:19, 20 “ By means of whom [the Holy Spirit escorted the soul of Jesus Christ to Hades] also He [the soul of the humanity of Christ possibly in an interim body] went and made a proclamation to the spirits [to inform these fallen angels that they did not succeed] in prison [in Tartarus], (20) who once were disobedient [Genesis 6:1-11], when the patience of God kept waiting in the days of Noah [God gave the Nephilim 120 years to consider the gospel before the judgment of the flood], during the construction of the ark, in which a few humans, that is, eight souls [persons], were brought safely through the water [of the flood].”

**7: just as Sodom and Gomorrah and the cities around them** [now under the southern end of the Dead Sea], **since they in like manner as these** [as the fallen angels who had abnormal sexual relations with women of the human race] **indulged in gross immorality** [abnormal sex

such as masturbation, homosexuality and bestiality] **pursued after strange** [another of a different kind of] **flesh** [such as homosexuality and lesbianism; not the normal sex as between man and woman], **are exhibited** [in public view] **as an example in undergoing the punishment of eternal fire** [They will be cast into the Lake of Fire since their sexual lust and sins and resultant scar tissue distracted them from believing in the Lord Jesus Christ. Also, scar tissue can cause so much damage to their faith as to prevent them from believing in Christ.

ὥς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

This Pentapolis was a collection of sexually degenerate unbelievers for the most part who would be judged by the Lord. The five cities of this Pentapolis namely Sodom, Gomorrah, Admah, Zeboim and Zoar were always associated with apostasy: Sodom (Luke 17:29; Deuteronomy 29:23), Gomorrah (2 Peter 2:6; Isaiah 1:9), Admah (Hosea 11:8; Lamentations 4:6), Zeboim (Hosea 11:8; Jeremiah 49:18) and Zoar (Amos 4:11). In circa 2065 BC, this Pentapolis though very prosperous, was infamous for homosexuality, lesbianism and bestiality. It was destroyed in the middle of the 21 century BC (Matthew 10:15; Genesis 19:23-28; 2 Peter 2:6). Out of probably several million people only a few were believers namely Lot, his two daughters and possibly Lot's wife.

**8: Yet in a similar manner** [to the citizens of Sodom and Gomorrah and to the fallen angels just studied] **also these men** [apostates] **by delusive and sensual dreaming** [the false dreams and visions of the false prophets which involved delusion and sensuality] **keep on defiling the flesh** [defile the body through mental sins, a reference to psychosomatic defilement], **and reject bona fide** [duly constituted] **authority, and malign** [blaspheme] **glories** [the three members of the Trinity].

Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαιίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν.

An apostate can be either an unbeliever or a believer. If he is an unbeliever, he will begin his road to apostasy by rejecting God at either God-consciousness or at gospel-hearing or at both. Once this most important truth has been rejected, he will begin to reject other truths related to God. For example, the unbelievers under discussion may have previously been pro-military and pro-free market-function, but on the road of apostasy, they would eventually become anti-military and anti-free market. They will be immersed in mental attitude sins like sewage in a chamber pot. If on the other hand the apostate is a believer, he will begin his road to apostasy by rejecting the spiritual life. He will travel the same road of apostasy as the unbeliever.

**9: (But Michael [meaning: who is like God] the archangel, when verbally disputing with the devil and kept arguing concerning the body of Moses, did not dare [presume to] pronounce against him [Satan] a maligning judgment, but said, "May the Lord rebuke [aorist middle optative] you!")**

ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι κύριος.

This is a parenthetical verse to show the comparison of the humility of Michael with the arrogance of the apostates. The devil wanted the body of Moses for some devious purpose. He apparently was going to use it for some type of demon worship. So, the Lord had sent Michael to the location to make sure that the body would not be stolen.

Michael as an archangel had great power and strength and could have physically removed Satan from the site of Moses, but his great humility caused him to refrain from doing so. Rather, he disputed with Satan over the body of Moses and refrained from maligning Satan (Jude 9; 2 Peter 2:11). Michael, the archangel in the middle of the Tribulation with his

army will be able to defeat Satan and his army. After which Satan and all the fallen angels will be removed from heaven. Revelation 12:7-9, “Now there was war in heaven and Michael and his army of elect angels fought against the dragon [Satan]. Furthermore, the dragon and his fallen angels fought back. (8) Nevertheless, he [Satan & his demon assault army] did not win, in fact, a place was no longer found for them in heaven. (9) Then, the great dragon, the ancient serpent [related to the garden] who is called the devil [accuser, maligner] and Satan, who keeps on deceiving the entire inhabited earth was thrown out of heaven; he was thrown down to earth, furthermore his angels were thrown out of heaven with him.”

**10: But these men** [these apostates of verse 8 are contrasted with the humility of Michael] **malign the things which they do not understand** [everything connected with the truth]; **and the things which they know by instinct** [like animals], **like unreasoning creatures** [subjective and controlled by their emotions], **by these things** [subjectivity] **they are corrupted** [receive depravity from the destruction of the stream of consciousness].

οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὥς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.

**11: Woe** [interjection of denunciation] **to them** [the apostates] **for they have gone the way of Cain** [approbation lust, legalism, self-righteousness and jealousy] **and for money they have rushed headlong** [with reckless abandonment] **into the deceit** [money deceives] **of Balaam** [lust for money] **and perished in the rebellion of Korah** [because of power and approbation-lust, they, the apostates rejected bona fide authority and suffered the consequences].

οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

Neither self-righteousness functioning in legalism nor money are substitutes for the plan of God. When an unbeliever or a believer thinks

that he can substitute legalism for the grace plan of God, he deludes himself like Cain. You are deceived by money when you think like Balaam that money can make you happy, can provide security, and that with enough money you can buy anything.

Many seek authority, power and approbation. When a person thinks that power and approbation can bring happiness, he enters into the deceit of Korah, a Levite and as such was very jealous of Aaron the high priest. He wanted the approbation and power that went with this position. Dathan and Abiram from the Tribe of Reuben wanted to take the leadership from Moses for they lusted for his position of authority and power. So, they started a revolution with about 250 princes of Israel circa 1430 BC. All were executed by the Lord. (Numbers 16:1-35)

**12: These** [apostates both unbeliever and believer] **are hidden shoals** [a rock hidden in shallow waters, reefs] **in the sphere of your love(s)** [you treat them with graciousness and integrity] **when they dine** [party] **with you without fear** [of being rejected and so are relaxed in your company; shameless even though they are apostates], **shepherding themselves** [do not learn God's word from a good pastor-teacher], **clouds without water** [a believer with no metabolized doctrine in his soul], **carried along by winds** [controlled by their emotions and false ideas]; **autumn trees without fruit** [no production], **having died twice** [regarding believers, carnal death followed by the Sin unto Death;; regarding the unbeliever, spiritual death followed by the last judgment, the Second Death], **uprooted** [sin unto death];

οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκρίζωθέντα,

Since hidden shoals usually are not charted and cannot be seen (hidden rocks in shallow water), they cause shipwrecks. By analogy apostates destroy all who come in contact with them. They are destructive as citizens of a nation; they are destructive in marriage just to mention a couple of examples.



**13: raging** [wild, savage, destructive] **waves of the sea, casting up their own shame** [a reference to their dishonorable conduct] **like foam** [waves that surge and foam striking rocks and destroying their own power]; **wandering comets** [lawless stars that shine for a while and then disappear], **for whom** [the unbelieving apostates] **the gloom of darkness** [black darkness from the perspective of what is above the Lake of Fire] **has been reserved forever.**

κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

Both the waves and the stars connote instability analogous to the apostate unbeliever. A powerful wave may hit a rock, foam for a minute, and then surge around and recede. Some waves hit the sand and dissipate leaving a little white foam.

Verses 14-16: The Judgment of Apostasy:

**14: It was also about these men** [apostates in the Tribulation] **that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came** [to the earth at the 2<sup>nd</sup> Advent] **with tens of thousands** [unlimited number] **of His saints,**

Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ,

**15: to execute judgment** [the Baptism of Fire] **against all** [unbeliever apostates] **and to convict all the Godless** [unbelievers in the Tribulation] **concerning all their impious deeds which they have impiously committed and concerning all the harsh things which Godless sinners** [unbelievers in the Tribulation] **have spoken against Him** [the Lord Jesus Christ]."

ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατὰ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

This judgment is called the Baptism of Fire. All the unbelievers at the 2<sup>nd</sup> Advent are removed from the earth and identified with fire.

**16: These are grumblers, fault finding, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage** [for acts of favor; for personal benefit].

Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

### **Defense against Apostasy:**

**17: But** [in contrast to the apostates] **you, beloved** [believers advancing], **bring to remembrance** [at the time when application is needed] **the words that were spoken beforehand** [New Testament Scripture] **under the authority of the apostles of our Lord Jesus Christ,**

Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Bible doctrine in one's soul is necessary for detecting error.

**18: that they** [apostles] **were saying to you, "In the last time** [any time of apostasy in the Church Age] **there will be mockers** [ridicule truth; scorners], **go from place to place** [unstable life pattern] **according to** [based on their standards] **their own lusts of the Godless ones** [unbelievers]."

ὅτι ἔλεγον ὑμῖν, Ἐπὶ ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

A mocker is a person who ridicules a position based on an absolute which he can not refute.

**19: These [unbeliever-apostates] are the ones who keep on causing divisions [apostates are troublemakers], soulish ones [*psuchikoi* a reference to unbelievers] not possessing a [human] spirit.**

Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.

1 Corinthians 2:14, “But the soulish [*psuchikos*] man [the unbeliever] does not receive the things from the Spirit of God for they are foolishness to him, and he is unable to understand *them* because they are spiritually discerned.”

**20: But you, beloved [Christians in union with the beloved one], building yourselves up [edification of the soul] by means of your set apart doctrine [specifically the mystery doctrine of the Filling of the Spirit], praying by agency of the Holy Spirit,**

ὁμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ προσευχόμενοι,

**21: Guard yourselves by means of love for God [objective genitive] as you wait with anticipation for the loving kindness [mercy: all the benefits of eternity] of our Lord Jesus Christ with reference to eternal life.**

ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

Remember the primary components of love namely righteousness, justice, knowledge and grace. God has always loved us; now we are to reciprocate His love which will protect our souls and to motivate us to go all the way to maximum glorification of God.

This is the grace orientation defense against apostasy. We are to guard ourselves by our love for him just as he guards and preserves us because of his love for us. Because of God’s love, he provided a plan which preserves our salvation.

**Introduction to verses 22 and 23:** Though both of these verses deal with the apostate unbelievers, the approach is different. In verse 22, the argumentative unbeliever is not seeking the truth. In verse 23, the apostate unbeliever is open to the truth of the gospel-message. To support this, the Greek construction of these two verses indicate a contrast for in verse 22, we have the particle μὲν (men) translated “on the one hand” whereas introducing verse 23 we have the Greek particle δὲ (de) translated “on the other hand.”

In Verse 22, there is a manuscript disagreement between the two best Greek manuscripts namely between Codex A (Alexandrinus) and Codex Aleph (Sinaiticus). I am translating from Codex A since it makes the most sense and brings-out the contrast between the apostates in verse 22 from the apostates in verse 23.

**22: And on the one hand keep refuting them** [those who are not seeking the truth] **when they** [the apostates] **dispute** *with you*. [based on the manuscript codex A]

καὶ οὓς μὲν ἐλεγχετε διακρινομένους,

From Codex Aleph: “And on the one hand have mercy [show compassion] on those [apostates] who are disputing [arguing, doubting]

καὶ οὓς μὲν ἐλεᾶτε [present active imperative] διακρινομένους, (Codex Aleph).

**23: but on the other hand, deliver** [via the gospel or truth] **others** [unbeliever and believer apostates who are seeking truth] **snatching them out of the fire** [of judgment]; **on whom have compassion through respect** [for the Lord], **hating even the garments polluted** [spotted with evil] **from the flesh** [the sin nature].

οὓς δὲ σῶζετε ἐκ πυρὸς ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

**24: Now to Him** [God the Father] **who is able** [as sovereign of the universe] **to keep** [guard] **you from stumbling** [cannot lose one's salvation because of his grace plan], **and to make you stand in the presence of His glory blameless** [in resurrection body] **with great happiness,**

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

All believers will be happy in their resurrection bodies. Revelation 20:6a, “Happy [mentioned in Revelation 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 22:14] and sanctified [emphasis on ultimate sanctification: receiving one's resurrection body] is the one who has part in the first resurrection [all believers]. Over these, the second death [the Lake of Fire] has no authority . . .”

**25: to the unique God** [Jesus Christ is the unique member of the Godhead in that he is the God-Man] **our Savior, through Jesus Christ our Lord, be glory** [established after his victory on the cross], **majesty** [as king], **dominion** [ruling power] **and authority** [absolute and final authority over all including Israel and the Church], **before all time and now and forever. Amen.**

μόνῳ θεῷ σωτῇρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντα τοὺς αἰῶνας· ἀμήν.

Written by Claude M. Klein (Max)  
Pastor of Grace Bible Church of Corpus Christi, TX  
Contact: curlymaxk@hotmail.com

Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: [rbthieme.org](http://rbthieme.org)