
Jude

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The Author

The author of the book was Jude, the brother of James. Both James and Jude were the half-brothers of the humanity of our Lord, according to Matthew 13:55 and Mark 6:3. James was the Bishop of the Jerusalem church and the author of the book of James. Both James and Jude wrote businesslike epistles (books) rather than doctrinal expositions. James wrote of using faith in everyday life; and Jude wrote warning against apostasy.

Indeed, Jude wrote of apostasy 'after the fact,' i.e., after the apostasy had occurred and was spreading.

Both James and Jude were unbelievers (John 7:3-5) during the ministry of our Lord on earth. It was not until after the resurrection that they accepted the claims of our Lord, Acts 1:14; I Cor. 15:7.

Jude calls himself the brother of James and the servant of Jesus Christ. This tells us that James was the older of the two brothers, and that Jude attempts to take no advantage of his familial relationship with our Lord. In other words, his physical birth as the half-brother of our Lord provides him with no advantage, benefit or preference before God the Father.

Authenticity

Hermas, Polycarp, Athenagoras, Theophilus of Antioch, Tertullian, Clement of Alexandria and Eusebius all recognized the book of Jude as inspired by God and as part of the Canon of Scripture. However, precisely where or when the epistle was written is not known. It was written before 81 AD, because Domitian assumed power in that year and no reference is made to his reign; and after 66 or 67 AD, because it is apparent that Jude was cognizant of Peter's epistles. Therefore, a date of 75 AD would be sufficiently apt.

Occasion of the Epistle

The epistle was written to warn and deflect an apostasy that had already occurred, that of *gnosticism*. Gnosticism was a philosophy that took the concept of the 'old sin nature' to the point of ridiculous. In essence, gnosticism said that all substance and all material was evil. As a result, gnosticism denied the creation of the world as from God, because the material of the world made it inherently evil. Gnosticism also denied the incarnation of Christ for the same reason: if He had a physical body, He would be evil because His body was from material, and all material was evil. Additionally, to attain anything remotely spiritual in an inherently evil body, the Gnostics taught extreme asceticism and attempted purification of the physical body through privation. And more, because the physical flesh was permeated by evil, morality was perceived as impossible, and thus lawless confusion was affirmed.

Outline

The outline of the book of Jude is quite simple, and is as follows:

1. The introduction -- verses 1-3.
2. A warning against apostate teachers -- verses 4-7.
3. Definition and description of apostasy -- verses 8-13.
4. The judgment of apostate teachers -- verses 14-16.
5. How to defend against the teachings of apostate teachers -- verses 17-23.

Jude 1

"Jude, a servant of Jesus Christ and a brother of James, to those who have been called, who are loved by God the Father and kept by Jesus Christ:"

"To those," refers to believers in Christ; and these believers are further described as "called," "loved by God the Father," and "kept or preserved" in Christ. These three descriptions demand that we view each classification so that we have a lucid understanding of our status as believers.

The Divine Decrees

The following two definitions of the Divine Decrees are offered; the first is technical, the second is non-technical. 1. "The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be -- in their causes, courses, conditions, successions, and relations -- and determining their certain futurity."¹

The whole Plan of God the Father as designed in eternity past for mankind.

God's Plan for mankind is centered around Jesus Christ, I John 3:23, Eph. 1:4-6. "And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us." (I Jn. 3:23). And mankind's entrance into the Plan of God is based upon grace, i.e., God does the work, we graciously are allowed to believe and enter the Plan.²

This Plan takes into account all events and all actions, simultaneously. This means that without denying the free will of mankind, indeed, the free will of mankind is a part of the Plan, God the Father arranged a Plan so complete that it includes purpose, provision, preservation and service for all believers. In His Plan, God accomplishes certain objectives Himself, i.e., directly. Other objectives He accomplishes through agencies such as the Church, Israel, prophets, apostles, etc., i.e., indirectly. There are, then, in God's Plan, wheels within wheels; however, they all form *one, complete, perfect, eternal, and unchanging* Plan. God was aware of all the wheels within the wheels in eternity past. There was never a time that He was not aware.

The Plan contains the concept of *free will* for mankind. The Plan does not seek to force the free will of mankind, nor does it seek to place limitations on the free will of mankind. "What is free is truly free." The Permissive Will of God is that mankind have and use free will. God permits this, knows this, and includes this in His Plan. And as He did in the Garden of Eden, God cautions the free will or volition of mankind, but He never forces it.

¹The Integrity of God, Robert Thieme, M.Div., page 258, privately published.

God's perfect Plan could not encompass everything unless He knew beforehand all that would ever happen, or all that *could* happen. The Omniscience of God knew all that could or would happen -- every possibility, every probability, every fact. So, Omniscience is God knowing *everything* -- the possible and the impossible. Whereas, Foreknowledge is that part of God's Omniscience that recognizes *only what is certain*. But Foreknowledge does not make it certain. In other words, just because God knows that something will occur, does not mean that He made it occur. Now one more step, after He knows that something will happen for certain, God *Foreordains* it, or determines that it will happen. This means that God knew in eternity past that I would write these words; as a result of this *foreknowledge*, He entered this fact into His Plan (when God enters a fact into His Plan, it is called *foreordination*). And once something is in God's Plan, it is under the title of *Decrees*.

Therefore, believers are foreknown, and the foreknown are believers. That is, God knew you would believe (He did not make you, He just recognized that you would), and that is *foreknowledge*; then God, because He knew you were going to believe, entered you into his Plan, and that is *foreordination*; and then He saved the facts with your name on it under the title *Decreed*. Thus, God knew, God had a Plan, and He revealed that Plan.

Example: that Christ would hang on the Cross was decreed in eternity past, but the human free will of Christ did not decide 'yes' or 'no' as regards the Cross until he was in the Garden at Gethsemane, Matt. 26:39,42. "Going a little farther, he fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be passed from me. Yet not as I will, but as you will.'⁴² He went away a second time and prayed, 'My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.'"³

Note that in verse 39 our Lord establishes without a doubt that mankind has free will: He

³This exposition of the Divine Decrees is has its provenance in the scholarship, both written and spoken, of Robert Thieme.

The concept of the *Divine Decrees* has been most thoroughly elucidated by Robert Thieme, and without this elucidation, the

above explanation would not have been possible.

acknowledges both the will of the Father and the will of His Humanity. Hence, we see that the Plan of God includes free will.

Jude 1 also speaks concerning “those who are kept” or preserved in Jesus Christ. The explanation of this phrase is that at the point of salvation every believer is placed *into union* with Christ. This means that every saint has eternal security. In other words, *you* cannot lose your salvation.

Eternal Security

Eternal security refers to the fact that *once saved, always saved*. Even if you change your mind about Christ and salvation, praying that you no longer want to be saved, you cannot *not* be saved. Why? Because of the following reasons: *Positional Sanctification*, which is the believer being placed into union with Christ at salvation, Rom. 8:38,39. “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

The Logical Reason, which is the *a fortiori*, or ‘greater reason’ of the fact that God has already done the ‘most’ for the believer; therefore, it follows ‘with greater reason’ that He will not deny the ‘less,’ Romans 8:32; and Romans 5.

God’s Hand, the representation of God holding the saints in His hands, Psalm 37:24; John 10:28. “I give the eternal life, and they shall never perish; no one can snatch them out of my hand.”

The Essential Reason, which is the fact that God cannot deny His own perfect Righteousness, which Righteousness was credited to the saints at salvation; in other words, God cannot deny Himself, II Timothy 2:13. “If we are faithless, he will remain faithful, for he cannot disown himself.”

The Family Reason, which is that once born into a family, the saint is always in the family, Gal. 3:26; John 1:12. “You are all sons of God through faith in Christ Jesus.” (Gal. 3:26).

The Sovereignty of God Reason, which means that God made a decision to save mankind in eternity past, II Peter 3:9; Jude 24. “He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

By Reason of the Body, which is that all the parts of the body, no matter how insignificant, are necessary to complete the body, Col. 1:18, I Cor. 12:21. And the saints are called the Body of Christ. “The eye cannot say to the hand, ‘I don’t need you!’ And the head cannot say to the feet, ‘I don’t need you!’ On the contrary, those parts of the body that seem to be weaker are indispensable.”

By Reason of the Sealing of the Holy Spirit, which seal is a guarantee that the believer will be delivered to eternity, II Cor. 1:22; Eph. 1:13, 4:30. “And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession -- to the praise of his glory.”

The Reason of the Perfect Tense of the Verb, which is the ‘intensive perfect;’ the intensive perfect is the existing result or “finished product” of a past action. In other words, the saint believed in the past, and the present result is salvation, Eph. 2:8. “For it is by grace you have been saved, through faith -- and this not from yourselves, it is the gift of God.”⁴

The phrase “to those who have been called” refers to the concept of Election. Since this topic, in a secondary way, was covered in the discussion of the Divine Decrees, and recently more fully in Elijah, it will not be bared here.

Jude 2

“Mercy, peace and love be yours in abundance.”

The Gk. term for mercy is *eleos*, and refers to grace in action; this in turn sustains the practicality of the epistle. This, then, is Jude stating that the recipients of his epistle both need grace from God and need to apply grace to others. ‘Peace’ is the Gk. *eirene*, which is that peace or tranquillity of mind resulting from an understanding of the grace plan of God. *Agape* is defined as ‘love;’ a love which is supported by integrity and is thus a virtue. This type of love is devotional in the sense that it is a power to be effectively disposed to others; i.e., it is to be applied to all without regard to merit or desert. And implicit in *agape* love is a

⁴*Doctrine of Eternal Security, originally compiled by Robert Thieme; revised and altered by R.E. Radic, Th.D.*

lack of arrogance or hatred on the part of the one disposing the power -- and this sort of love is dependent upon the Filling of the Spirit, Rom. 5:5. "And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us."

And I John 2:5 says, "But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him."

Jude desires that these three, mercy, peace and love might "be yours in abundance." The verb for 'abundance' is the Gk. *plethuno*, and it is in the optative mood which expresses a wish or desire. The word means to cause to increase remarkably, and thus is not adding something, but multiplying. Jude, then, wishes that these virtues might be multiplied in the souls and lives of his readers.

Jude 3

"Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints."

The Gk. for 'dear friends' is *agapetos*, and refers to the concept of Positional Sanctification, that is, the saints' sharing of Christ's sonship, heirship, etc.

Then Jude states that his original purpose in writing the epistle was to expound on the subject of salvation; however, Jude "felt" a need or felt constrained to write about apostasy. This *need* was the outworking of God the Holy Spirit as He inspired Jude in writing the epistle. The doctrinal concept of inspiration is found in II Timothy 3:16; the Gk. term is *theopneustos*, 'God-breathed.'

So the subject matter has altered from salvation to "urging them to contend for the faith."

'To urge' is the Gk. *parakaleo*, 'to admonish or to comfort.' And from what source do both admonishment and comfort come? From love. Thus because Jude loves them as fellow saints, he is about to admonish them 'to contend' for the faith. The word 'contend' connotes a boxing concept -- that of being repeatedly knocked down yet always getting back up to continue the fight.

And the word for faith is *pistis*; and here it functions as the *metonymy of the adjunct*, which is some part of the subject being put for the subject itself, such as the contents for the container; i.e., the milk for the milk carton. Here we have the application of the concept being put for the theory

of the concept. In other words, 'contending for the faith': that is, the true doctrine of Christ (stop fooling around with Gnosticism which says that Christ did not exist, and get back to the true doctrine of Christ, which is salvation through the Cross, resurrection, ascension, session).

Hapax is the Gr. participle for 'once.' And John Albert Bengel says of it, "the participle is cogent: and no other faith will be given."⁵ In other words, once is sufficient; no other is needed.

And this faith or true doctrine of Christ "was entrusted to the saints." To 'entrust' is 'to give over verbally from the ultimate source of God.' In other words, the doctrine of Christ, the faith, was given to believers by means of God the Holy Spirit filling the apostles and writers of Scripture. Whereas the doctrines being taught by the Gnostics are delivered by false teachers who are not filled with the Spirit. And to whom was the doctrine of Christ given? To the saints, the holy ones. And why may believers be described as 'holy?' Because at the point of salvation the perfect Righteousness of Christ was credited to the believer. And the Righteousness of Christ is holy.

Jude 4

"For certain men whose condemnation was written about long ago have secretly slipped in among you. They are godless men, who change the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord."

The designation 'certain men', *tines anthropoi* in the Gr., refers to the characteristics of the false teachers, the teachers of Gnosticism. These characteristics include:

- Σ the teaching of false doctrine, I Tim. 4:1, 3:5-7
- Σ the misrepresentation of themselves as apostles, II Cor. 11:13-15
- Σ they are energized by demons, I Cor. 10:20-21
- Σ they have charming personalities which they use to deceive, II Tim. 3:1-7
- Σ they are hypocrites, Matthew 23:27-28.

Their "condemnation was written about long ago" refers to the writings of the Old Testament prophets Ezekiel and Jeremiah. Both Jeremiah and

⁵Bengel, J.A., *New Testament Word Studies*, Vol. II, page 824.

Ezekiel prophesied concerning apostate, unbelieving, false teachers. And their judgment was recorded in the past, and in Matthew 25:31-41, which says in verse 41, "Then he will say to those on his left (the goats), 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'"

These false teachers are said to have "secretly slipped in among you." This refers to their method of approach, which is 'dishonest infiltration.' And they are designated *asebes* in the Gr., "ungodly." They are unbelievers. After infiltrating, they "change" or pervert the grace of God. These Gnostics substitute their false doctrines for the true doctrines of Christ. The Gr. *aselgeia* describes that which they change grace into: "lasciviousness," a reference to the phallic cult, homosexuality, lesbianism, free-love, etc. And by perverting the grace doctrines of God, they "deny" (Gr. *arneomai*) the only God: that is, God the Father and the *kurios*, our Lord Jesus Christ.

The question arises, how does substituting sexual perversities renounce or deny the grace of God? Illustration: one sect of Gnostics was called the Ophites, or serpent worshippers. They held that the Lord in the Garden of Eden was the all-good and all-wise Deity (not God or Yahweh), who took compassion on Adam and Eve and sent the serpent, Satan, to induce them to eat of the tree of the knowledge of Good and Evil; thus, they would escape the ignorance in which Yahweh, the demi-urge, tried to hold them.

The Ophites taught that salvation could not be achieved through the Cross. But was accomplished by liberating the *aeon* (soul) which resided in the physical body into the *pleroma* (fullness). This liberation was attained through lascivious sexual practices. And thus, this liberation was salvation.

Three Pictures of Apostasy

In the next three verses, 5,6, and 7, three pictures of apostasy are provided by Jude.

Each picture denotes a different historical group which had a segment of its group destroyed because of apostasy. The first picture provided is the Jews of the Exodus assembly, verse 5. Here believers are destroyed because of apostasy. The second picture is found in verse 6, and is that of Noah's day. Here both fallen angels and mankind are destroyed for rejection of salvation by the

grace of Jesus Christ. The third picture, in verse 7, depicts the people in Sodom and Gomorrah, or Abraham's day, as destroyed by apostate degeneracy. In each picture, the parties involved received both grace warning from God and a protracted grace period during which judgment was postponed: e.g., the Exodus generation was delivered by God from bondage in Egypt. They received a 40 year grace period during which they chose for apostasy; Noah preached for 120 years with only a handful of converts; and the citizens of Sodom and Gomorrah received three grace warnings: 1 - from the expedition of Chedorlaomer (Genesis 14:4), the Elamite king, 2 - from Abraham, 3 - from the appointed angels.

Jude 5

"Though you already know all this, I want to remind you that the Lord delivered his people out of Egypt, but later destroyed those who did not believe."

Again we have the Gr. particle *hapax*, "once for all," referring to the fact that Jude's readers have this knowledge in their souls already -- but they are not applying it. They know it but don't use it. So Jude states that he will remind them that Christ, the Shekinah Glory, delivered the Jews out of bondage in Egypt. However, He also later destroyed them because of the destruction in their souls. In other words, the Jews of the Exodus generation were believers, but they failed to apply their faith. And as a result they entered believing-apostasy, i.e., they destroyed their own souls through apostasy (they did not believe that God would keep His promises) and this led to their eventual physical deaths as discipline from God (the sin unto death). This double-death concept is found in the verb for "destroy," *apollumi* in the Gr.: the verb means to render one's soul so useless that others can easily perceive it, and then God renders the uselessness to ruin. So soul desolation led to death.

Jude 6

"And the angels who did not keep their positions of authority but abandoned their own home -- these he has kept in darkness, bound with everlasting chains for judgment on the great Day." (NIV)

Three distinct classifications of apostasy are being illustrated by Jude:

1. Apostate believers, verse 5.

2. Apostate angels, verse 6.
3. Apostate unbelievers, verse 7.

Here, Jude utilizes the assembly of fallen angels or demons that had sexual relations with the women of the antediluvian generation to illustrate the principle: that people die from apostasy. An examination of the passage explains much.

The term for 'angels' is *aggelos*, and refers to the *Bene ha'Elohim*, 'the sons of God,' in the Old Testament. This specific reference is found in Gen. 6:2,4, Job 1:6; 2:1; 38:7; Psalm 29:1, 89:6; and Daniel 3:25 (*sons of El*). The phrase is particular to angels either fallen or elect. Job 38:7b, reads as follows, "And all the sons of God (*bene Elohim*) shouted for joy?" And Job 38:7 refers specifically to the elementary establishment of the earth, and this would have been prior to the stumble of Satan.

This assembly of angels has been imprisoned in Tartarus by way of immediate judgment. Their final judgment place will, of course, be the Lake of Fire. These demons, upon the instructions of Satan, assumed human form and copulated with the females of the Noahic period. The angeloanthropomorphic offspring are denominated the *Nephilim* in Holy Scripture. Because of Satan's knowledge of the prophecy of Gen. 3:15, that the son or human portion of the theanthropic person was to come and prevail over Satan's *cosmos diabolicus*, Satan determined to corrupt the genetics of the human race, thus despoiling the 'human' portion of our Lord.

The resulting judgment from God destroyed all of mankind but eight (those on Noah's Ark), and the culpable demons were imprisoned by God in Tartarus, one of four sections in Hell. Additionally, subsequent to this demonic sexual infraction, God amputated the apparatus that permitted demons to appropriate anthropological characteristics and engage in sexual intercourse with female homo sapiens. Matthew 22:30, states, "At the resurrection people will neither marry nor be given in marriage; they will be as the angels in heaven."

II Peter 2:4, and I Peter 3:18-22 also make reference to the demons locked in Tartarus. And exegesis of Jude 6 provides many other details, such as:

Tereo, in the Gr. 'to guard,' is used twice in Jude 6. The first time describes the fact that the fallen angels did not "guard" or keep their "positions of

authority." This means that they violated God's divine law of the segregation of species. They lusted after the females of another species. They then "abandoned their own home," which means they left their normal 'bodies', or form of existence, and their place of habitation, heaven, and assumed a different form. They 'donned' human appearance. According to E.W. Bullinger, the word *oiketerion*, "home," is used only in II Cor. 5:2 and Jude 6; "both times in this sense: one of the resurrection body of men, and the other of the spirit body of angels."⁶ The second usage of *tereo* contraposes the first: since they did not guard, they received 'guarding' from God.

The Gr. word for "abandoned" or "left" is exceptional. It is not simply 'leaving,' which would be *leipo*. Instead it is the term *apoleipo*, which refers to an unlawful violation of the authority of their own bodies.

God safeguarded the human race from these demons by placing them under the authority of "darkness," which is *zophas* in the Gr. This is a darkness in which there is no light: i.e., the bodies of the demons were disabled without damaging their living essence (souls and life). And as the bodies of demons and angels are said to be composed of light, or 'or in the Hebrew, which is defined as a body of light which does not emanate light (i.e., static light), the punishment fits the crime.

Virgil, Aeschylus, and Hesiod all make reference to Tartarus. Hesiod tells in the Theogony of the battle between Zeus and the Titans (the *Nephilim*, or giants, Gen. 6:4; Numbers 13:33). "The Titans in Tartarus trembled also, but Jove smote Typhoeus and scorched all the wondrous heads of the terrible monster. When at last the monster was quelled, smitten with blows, it fell down lame, and Zeus hurled him into wide Tartarus."⁷

In his remarkable book, Satan and Demonism, Robert Thieme, states, "This demonic invasion provided the basis for the pantheons of mythology, replete with accounts of gods descending to earth to cohabit with beautiful women. The half-human offspring of these unions were the demigods and heroes like the Greek Orpheus, Minos, Hercules, and Perseus. Such

⁶Bullinger, E.W., *Great Cloud of Witnesses*, page 110.

⁷Carus, Paul. *The History of the Devil*, page 202.

legends found throughout many ancient cultures are dim recollections of the true events recorded in Genesis 6."⁸

And E.W. Bullinger, Ph.D., also supports this mythological interpretation, as do others. This would explain Genesis 6:4 and the phrase, "They were the heroes of old, men of renown." Perhaps then Hector, Achilles, and the rest were the 'heroes of old,' the spawn of angels and women.

The above exegesis and exposition of Jude 6 and Genesis 6 was generally acknowledged by both Christian and Jewish commentators until the end of 400 AD. Cyril of Alexandria, and Saint Augustine sustain it. Later Jewish writers largely defend the literal interpretation: i.e., the *Nephilim* were the progeny of sexual intercourse between fallen angels and ante-diluvian females, who, for a fact, are described as "fair." Modern commentators eschew any literal analysis, citing moral and allegorical reasons.

Tradition holds that the leader of the fornicating demons, perhaps numbering as many as two million, was Azazel, elsewhere called Semjaza. The pseudepigraphical Book of Enoch makes reference to Azazel, 8:1; 10:4. The name Azazel is derived from *aziz*, which is defined as 'strength,' and *El*, 'god.' The war god at Edessa was called *Asisos*, 'the one with strength.' And *Bal-aziz* was the 'god of strength,' with his head, 'the head of strength,' being called *Rosh-aziz*. This Azazel is cursed by God, and "removed," which is the meaning of the name itself.

Leviticus 16 reads, "And Aaron shall cast lots upon the two goats; one for the Lord, and the other for Azazel. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell for Azazel, shall be presented alive before the Lord, to make atonement with him and to let him go to Azazel in the desert." Some interpret the name to a demon of the wasteland, citing Ps. 106:37, Deut. 32:17, Lev. 17:7, II Chron. 11:15, Isa. 13:21, 34:14, Matt. 12:43, Luke 11:24, and Rev. 18:2.

The name may indeed refer to a commander in Satan's vast horde. However, the analysis of Leviticus 16 signifies the *mandatory sin offering* of Lev. 7:25-30. This particular offering teaches confession of the sins of the congregation and the sins of the individual. The Christological implications are clear: i.e., Christ made sin for all,

and his suffering without the walls of the city, Hebrews 13:11-13, compared with I Peter 2:24.

Hell

This brings up the subject of the sections of hell. Does hell follow the structure of Dante's *Inferno*, or is the configuration different?

Webster's New Twentieth Century Dictionary defines "hell" as follows: "in the Bible, the place where the spirits of the dead are: identified with Sheol and Hades." "Hell" refers to Sheol in the Hebrew, and Hades in the Greek. Hades has four sections:

1. The Abyss, also called the Bottomless Pit: the abode of certain vicious, wild demons, having been imprisoned therein for unknown reasons. References: Luke 8:30-31; Romans 10:7; Revelation 20:1-3.
2. Tartarus: the prison of the sensual, angeloanthropomorphic demons. I Peter 3:18-22; II Peter 2:4, Jude 6. To these demons Christ preached concerning his true humanity and the Cross while His body was three days in the tomb.
3. Torments, also called Hell: referred to in Luke 16:19-31; the abode of those guilty of the 'unpardonable sin' of disbelief. As Clarence Larkin so eloquently puts it, "Still occupied." In other words, this is the holding place for unbelievers until they are cast into the Lake of Fire for all eternity.
4. Paradise, also called Abraham's Bosom: the abode of Old Testament believers prior to the resurrection, ascension and present session of our Lord. This section was melded with heaven subsequent to the presence of Christ at the right hand of God the Father (the Session). References: Ephesians 4:8,9,10; Luke 23:39-43.

Finally, between Paradise (Abraham's Bosom) and Torments (Hell), according to Luke 16:26, sits "a great gulf fixed." This, then, is hell and a portion of its residents.

⁸Theime, Robert. *Satan and Demonism*, page 10.

Jude 7

"In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire."

In verse 7 Jude exposes apostasy among unbelievers. His example is that of Sodom and Gomorrah and the surrounding cities. This would be the pentapolis of the Jordan Valley. The other 3 cities of the area were: Admah, Zeboim and Zoar. These five cities were located in the Vale of the Siddim, Gen. 14:3. And archaeologists acknowledge that this area was at the southern end of the Dead Sea and is now underwater. According to the geophysicists, the entire region is situated on a fault line which traversed the Jordan Valley, the Dead Sea and the Arabah. The date assigned to these cities is 2065 BC; and this date complies with the archaeological facts.

Prophetical books of the Old Testament refer to these cities. And all the prophets used them as examples of apostasy. Hosea refers to Admah and Zeboim in Hosea 11:8; Lamentations 4:6 makes mention of Admah; Jeremiah 49:18 cites Zeboim; and Amos 4:11 refers to Zoar. All five cities are listed in Genesis 14:2.

The pentapolis probably had a population of between 3 and 4 million people; out of which, only three were believers: Lot and his two daughters. Romans 9:29, Revelation 11:8, Matthew 10:15, II Peter 2:6, and Genesis 19 utilize Sodom and Gomorrah as illustrations of judgment on unbelieving apostates. The idea behind the illustrations may be summarized as follows:

Sodom and Gomorrah illustrate the snare of seeking happiness through the senses, through physical beauty, erotic excitement, through sensuality and success in any of its forms (Genesis 13:10,11). Thus, Sodom and Gomorrah depict the degeneracy that may result from unbelieving apostasy and sin (Genesis 13:13, 19:4,5; I Kings 14:24, and Jude 7). And this degeneracy is the result of a soul vacuity, which leads to the insensate passion for new sensations and experiences. This soul emptiness is described in Isaiah 3:9, which says, "The look on their faces testifies against them; they parade their sin like Sodom; they do not hide it. Woe to them! They have brought disaster upon themselves."

Scripture teaches that when any nation becomes soggy with empty souls and accompanying

degeneracy, that nation is destroyed (Lamentations 4:6; Jer. 49:18; II Pet. 2:6; Jude 7; Amos 4:11). And Hosea 11:8 states that the self-destruction of the soul comes before the judgment of the nation. However, our Lord, in Luke 17:29, assures us that believers are delivered from such judgment: "But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them."

The phrase "in a similar way" likens the degenerate population of Sodom and Gomorrah with the degenerate fallen angels of verse 6. In other words, when humans and fallen angels become degenerate, they do not desire normal sexual relations.

Four Gr. words tell the tale: *ekporneuo*, which means to fornicate outside normal patterns, and may refer to either homosexuality or bestiality; *aperchomai*, which means to strenuously seek; *heteros*, which means different, or of another kind, and in conjunction with *ekporneuo*, is a specific reference to bestiality, or sex with a different species; and the word for flesh or species is *sarx*. So we see right away that the inhabitants of the pentapolis were guilty of both homosexuality and bestiality. However, here, Jude stresses the bestiality. Why? Because of the correlation to verse 6, i.e., the idea of engaging in sexual relations with another species, as the fallen angels did in verse 6, and as did the homosexual males who sought to engage in sex with the angels who visited Lot in Genesis 19:5: "They called to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.'" Moreover, the people of Sodom and Gomorrah were also guilty of engaging in sex with animals, i.e., bestiality.

Degenerates, then, whether angelic or human, eventually sink into a state of brutishness and bestiality is the sexual mating of two animals. Their souls are empty, and this mindlessness causes them to seek other animals. And sexual gratification appeals to the frustration of degeneracy because it offers a fraudulent type of ecstasy. Thus, angels having sex with human females is akin to human males having sex with animals, or seeking to have sex with angels.

The next phrase, "they serve as an example," is quite interesting. The Gr. word for "serve" is *prokeimai*, which means to be placed before the eyes, or to lie in sight; and it referred to a body on a bier. And the term for "example" is *deigma*, an

hapaxlegomena, which means that this is the only place in Scripture that this particular word is used. *Deigma* means an example. But an example of what? An example of “those who suffer the justice of eternal fire.” Revelation 20:15 says it best: “If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.” In other words, the inhabitants of Sodom and Gomorrah are presently in Torments; the fallen angels of verse 6 are presently in Tartarus, but both groups will end up in the Lake of Fire.

It is important to note that the Gr. word for “punishment” is *dike*, which refers to justice. This is the justice of God. And this emphasizes to us the reason that the names of the fallen angels and the populace of Sodom and Gomorrah will not be found written in the book of life, and the reason that they ultimately reside for all eternity in the Lake of Fire: they have not been justified because they lack the perfect righteousness of God, which righteousness is achieved only by belief in our Lord Jesus Christ.

Jude 8

“In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings.”

In verse 8, Jude provides a summary of the characteristics of apostates, whether believing or unbelieving, angelic or human. And the implication is that the Gnostics of Jude’s day possessed the same attributes as the apostates just described in verses 5,6 and 7.

The Gr. *homoios* introduces the verse; *homoios*, here, is functioning as a particle of transition, even though properly an adverb. So, “in a similar manner.” “These dreamers” refers to the Gr. *enupniazo*, which means ‘the deluded ones,’ or ‘the self-beguiled ones.’

In other words, individuals who, believing the lies of their own arrogance, think false doctrines. They are said to “pollute their own bodies,” which is the Gr. *miaino* and refers to defiling the body in a physical sense, i.e., homosexuality, bestiality, promiscuity.

Further characteristics are given: namely, the rejection of authority and the “slandering of celestial beings.” The Gr. for the “celestial beings” is *doxas*, and is in the plural; thus, it does not refer to angels, but to the “glories,” which would be the glory and preeminence of God the Father, God the Son and God the Holy Spirit. *Blasphemeo*

is the term used for “slander.” These apostates, these Gnostics, blaspheme God the Father and God the Holy Spirit by denying the Person and work of Christ on the Cross.

And the term for authority is *kupiotēs*, and refers to the one who possesses ultimate authority, God, and his edicts for both angels and mankind, as well as ordinances regarding separation of species in sexual union. Apostates “set aside” or “reject” the authority of God; the term in the Gr. is *atheteo*.

The Concept of Authority

Authority must pre-exist freedom. Without a system of authority there is no freedom, personal or corporate. And arrogance and apostasy assail authority in every form. Deuteronomy 11:27, Jer. 11:4,7 and Zechariah 6:15 all state that God has a system of authority. God’s authority extends over, and includes dominion over, nature, according to Matthew 8:27, Mark 4:41, and Luke 8:25. God’s system of authority also encompasses what have been designated as ‘laws of divine establishment.’ These laws of divine establishment involve a diverse realm: parental authority over children, Eph. 6:1, Col. 3:20; business laws and practices, Col. 3:22 and Eph. 6:5; and the authority of pastors in the church, Hebrews 13:7,17, I Thess. 5:12, and I Cor. 16:15,16. And Mark 1:27, and I Peter 3:22 assert that God has authority over angelic beings.

Verse 9

“But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, ‘The Lord rebuke you!’”

This remarkable verse indirectly declares that even in death Moses was significant. Tradition states that the passage refers to the *Assumption of Moses*, an apocryphal book, cited by Clement of Alexandria, Origen and Didymus; a portion of the book has not been preserved. The great theologian, Mayor, maintained that the writer of the *Assumption* borrowed the story from Zechariah, rather than the opposite. Conclusions vary, and there is no method to confirm the traditional story. God has not seen fit to reveal more than what is now to be discussed. Such a narration is defined by the term *hysteresis*, often called *historical hysteresis*, which is when the Holy Spirit reveals further details previously not recorded. Both Jude 9 and Jude 14 contain this figure of speech; unfortunately, however, by

exploitatively blending these two passages, the Book of Enoch has been invented.

The parallel verse is found in Deut. 34:6, which speaks of the death and burial of Moses: "He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is." Going on the assumption that the Archangel Michael buried the body, we may note a few items about Michael, whose name means 'who is like God.' Michael is, according to Daniel 10:13, and Revelation 12:7, the chief prince or ruler of the Elect Angels. He is also called the Prince of Israel in Daniel 10:21; and this title indicates that he is the guardian angel of the nation of Israel. Further, Revelation 12:1 verifies that he is the designated guardian of Israel during the Tribulation.

He is said to have "disputed with the devil about the body of Moses." The word for "dispute" is *diakrino*, and it refers to 'mental combat' or a 'disputation based on words.' So this was not a physical contest between angelic beings. And the Gr. term *dialego* confirms that this was a verbal dispute that went on at some length. Satan, evidently, desired the body of Moses for two possible reasons: 1) to prevent Moses from being resuscitated as one of the two witnesses during the Tribulation, Rev. 11:3; and/or 2) to revive the body through demonic power and utilize it as a witness against the grace and Plan of God.

In other words, the Archangel Michael was tested verbally by Satan: would he utilize grace and the power of God to gain possession of the body, or his own angelic powers (which are assumed to be potent from their deployment in Rev. 12:7). If he used his angelic strength, he would be guilty of the original besetting sin of Satan, arrogance. However, the verb *tomao*, "did not dare" affirms that he did not. Instead, he quoted Zechariah 3:2, "The Lord said to Satan, 'The Lord rebuke you, Satan! The Lord, who has chosen Jerusalem, rebuke you!'"

Judgment belongs to God. As does the body of Moses -- it is preserved for its future resuscitation and ministry during the Tribulation. We also note that Satan is an excellent Biblical scholar, and gives credence to Scripture and prophecy; it is just that *he*, in his consummate arrogance, wants to be God. He does not doubt God's power, plan or Christ as demonstrated by his wanting the body of Moses.

Jude 10

"Yet these men speak abusively against whatever they do not understand; and what things they do understand by instinct, like unreasoning animals -- these are the very things that destroy them."

This verse presents apostate false teachers as slandering that which they do not understand, i.e., anything that is spiritual or that relates to God, and as distorting and twisting anything that they do understand, e.g., sexual relations with another human being.

Paul depicts the ignorance of the apostate unbeliever in I Cor. 2:14: "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned."

And the ignorance of the apostate believer is portrayed in I Tim. 4:1: "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons."

The verb *epistamai* tells us that what knowledge they do have is gained through their own perceptive abilities; for since they are not filled with God the Holy Spirit they cannot understand spiritual information. And they are called "unreasoning animals;" the term for "unreasoning" is *alogos*, and refers to patterns of thought whose foundation is in subjectivity, and the lust from arrogance. *Zoon* is the Gr. word for "animals." In this verse, it refers to human beings functioning in a state where only insensate self-absorption and craving shape their hopes, formulate their values and arrange their thinking. And this method of thinking is brought out by the Gr. term *psusikos*, which means 'natural instinct.'

The three primary meanings of this word (*zoon*) in the Greek are:

1. To describe angelic beings, as in Revelation 4:6-9; specifically, cherubs in Revelation.
2. To describe human beings whose mental processes are handicapped by unthinking arrogance.
3. To describe the Phoenix, the supernatural bird of Attic literature.

The phrase "these are the very things" refers back to the things that they have learned only through

subjectivity, arrogance and lust. These things, their very way of thinking (arrogant lust), corrupt and destroy them. The verb is in the passive voice, which means that they receive destruction from their own thoughts. So their ultimate end is the Lake of Fire, if unbelievers, or the "sin unto death," if believers.

Jude 11

"Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion."

This verse is an example of *antimereia*, which is a figure of speech where one noun governs another in the genitive case; here, it refers to the characteristics of Cain, Balaam and Korah being common to apostates.

The first word in the verse is *ouai*, the particle of interjection; it is onomatopoeic, that is, its spelling reflects the sound a person makes screaming in great pain: Woe! This is what will befall those who *poreuomai*, 'go from one place to another,' or abandon the concept of grace. These apostates have either rejected the grace of salvation, or, if saved, have rejected the word of God. In either case, they have abandoned grace. And 'to abandon' is the very definition of apostasy.

"The way of Cain" is the next phrase. The word for 'way' is *hodos*, and it refers metaphorically to "a course of conduct, a manner of thinking, feeling, deciding." In other words, it is using the same system of thought that Cain used. And Cain's system of thought was based upon total arrogance and lust for approval.

The Way of Cain

Cain was the first baby in the human race, and he was born only once; he rejected salvation through grace and therefore was not born spiritually. He was an unbeliever, and he was apostate, Gen. 4:1; Hebrews 11:4: "By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead."

Cain attempted to earn salvation by works -- by what he did. Thus he was the first legalist in history. And God found the works of Cain wanting; Gen. 4:3,5,6. The lust of approval cannot endure being snubbed, Gen. 4:7, where the word

"desire" refers to the lust for approval. As a result of his lust being frustrated, Cain murdered Abel, Gen. 4:8, I John 3:12. "Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous."

Abel was sacrificing animals to God; the blood of the animals looked forward to Christ on the Cross. This indicates Abel's belief in Christ as his savior. Whereas, Cain brought only ashen (non-blood) sacrifices. The animal sacrifices of the Old Testament were analogous to our present communion table; Old Testament believers looked forward to the Cross and remembered. We look back and remember.

Death taught death. The death of the animal sacrifice planted an idea in Cain's mind: might not Abel also bleed to death if his throat were cut? And the principle here is this: Apostates do not view grace or its adherents favorably.

According to I John 3:12, not only was Cain's lust for approval frustrated, but he was also jealous of the sufficiency of Abel's sacrifice. Cain desired the approval of God based on his rules and his works. He tried to dictate sufficiency to God. After all, though, God makes the rules. And His rule is grace -- Jesus Christ is the only sufficient One, Eph. 2:8,9; Titus 3:5: "He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit."

Consequently, "the way of Cain" is the avenue of misery and woe. Note that Cain refused to sacrifice (kill) an animal to depict the sacrifice of Christ, whom he had cast aside. In contrast, though, it was easy to kill a man, his own brother, because of arrogance and a frustrated lust for approval.⁹

⁹*The Way of Cain*, originally compiled and explained by Robert Thieme, M.Div.; altered and revised by R.E. Radic, Th.D.,

Jude 11

“Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam’s error; they have been destroyed in Korah’s rebellion.”

The error of Balaam and the rebellion of Korah continue the illustration of the characteristics of apostates. The characteristic of Cain was lust for approval. And as we will see, the characteristic of Balaam was lust for money (materialism), and the attribute of Korah was lust for power and rebellion.

The story of Balaam is found in Numbers 22, Jude 11, II Peter 2:15 and Revelation 2:14: “Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.”

Balaam was a believer; he was in apostasy; he was from Pethor, a city in Mesopotamia, and he was a Midian. He possessed the gift of prophecy although he did not hold the office of prophet. Balaam was renowned for his prophecies, and as a result became conceited and arrogant. The date is approximately 1401 BC. The Jews of the Exodus have encamped on the Plain of Moab. Balak, the king of Moab, fearing for his kingdom and his power, wanted the Jews cursed. Therefore, he sent negotiators to Balaam with promises of fantastic wealth, if Balaam would place a curse on the Jews.

The narrator of the story in Numbers 22 is Moses. Moses received this information after the fact, from God. So the events surrounding Balaam were unknown to the Jews on the Plain of Moab. Nor did the Jews know that Balak was attacking them spiritually. The Jews were unaware that Balaam attempted to curse them three times from three different mountain tops. Additionally, the Jews at this time were also entering into apostasy, they were discontented.

As already stated, Balak was afraid for his power and his kingdom. However, Balak had nothing to fear from the Jews, because of Deuteronomy 2:9, which says, “Then the Lord said to me, ‘Do not harass the Moabites or provoke them to war, for I will not give you any part of their land. I have given Ar to the descendants of Lot as a possession.’” In other words, Balak’s kingdom was safe.

The name Balaam means “destroyer of the people.” Evidence that Balaam was a believer is found in Numbers 23:12; also in the fact that the Angel of the Lord spoke to Balaam; the Lord actually placed words in Balaam’s mouth, according to Numbers 23:5,12,16; Balaam calls the Lord ‘his God;’ and the fact that God the Holy Spirit endued Balaam when he spoke. All these factors assert that Balaam was a believer; he was, however, in apostasy.

In the narration of the events of Balaam, the permissive will of God, the prevailing will of God, and the directive will of God are ascertained. The permissive will of God allows Balaam to utilize his free will, and even warns him; whereas the prevailing will of God precludes Balaam from cursing Israel, as this is not in God’s Plan for Israel. Note that God did not coerce Balaam’s free will, He merely substitutes His words for Balaam’s words in Balaam’s mouth. God overrules, but does not destroy free will. And God’s directive will to Balaam instructed Balaam not to go, and not to curse the Jews. Balaam disobeyed.

Balaam and the Will of God

Balaam had decided to accept the fee offered by Balak *before* he professedly consulted God. Thus, Balaam has already said ‘no’ to the directive will of God. As noted, God did not coerce or tamper with Balaam’s free will; however, God did punish Balaam’s disobedience. Balaam even has the colossal effrontery to attempt to persuade God to change His directive will; and, of course, God does not subsidize lust. Thus Balaam’s lust for money took precedence over God’s directive will. Even so, God graciously attempted to prevent Balaam from traveling to Moab, to the extent of having Balaam’s donkey speak.

Bamoth Baal

This term refers to the “high places” upon which Baal was worshipped in Moab, i.e., on the mountain tops. From these vantage points, Balaam attempted to curse the Jews.

Numbers 23:1 “Balaam said, ‘Build me seven altars here, and prepare seven bulls and rams for me.’”

Now why does Balaam ask for seven altars to be constructed? For two reasons: 1) to impress Balak and superficially provide dollar value for services rendered, and 2) because to the apostate seven is a

lucky number. Whereas, in truth, seven is the number of grace.

The bullock was the sacrifice related to confession of sin in Leviticus, and the ram was the sacrifice utilized in the burnt offering, which offering taught the principle of propitiation. However, in both cases only *one* offering is required, not seven. Only Christ is required. Thus, in apostasy, Balaam has distorted grace.

Numbers 23:5 "The Lord put a message in Balaam's mouth and said, 'Go back to Balak and give him this message.'" The term for 'Lord,' here, is *ruach adonai*, God the Holy Spirit.

Numbers 23:9 "From the rocky peaks I see them, from the heights I view them. I see a people who live apart and do not consider themselves on of the nations."

In this verse Balaam "sees" and "views" the Jews; that is, he sees them twice. This 'twofold' seeing connotes that Israel was unique, and always will be, and that they were different from other nations in their separation from heathenism or disbelief.

In Numbers 23:10, the phrase "dust of Jacob" refers to the Jews and the fact that even though they have failed, they were still alive. Just as Jacob failed and died physically, his name was also changed to Israel (prince of God), and though now physically dead he is alive in Paradise; all this through the grace of God. So, also, the Jews.

Balaam should have joined the Jews on the Plain of Moab; he should have separated from the heathenism of Moab. However, Balaam's lust for money was more real to Balaam than God.

God's Use of Balaam to Prophecy the Truth of Christ

Numbers 24:17 "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth."

"The star out of Jacob" is Jesus Christ at the First Advent, or on the Cross. And "the scepter out of Israel" is Christ at the Second Advent, or the restoration of Israel. And the "sons of Sheth" refers to arrogant unbelievers.

Numbers 24:20 "Then Balaam saw Amalek and uttered his oracle: 'Amalek was first among the nations, but he will come to ruin at last.'" Here,

Amalek is described as the first anti-Semitic nation in history.

Numbers 24:21 "Then he saw the Kenites and uttered his oracle: 'Your dwelling place is secure, your nest is set in a rock.'" The Kenites were a nomadic group of metal workers, who although believers, as designated in the phrase "nest in a rock," were later destroyed by the apostasy of false security in human strength.

Numbers 24:23 "Ah, who shall live when God does this?" This refers to judgment from God; and "who shall live?" refers to those who are believers, to those who live because of God's grace; in other words, they will live by grace alone, by the mercy of God.

Numbers 24:24 "Ships will come from the shores of Kittim; they will subdue Asshur and Eber, but they too will come to ruin." Kittim refers to the Greek Sea Peoples and eventually Alexander the Great, who destroyed the Persian Empire (Eber), which previously destroyed the Assyro-Babylonian Empire (Asshur). In the end, though, all who live by arrogance and their own might will come to "ruin." Only those who live by grace will survive.

II Peter 2:15-19: Apostasy Described and Balaam the Example

"They have left the straight way (the way of grace, the way of God's Word, the way of humility) and wandered off to follow (to pursue) the way of Balaam the son of Beor, who loved the wages of wickedness (lusted arrogantly after money).¹⁶ But he was rebuked for his wrongdoing by a donkey -- a beast without speech -- who spoke with a man's voice and restrained the prophet's madness (lust).¹⁷ These men (false teachers) are springs without water and mists driven by a storm (unstable, rootless, not grounded, constantly changing according to whim). Blackest darkness (Torments and then the Lake of Fire) is reserved for them.¹⁸ For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error (lustful arrogance).¹⁹ They promise them freedom, while they themselves are slaves of depravity -- for a man is a slave to whatever has mastered him."

Thus the 'error of Balaam' was the lust for money, or materialism lust. In due time, the Jews allowed themselves to be blighted by Balaam. Balaam advised Balak to entrap the Jewish males by

intrigue, i.e., first, seduce them sexually with the beautiful women of Moab; second, seduce them spiritually with the cult of Baal. And Balak did this by opening pseudo-brothels in tents and issuing invitations, literally, to the males of the Exodus generation.

Balaam's End

Balaam died the 'sin unto death' while fighting for the Moabites against the Jews, Numbers 25:1, 31:16, and Revelation 2:14.

Money Lust

Money is defined as a "medium of exchange and measure of value." And it is not evil for Christians to accumulate money or to use money. The use of coins was invented by Croesus, king of Lydia, in the sixth century BC. One of Croesus' passions was counting his money; however, he found it awkward to fondle ingots. Then one day he decided to have the ingots cut up into coins, upon which he later placed his own silhouette, thus giving coins 'faces.' When Cyrus the Great conquered Lydia, he confiscated most of Croesus' wealth and admired the coins; he, in turn, began using coins to store his wealth and to commemorate certain events. But the use of coins as a system of exchange was initiated by Alexander the Great. After he conquered Cyrus, he looted all of Cyrus' vaults and found the coins. He, too, imitated the idea, but additionally, he began circulating the coins as payment for debts and as rewards.

In Scripture, the first recorded business transaction took place in Genesis 23:9: "Ask him to sell it to me for the full price as a burial site among you." And Jeremiah 32:44 says, "Fields will be bought for silver, and deeds will be signed, sealed and witnessed in the territory of Benjamin, in the villages around Jerusalem, in the towns of Judah..."

These two passages, and many others in between, confirm that monetary transactions took place and are legitimate. In other words, it is not evil or a sin to have money or engage in the making of money.

'Giving' is a part of the concept of money. II Corinthians 8,9, assert that giving is a statement of the saint's royal priesthood, and is done as "unto the Lord."

"Love of money," or money as god is indicative of materialism lust, and makes the saint a slave to

money lust rather than the master of money. Matthew 6:24, Luke 16:9,11,13.

"No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

In other words, you may have all the money you want, you may enjoy money, you may use money as your slave, but God must have the place of highest priority in the saint's life.

To the unbeliever, money poses the following obstacles:

1. Money cannot buy salvation, I Peter 1:18,19, Mark 8:36,37. "What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul?" Indeed, the coin of salvation is the 'blood of Christ.'
2. The rich are apt to put their faith into money, and to attempt to purchase love, friends, sex, security, etc., through money. Mark 10:23-25: "Jesus looked around and said to his disciples, 'How hard it is for the rich to enter the kingdom of God!' The disciples were amazed at his words. But Jesus said again, 'Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'"
3. Money hinders unbelievers from seeking salvation, Luke 16:19-31.
4. According to Proverbs 11:4,28, and Proverbs 13:7,11, money is worthless before the Justice of God. In other words, money has no impact on God.

To the saint, money also poses difficulties:

1. In Jude 11, our passage, the 'error of Balaam,' i.e., the lust for money leads to destruction.
 2. In Ecclesiastes, Solomon asserts that "the love of money" (lust for money), not money itself, is meaningless, Eccl. 5:10-6:2.
 3. Acts 5:1-10, states that Ananias and Sapphira, who were both believers, were guilty of both monetary lust and approval lust.
 4. I Timothy 6:3-12, 17,18,19 states the principle of monetary lust.
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5. James 4:13 - 5:6, teaches that monetary lust diverts believers from spiritual growth and spiritual maturity because they seek security in wealth.

The Gr. word for "error" in Jude 11 is *plane*, and it means 'delusion or deceit.' And there are three 'delusions' associated with money:

1. Money is happiness, Eccl. 5:20 cf. Eccl. 6:2.
2. Money provides security, Matthew 6:24-33.
3. Money can buy anything, James 5:1-6.¹⁰

The third attribute of apostates is now stated thusly, "they have been destroyed in Korah's rebellion." The rebellion of Korah was motivated by a lust for power. And the story is related by Moses in Numbers 16. The revolution had three primary co-conspirators: Dathan, Abiram and Korah.

Dathan and Abiram were of the tribe of Reuben, the firstborn of Joseph. Korah was of the tribe of Levi; in fact, he was first cousin to Moses and Aaron. Dathan and Abiram, as members of the firstborn tribe, presumed that they should have the civil control that Moses had. Simply put, they lusted for Moses' power. Whereas, Korah lusted for the priesthood, that position that Aaron held. Scripture states that Korah was jealous of both Moses and Aaron, and lusted for their positions of power.

Korah's revolution also involved 250 officials, and princes of Israel. These men revolted against Moses for personal reasons, most of which were grudge-related and based on resentment and jealousy.

Korah, Dathan and Abiram were judged by God in Numbers 16:32. They were swallowed up by the earth. The 250 sub-conspirators were consumed by fire from God in Numbers 16:35. Note, then, the attributes of power lust: power lust rejects legitimate authority; power lust attempts to displace authority; and obviously, power lust desires power.

Revolution

God does not sponsor revolution against bona fide authority, Romans 13:1-7, Numbers 16, I Peter 2:13,14. And according to Isaiah 1:3-5 and 59:13,

¹⁰*Doctrine of Money*, originally compiled by Robert Thieme, M.Div.; revised and altered by R.E. Radic, Th.D., S.T.D.

revolution stems from apostasy. Too, revolution is described as anti-God in Isaiah 31:6. Jeremiah 5:23 states that revolution occurs among believers because of spiritual apostasy. And Isaiah 11:13, I Kings 12:19 and II Chronicles 10:19, all assert that jealousy is the motive behind revolution.

Ezekiel 2:3-10, states that the words of the prophets to Israel were designed to warn the Jews of their spiritual revolt against God. And notably, Romans 1:19-26 teaches that heathenism is the direct result of an individual revolt against the authority and grace of God; the result of this revolt is degeneracy, according to Romans 1:27-32.¹¹

Jude 12

"These men are blemishes at your love feasts, eating with you without the slightest qualm -- shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted -- twice dead."

In verses 12 and 13 Jude provides five analogies to further describe apostate false teachers (the Gnostics). And the phrase "these men" refers to the apostates, who often follow the patterns just described in verse 11: the way of Cain (approval lust), the error of Balaam (money lust), and the rebellion of Korah (power lust).

Jude describes them as *spilas*, which are 'shoals, or rocks covered by water.' Thus, Jude is representing these apostates as hypocrites who seek to shipwreck other believers on the rocks of their Gnostic-apostasy and arrogant hatred. The rocks are, specifically, their hatred and arrogance, their lustful lifestyle. And the water which conceals their lies is pseudo-love, with which they camouflaged themselves.

This hypocrisy is practiced blatantly, as depicted by the word *agapai*, which refers to 'devotion-type love manifested.' This word connotes both an inner and outer manifestation of virtue-love: the inward side being expressed as an individual love for the three members of the Godhead, as an individual love toward one's romantic partner, and as an individual love toward friends. In contrast, the outward manifestation is expressed

¹¹Thieme, Robert. Robert Thieme first compiled the data on *Revolution*; from undated notes; altered and appended by R.E.

toward all members of the Royal Family of God. This latter expression is characterized by a general love toward other believers which is non-judgmental, and lacks arrogance and hatred in any form. And the hypocritical apostates of Jude's day were attending and participating in worship services, and in so called 'love-feasts', and later, in Communion services, without being filled with the Spirit and thus without this virtue type love. These apostates were, then, exploiting their fellow saints.

The Love Feast and the Breaking of Bread

In the Gr., "to break bread," is *klasai arton*, and this phrase comes from the Hebrew idiom *paras lechem* mxl srP. Both phrases refer to partaking of food; just as, even now, the idiom 'to eat salt,' means eating a meal among the Arabs. The Hebrew idiom had its origin in that a Hebrew loaf of bread was made in cakes as thick as a finger, and were broken and not cut. Thus, the phrase 'to break bread.'

Scripture citations are: Jer. 16:7, Ezek. 24:17, Hosea 9:4, Deut. 26:14, Job 42:11, Isa. 58:7, Lamentations 4:4, Ezek. 18:7, Matt. 14:19, 15:36, Mark 8:6,19, 14:22, Luke 24:30,35, Acts 27:33-36, I Cor. 11:24, Acts 2:46, 20:7,11 and I Cor 10:16. In each instance, the reference is to eating a meal, not the Lord's table. These meals were called 'love feasts,' and are comparable to our present-day fellowship meals within the local churches.

Note that over the course of time, the Communion Table or the Lord's Supper was added at the end of these feasts. "Up to the time of Chrysostom it followed the feast; but, as superstition increased, it preceded the feast; but for 700 years after Christ they accompanied each other: and the Lord's supper was unknown as a separate ordinance!"¹²

Up until the end of the seventh century, Lent was always concluded by the *agapai*, or 'love feast,' "as the anniversary of the institution of the Lord's supper; and in England the day was called Maunday Thursday, from the *maunds*, i.e., the baskets or hampers in which the provisions were brought. No one but Royalty now keeps up this ancient custom."¹³

Thus, initially, the idiom 'breaking of bread' designated the 'love feast.' And only lately has the phrase designated the Lord's Table as a distinct liturgical function.

"Eating with you without the slightest qualm," is the next phrase; and *suneuocheomai* refers to 'being with or partaking of lawlessly.' And this means that the apostate teachers are neither filled with the Spirit, nor demonstrate virtue love; they are actors acting falsely.

And "they are shepherds who feed only themselves," means that they are arrogant and reject the spiritual authority of the Apostles, pastors, and the Scriptures. They feed only their own lusts.

In other words, these apostates totally discard, in their souls, the concept of the New Testament Church, which was a place where believers assembled under a pastor, who communicated the Word of God. And this type of assembly is described throughout the Scriptures as *proskuneo*, which is translated 'worship,' but means literally, 'to kiss face to face.' Worship, then, is kissing God.

Jude next describes the apostates as "clouds without rain, blown along by the wind." And clouds without rain look pretty, but provide nothing of value; just as these apostates act as Christians, but they do not have the 'water of the word' in their souls (Eph. 5:26). And they are 'carried around or seduced' by the wind; and the 'wind' refers to false doctrines in Ephesians 4:14. So they are seduced by false doctrines.

Jude's next analogy is engaging; "autumn trees, without fruit and uprooted -- twice dead."

The tree represents the believer, and 'without fruit' means no filling of the Spirit and thus no production of divine good. And the trees, specifically, are fig trees that were indigenous to Palestine and produced in the fall. This autumn production provided good fruit through the winter, and such trees were very valuable. Just as believers who produce divine good are cherished by God. "The late figs grow on the new wood, keep appearing during the season, and are ripe from August onward. They are dried for preservation, pressed into cakes, and form a staple article of food (I Sam. 25:18; 30:12). The tree was highly prized, and is often mentioned along with

¹²Bullinger, E.W. *Figures of Speech Used in the Bible*, page 841.

¹³*Ibid.*, page 841.

the vine (Deut. 8:8; Psalm 105:33; Jer. 5:17; Joel 1:12)."¹⁴

And these fig trees are said to have "died twice:" first, when they did not produce fruit in autumn; and second, when they were torn up for lack of production. This analogy is used by Jude to describe the apostates: first, because of no filling of the Spirit, they produce no divine good; second, because this deficiency, they will be "uprooted" or die the 'sin unto death.'

Jude 13

"They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever."

In verse 13, Jude continues the analogies describing the apostates. However, verse 13 distinguishes between apostate believers (the wild waves), and apostate unbelievers (the wandering stars), and describes their fulfillment: 'shame' for the believer/apostates, and 'darkness' for the unbeliever/apostates.

The apostate believers are pictured as "wild waves of the sea, foaming up their shame." This means that the apostate believers are volatile, just as waves; one moment they are passive, the next they are untamed. In other words, they are not filled with the Spirit long enough to grow spiritually or gain any understanding of God's Plan and grace. And just as waves crashing on the shore, they "foam out," or quickly evaporate into nothing. They have no power from the filling of the Spirit, no dynamics, no grace, no virtue love. Thus, they are *aischunai*, "things to be ashamed of."¹⁵ They are an embarrassment to our Lord, however, they will still be in heaven.

In contrast, the unbelieving apostates are called "wandering stars, for whom blackest darkness has been reserved forever." So just as seaman fix upon stars for navigation, if believers fix upon the false doctrines of these apostate "wandering stars," the believers will become lost and wrecked. And for these unbelieving apostates is "reserved," *tereo* in the Gr., two types of darkness: *skotos*, which here refers to darkness of the soul, and *zophos*, which refers to hell or 'torments' in the case of men, and

¹⁴Davis, John D. *The Westminster Dictionary of the Bible*, page 183.

¹⁵Thayer, Joseph Henry. *A Greek-English Lexicon of the New Testament*, page 17.

as we have seen, Tartarus for the angels of Genesis 6 and Jude 6.

Jude 14,15

"Enoch, the seventh from Adam, prophesied about these men: 'See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.'"

Here we have a quotation or *gnome* from Enoch. This quotation is the generation point for the pseudepigraphical Book of Enoch, rather than the other way around. Thus Jude is asserting that as long ago as Enoch, apostates and the Baptism of Fire were prophesied. There is indeed 'nothing new under the sun.'

Enoch was the son of Jared, and Enoch was the father of Methusaleh, Gen. 5:21, Luke 3:37. Both lived during the antediluvian period; and just before the Flood took place, Enoch was translated into heaven (Paradise), and Methusaleh died and went to heaven (Paradise). And two passages from Scripture, Genesis 5:24 and Hebrews 11:5, state that Enoch "pleased God." To this is added, according to our passage in Jude 14, the fact that Enoch had the gift of prophecy, and that he *propheteuo*, prophesied concerning, specifically, the apostasy of unbelievers during the Tribulation (which is still to come) of the Jewish Age.

The reference to the "coming of the Lord" in verse 14 of Jude is to the Second Advent at the end of the Tribulation. And the phrase "thousands upon thousands of his holy ones," is an idiom for a enormous, unknown number of saints (holy ones) from the Church Age, who return with Christ and, these saints are clothed with resurrection bodies. I Thess. 3:13b states, "when our Lord Jesus comes with all his holy ones." And Revelation 19:9,14 state, "Then the angel said to me, 'Write: 'Blessed are those who are invited to the wedding supper of the Lamb!' 14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean."

Here, then, in verses 14 and 15 of Jude, Jude uses Enoch, who used the Second Advent of Christ, to notify the unbelieving apostates of his (Enoch's) own day as to their fate and the fate of all unbelieving apostates throughout time. Now why would Enoch use the Second Advent as an example and not some other period? Three

reasons: 1) Enoch only had six prior generations to glean from, and 2) apostasy will reach its greatest concentration just before the Second Advent; finally, 3) our Lord actually deposits all unbelieving apostates in the Lake of Fire at the Second Advent.

The Ungodly

Verse 15 of Jude uses the term “ungodly” four times. The Gr. is *asebes*, and means ‘impious’ in the sense of rejection or unbelief. And note that the ‘judgment’ comes before the ‘conviction’ in verse 15. Why? Because judgment is the reason, the purpose, the objective, the intention of the Second Advent.

The judgment is stated to be against “all”, which is *pas*, the adjective of totality, and refers to “all” of a distinct category, which category is unbelievers. This category is further described as without production of divine good (ungodly acts), without the filling of the Spirit (ungodly way), without the perfect Righteousness of God (ungodly sinners), and as blasphemers (harsh words) of God. Revelation 20:12-15 states that they will be condemned by their own deeds, which deeds are recorded in the Books of Works: “And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of Fire is the second death. If anyone’s name was not found written in the book of life, he was thrown into the lake of fire.”

Thus, the unbelievers will be judged *not* on the basis of their sins, for those were judged at the Cross, but on the basis of their works of self-righteousness, which self-works are insufficient. Only the work of Christ was sufficient -- and the unbeliever has rejected it -- and selected to stand on his/her own works. Hebrews 3:19 sums it up, “So we see that they were not able to enter (either the Land or heaven), because of their unbelief.”

Those in the “book of life” are not judged, because of the law of double jeopardy, which is stated in John 3:18: “Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.” The

believer cannot be tried again for that which was already tried on the Cross: the law of double jeopardy.

And after being judged they are assigned to the Lake of Fire. This concept demands our attention:

The Baptism of Fire

The Gr. word *baptizo* means to identify one thing with another. Homer, in the ix book of The Odyssey, used the word *baptizo* in his analogy of the spear entering the eye of the Cyclops with the immersing of hot steel in water by the smith: the steel was identified with the water. Herodotus used the word *baptizo* in baptizing a new spear in pig’s blood: the spear was identified with its intent, to draw blood. And Euripides used *baptizo* in identifying a sunken ship with the sea. Thus, the connotation of the word is always ‘identification with’ something.

Actual/Real/Dry Baptisms

There are many baptisms in Scripture that are dry and that are real in the sense that there is no metaphor involved.

1. Moses - I Cor. 10:2: “They were all baptized into Moses in the cloud and the sea.” Here, the Jews of the Exodus were ‘identified with’ Moses as he followed the cloud (the Shekinah Glory) and crossed the Red Sea dryshod.
2. Cross - Matt. 20:22: “‘You don’t know what you are asking,’ Jesus said to them. ‘Can you drink the cup I am going to drink?’” Here, the sins of the world are ‘identified with’ Christ on the Cross -- He is the only one qualified to drink of the cup.
3. Spirit - I Cor. 12:13; Acts 1:5: “For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” (Acts 1:5) “For we were all baptized by one Spirit into one body...” (I Cor. 12:13) Here, God the Holy Spirit ‘identifies’ believers with Christ by placing them in union with Christ.
4. Fire - Matt. 3:11,12; Luke 3:16,17: “John answered them all, ‘I baptize you with water. But one more powerful than I will come, the thongs of whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand to clear his threshing floor and to gather the wheat into his barn, but he will

burn up the chaff with unquenchable fire.” (Luke 3:16,17) Here, the believers (wheat) are identified with Christ, and the unbelievers (chaff) are identified with fire.

The concept of the Baptism of Fire is presented by Paul in II Thessalonians 1:7-9. And Matthew 24:36 presents an analogy to the Baptism of Fire. Note that this is not a passage about the Rapture of the Church. This is confirmed by the fact that at the Rapture the dead in Christ will rise first; in other words, believers are removed from the earth at the Rapture. Whereas, at the Second Advent, which Matt. 24:36ff. describe, unbelievers are removed from the earth.

In Matt. 24:37 the Second Advent and the Flood are associated because unbelievers were/will be removed from the earth in both instances. “The Son of Man” is the title of our Lord Jesus Christ as manifest and true humanity. And Matt. 24:38,39 depict apostasy before the Flood and before the Second Advent of our Lord. In both periods typical events occur, and in both periods there was/will be no interest in God. Likewise, unbelievers will be taken from the earth in both periods. The one in the field taken is the unbeliever being baptized with fire; the one remaining is the believer. The same with the two women grinding, the one taken is the unbeliever, the one remaining is the believer. At the Flood, the believer remained to enter the post-diluvian period, and at the Second Advent, the believer will enter the Millennium.

Many of the Parables teach the concept of the Baptism of Fire, or ‘identification with’ something. *The Wheat and the Tares* - Matt. 13:24-30, 36-43; here, the ‘wheat’ are the believers who enter the Millennium; the tares are the unbelievers identified with the lake of fire. *The Good and Bad Fish* - Matt. 13:47-50; here, the good fish are the believers who remain, and the bad fish are the unbelievers who go to the lake of fire. *The Ten Virgins* - Matt. 25:1-13; the five virgins with oil represent the believer going into the millennium, while the five virgins without oil depict unbelievers baptized into the lake of fire.

Ezekiel 20:34-38 presents the principle of the Baptism of Fire as it relates to Israel: “I will bring you from the nations and gather you from the countries where you have been scattered -- with a mighty hand and an outstretched arm and with outpoured wrath. I will bring you into the desert of the nations and there, face to face, I will execute

judgment upon you. As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign Lord. I will take note of you as you pass under my staff, and I will bring you into the bond of the covenant. I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the land of Israel. Then you will know that I am the Lord.”

And Matthew 25:31-46 presents the principle of the Lake of Fire as it relates to Gentiles.

In this passage, the word for “nations” in verse 32, is *ethve* in the Gr., and refers to ‘gentiles.’ Furthermore, the “goats” are the unbelievers identified with fire, and the “sheep” are the believers identified with inheritance.¹⁶

Jude 16

“These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.”

In verse 16, Jude provides five operational descriptions of “these men,” i.e., the apostates already mentioned prior to verses 14 and 15, which were parenthetical, and specified the judgment of apostates through the prophecy of Enoch. They are called “grumblers,” which is *goggusth,j* in the Gr. *Goggusth,j* is another example of onomatopoeia: the formation of a word by imitating the sound associated with the behavior. And in this instance, it refers to “one who discontentedly complains (against God).”¹⁷ Associated with it is the term *memyi,moiroj*, which is ‘highly critical fault-finding;’ in other words, they look for things in Scripture to criticize.

“They follow their own evil desires,” means that these apostates have no spiritual foundation in their souls and, as a result, are groundless and unstable; they seek only the immediate gratification of their lusts (approval, monetary, and power). Moreover, “they boast about themselves and flatter others for their own advantage.” In other words, ‘they speak and communicate their own arrogant ideas in an attempt to lure others into pride;’ and they appeal

¹⁶Thieme, Robert. *Baptism of Fire*; from notes of June 1971; revised and altered by R.E. Radic.

¹⁷Thayer, Joseph Henry. *A Greek-English Lexicon of the New Testament*; page 120.

to pride by 'catering to personalities for the sake of profit.' Their arrogance leads to lust, and they lust for the profit of approval, money and power. These lusts are their gods.

Jude 17

"But, dear friends, remember what the apostles of our Lord Jesus Christ foretold."

In verse 17 Jude declares the defense against such apostates and their false teachings. The principle of defense against apostasy is stated by Paul in Col. 1:9, "For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding."

Paul starts off with "for this reason." For what reason? To stop apostasy. And the "we" refers to the Pauline contingent of Paul, Timothy, Titus and Luke. They pray that the Colossian believers might be 'filled up with the full knowledge of God's Word and Will in their souls; and that by means of this knowledge or wisdom they might please God, both producing divine good and by growing spiritually through more of this same knowledge from God.' And this doctrinal knowledge must be learned under the ministry of the filling of the Holy Spirit, must be recalled and applied in the same manner, i.e., filled with the Holy Spirit.

Jude utilizes the term *avgaphto,j*, "dear friends," or "beloved." This term was first applied to Christ, and was subsequently applied to believers because of their union with Christ. Ephesians 1:6 says, "To the praise of his glorious grace, which he has freely given us in the One he *loves*." And the same term is used in I John 3:2, "*Dear friends*, now we are children of God..."

Then Jude uses the aorist, passive imperative of *mimnh,skw*, "to recall to mind." This structure commands the readers to remember the doctrines that they have already heard and learned, and to implement the doctrines under the ministry of the filling of the Spirit. And what are they to remember? The doctrines *prole,gw*, 'spoken before,' by the apostles. Here, specifically, a reference to Peter, Paul and John. And this mention of the apostles commends the concept to further examination.

Apostleship

The apostles were sovereignly selected by the Holy Spirit, I Cor. 12:11; Eph. 4:11; and I Cor. 12:28. "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines." (I Cor. 12:11) "It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastor/teachers." (Eph. 4:11)

The gift of apostleship was the gift of absolute (over all the churches) spiritual authority. The gift was to sustain the Church until the Canon of Scripture was completed; and this completion occurred in 96 AD. And the exercise of absolute spiritual authority requires the spiritual gift.

The apostles to the Church were not appointed until after the resurrection of our Lord, Ephesians 4:8. "This is why it says: When he ascended on high, he led captives in his train and gave gifts to men."

Thus, it is necessary to distinguish between the apostles to the Church and the apostles to Israel. The apostles to Israel are cited in Matthew 10:2-10. There is, however, an overlap between the two groups in that eleven of the apostles to Israel became apostles to the Church.

Acts 1:22, I Cor. 9:1, and 15:8,9 state that the apostles to the Church were required to have seen the resurrected Christ. Whereas the apostles to Israel beheld our Lord in His Incarnation (human body prior to the Cross).

The spiritual authority of the apostles was maintained, confirmed and validated by supernatural gifts: the gifts of tongues, miracles, and healing, according to Acts 5:15, 16:16-18, 28:8,9.

The catalogue of the apostles to the Church: Simon Peter, Andrew, John, Philip, James, Bartholomew (Nathanael), Thomas, Matthew, Simon Zelotes, Jude (Thaddeus, Lebbaeus), James (the Less), and Paul. Note that Paul replaced Judas Iscariot, according to I Timothy 1:12-16 and I Cor. 15:7-10. The election of Matthias in Acts 1 was illicit; God the Holy Spirit reserves the right of appointment.

According to Acts 14:14, Barnabas was also an apostle. And the fact that James (the Less), our Lord's half-brother, was an apostle is confirmed in I Cor. 15:7, and Galatians 1:19.

And there were, possibly, two other apostles: Apollos, in I Cor. 4:6,9; and Timothy, in I

Thessalonians 1:1, 2:6. Additionally, Sylvanus (Silas) is identified with Timothy but not necessarily as an apostle.¹⁸

Jude 18

“They said to you, ‘In the last times there will be scoffers who will follow their own ungodly desires.’”

Jude begins verse 18 with *o[ti recitativum*, which utilizes the conjunction to summarize indirectly the teachings of the apostles. The apostles taught that there would be “scoffers.” The Gr. is *evmpai,kthj*, which denotes those “who play like children.”¹⁹ And here the term connotes those who deride spiritual authority and endorse anarchy.

Next is the very interesting prepositional phrase which may be translated either “last times,” or “lowest” with reference to rank.²⁰ Thus the phrase may indicate two distinct periods of apostasy, depending upon which historical dispensation is meant: in the Age of Israel the phrase denotes the final three and one-half years of the Tribulation, and its concentrated apostasy; however, during the Church Age the phrase signifies a ‘low time’ or ‘time of apostasy.’²¹ Therefore, since the reader’s of the epistle were denizens of the Church Age, the phrase alludes to any period of apostasy or false doctrines.

And these apostates are again described as “following their own ungodly desires.” In other words, whether believer/apostate or unbeliever/apostate they seek only self-satisfaction through the lusts of power, money and approval. The believer/apostate eschews the filling of the Spirit, and the unbeliever/apostate rejects the truth of salvation through Christ.

¹⁸Thieme, Robert. *Apostles*; from notes July, 1971; revised and altered by R.E. Radic.

¹⁹Thayer, Joseph Henry. *A Greek-English Lexicon of the New Testament*; page 208.

²⁰*Ibid.* page 253-254.

²¹For a lucid and definitive exposition of the concept of ‘dispensations’ see Thieme, Robert. *The Divine Outline of History*. Privately published, 1989.

Jude 19

“These are the men who divide you, who follow mere natural instincts and do not have the Spirit.”

“These men,” i.e., these apostates “divide” you; and the word for “divide” is the participle of *avpodiori,zw*, and it defines the principle of apostasy: that they are troublemakers who cause divisions among the saints. And these apostates are further described as *yuciko,j*, or “governed by the old sin nature, by the sensuous.”²² In other words, the apostates of Jude’s day were, specifically, unbelievers and they did not have human spirits; i.e., they were dichotomous, having only bodies and souls. They were spiritually dead because they had rejected Jesus Christ and salvation. Thus, they are unable to comprehend spiritual information.

I Cor. 2:14 describes them thusly, “The man without the Spirit (human-spirit) does not accept the things that come from the Spirit (Holy Spirit) of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.” Another similar description is found in James 3:15, “Such ‘wisdom’ does not come down from heaven but is earthly, unspiritual, of the devil.”

These two verses, then, describe the “soulish,” “sensuous,” or “natural” man. And this particularity suggests extensive review of the concepts of the ‘soul’ and the ‘spirit.’

The Soul

In mankind, i.e., *homo sapiens*, the real person is found in the soul, according to Genesis 2:7, which says, “And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life (lives), and man became a living being.”²³ The human body, then, is a temporary

²²Berry, George Ricker. *A Dictionary of New Testament Greek Synonyms*; page 24.

²³Then the Lord God formed [*yatsar*] man of dust from the ground [biological life], and breathed [*xp;n++=, naphach*] into his nostrils the breath of life [*~yYxi: tj;v.ni, nishmat chayyim*]; and man became a living being [*nephesh chayyah*, i.e., a soul having life].

“The verb *naphach*, translated ‘breathed into,’ produced *nishmat chayyim*, ‘the breath of life.’ Thus God directly imparted

abode for the human soul, II Cor. 5:1-4. The 'real you' is inside your skull.

The components of the human soul: *self-consciousness*, which is awareness of oneself; the *mentality*, which is made up of two parts: 1) the mind, where human knowledge is processed, and 2) the heart, where spiritual knowledge is processed; the *conscience*, which is the location of one's norms and standards (ethics, morals, principles, mores, etc.); the *viewpoint* or perspective, which is how one views life based upon the combination of one's standards and mentality; the *volition*, which is free will; and the *emotions*, which respond to stimuli.

Scripture distinguishes between the human soul and the human spirit. As already stated, Genesis 2:7 speaks of the 'breath of lives.' And it is plural in the Hebrew. In other words, soul life, spirit life, and body life. Unbelievers are described as dichotomous, i.e., as having body life and soul life, Jude 19, and I Cor. 2:14. Whereas believers are described as trichotomous, i.e., as having body life, soul life, and spirit life, I Thess. 5:23: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ."

And only the human soul, not the human body, was formed or made in the image of God, Genesis 1:26,27, 2:7. In other words, the immaterial part is similar -- God is Spirit.²⁴

neshemah, the spark of life, to Adam's body (Isa. 42:5). First God formed the tangible flesh, blood, and bone of biological

life from the chemicals of the soil. This was only biological life, not yet human life. When God exhaled His breath into

the first man, he became a 'living soul' in the image of God Himself." Taken from, Thieme, Robert. *Creation, Chaos, and*

Restoration; privately published, page 7,26.

²⁴The Hebrew terms *arB* and *hf* bring out the full translation and difference. In Gen. 1:26, the word for 'make' is *asah*,

which denotes the creation of the human soul according to the pattern of God's quiddity. And in Gen. 1:27, the word for

'made' is *bara*; and it means to 'create from nothing.' Thus God created man's soul from nothing and patterned it after His

According to Psalm 19:7, 34:22, Mark 8:36,37, Hebrews 10:39, and I Peter 1:9, only the human soul, not the body, is saved at salvation. I Peter 1:9 says, "For you are receiving the goal of your faith, the salvation of your souls."

The soul must be saved because it is born spiritually dead -- and this is caused by the old sin nature which resides in the body, Ephesians 2:1, Romans 5:12.

Inasmuch as the soul processes and contains knowledge in its mentality, it is subject to Satanic attack, Proverbs 19:2, Matthew 10:28, Ephesians 4:17-19. "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both soul and body in hell." (Matt. 10:28)

Psalm 143 states that the soul of the believer is the spiritual combat area. And the soul, according to Job 21:25, and Zechariah 11:8, is the location of the worst sins, those called 'mental sins.' These would include: arrogance, judging, maligning, hatred, worry, fear, etc. Likewise, through neglect and disuse, the soul becomes the seat of misery -- mental anguish, Psalm 6:3, 106:15, 119:25,28,81. Authentic misery comes from the soul. "My soul is in anguish. How long, O Lord, how long?" (Psalm 6:3)

And, just as true misery resides in the soul, so also does true happiness and the ability to love, I Samuel 18:1 and I Peter 1:22. "Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart." (I Peter 1:22)

Finally, physical death is the departure of the soul from the body. The body dies, not the soul, Job 27:8, Psalm 16:10, II Corinthians 5:8. And remember, the real you is your soul.²⁵

The Human Spirit

Hebrews 4:12 discriminates between the human soul and the human spirit and states that they are not the same, "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to *dividing soul and spirit*, joints and marrow; it judges the thoughts and attitudes of the heart."

own essence.

²⁵Thieme, Robert. *The Human Soul*; from notes of July 1971; revised and altered by R.E. Radic.

And as already demonstrated, the unbeliever does not have a human spirit, I Corinthians 2:14, Jude 19. In other words, again, the unbeliever has body life and soul life, but no spirit life.

Because the unbeliever is spiritually dead and cannot understand spiritual information, God the Holy Spirit acts as a human spirit when the gospel is presented to the unbeliever. This ministry of the Holy Spirit is called the Doctrine of Common Grace and/or the Convicting Ministry of the Spirit. Scripture citations are: John 16:8-11, Genesis 6:3, and I Corinthians 2:14-16.

The believer is spiritually regenerated (“born again”) at the moment of salvation and becomes trichotomous, i.e., soul life, body life, and spiritual life, I Thessalonians 5:23. And Romans 8:16 and I Corinthians 2:10,13 assert that this spiritual life and the filling of God the Holy Spirit remove all natural mental restrictions.

The Greek term *evpi.gnwsij* establishes the fact that the human spirit can process and remember spiritual information. The term is “used in the N.T. of the knowledge of things ethical and divine.”²⁶ The following passages teach this principle: Philippians 1:9, Colossians 3:10, Romans 10:2, Romans 3:20, Ephesians 1:17, 4:13, II Peter 1:2,8, 2:20.

“I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit (human spirit) of wisdom and revelation, so that you may know him better.”

The spiritual growth and maturity of the believer is determined by the amount of spiritual information stored in the human spirit, Job 32:8, Romans 8:16. Job 32:8 says, “But it is the spirit in a man, the breath of the Almighty, that gives him understanding.”

I John 2:27 and I Corinthians 2:13 state that not only must a person be spiritually alive to learn spiritual information, but he/she must also be filled with the Holy Spirit; for the Holy spirit witnesses to the human spirit, i.e., He reasons and persuades the human spirit of the truth of what is being heard, read and learned. “This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit (the Holy Spirit), expressing spiritual truths in spiritual words.” (I Cor. 2:13)

²⁶Thayer, Joseph Henry. *A Greek-English Lexicon of the New Testament*; page 237.

And remarkably, according to II Corinthians 7:13, the human spirit is a place of refreshment, “By all this we are encouraged. In addition to our own encouragement, we were especially delighted to see how happy Titus was, because his spirit has been refreshed by all of you.”

Finally, the short but pithy book of Philemon tells us that an understanding of God’s grace and the application of grace toward others is based upon spiritual information in the human spirit. “The grace of the Lord Jesus Christ be with your spirit (human spirit).”²⁷

Jude 20

“But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.”

In Jude 20-23, Jude is still writing about the defense against apostasy. And in verse 20, again, he uses the term for “beloved,” ‘*avgaphto,j*, referring to the saints’ position in Christ. These “beloved” are to “build themselves up,” which is *evpoikodeme,w*, i.e., “in plain language, to give constant increase in Christian knowledge.”²⁸ In other words, one of the best defenses against apostasy is spiritual advancement, Eph. 2:20 and Acts 20:32 which says, “Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified.”

And how is this advancement accomplished? Through their “most holy faith,” which is their ‘separated unto God doctrine.’ In other words, through those true Christian doctrines which they believe and which separate them as royal family of God from all the unbelievers. Additionally, they are to “pray in the Holy Spirit;” i.e., they are to pray to God the Father while they are filled with the Spirit. To accomplish this filling of the Spirit, they must claim I John 1:9, confessing their sins or judging themselves. Ephesians 6:18 supports this command given by Jude in verse 20: “And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.” (Eph. 6:18)

²⁷Thieme, Robert. *The Human Spirit*; from notes of August 1971; revised and altered by R.E. Radic.

²⁸Thayer, Henry Joseph. *A Greek-English Lexicon of the New Testament*; page 246.

Jude 21

“Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.”

Here, Jude reminds them to maintain their devotion-type love (virtue love) as they prosde,comai, which is ‘wait with keen anticipation’ for the ev,leoj, the ‘grace in action,’ or ‘mercy’ of our Lord. In other words, this is the anticipation of eternal life with our Lord.

And this same ‘anticipation’ is used in Titus 2:13 for the Rapture of the Church, “While we wait for the blessed hope -- the glorious appearing of our great God and Savior, Jesus Christ.”

Jude 22

“Be merciful to those who doubt.”

The best manuscripts give cause for a different translation in this verse. The confusion revolves around evle,gcw and evlee,w, with the former term being commended by the textual criteria. And evle,gcw, means “to rebuke with sufficient cause, and also effectually, so as to bring the one rebuked to a confession or at least a conviction of sin. In other words, it means to *convince*.”²⁹ So the revised translation might read, “and some (apostates), keep on refuting them when they dispute with you.” So Jude tells his readers to take aggressive action when faced with argumentative apostates: they are to refute them, and to attempt to convince them of the true doctrines of God.

Jude 23

“Snatch others from the fire and save them; to others show mercy, mixed with fear -- hating even the clothing stained by corrupted flesh.”

Here, Jude instructs his readers that some of the unbeliever/apostates will respond to the gospel and to the truth -- they are to save them from the fire (Amos 4:11, Zechariah 3:3, and Psalm 106:18) of judgment by providing the gospel. “To others show mercy,” refers to providing the true doctrines of God to believer/apostates. And “mixed with fear” gives the motivation for these grace actions: “through or because of their own respect, reverence and regard for Christ.”

“Hating even the clothing stained by corrupted flesh,” is an interesting and misunderstood

²⁹Berry, George Ricker. *A Dictionary of New Testament Greek Synonyms*; page 16.

phrase. The “clothing” is the apostasy itself; note, though, that clothing (the apostasy) is to be hated, not the person. And this is in keeping with the devotion-type love commanded in verse 21. The “corrupted flesh” is the ‘old sin nature,’ which causes the apostasy. In other words, hate the apostasy and its source, but demonstrate devotion-type love and compassion toward the person -- provide them with the gospel, which is the only hope of salvation for anyone.

Jude 24 and 25

“To him (God the Father) who is able (omnipotent) to keep you from falling (eternal security) and to present (to establish) you before his glorious presence without fault (blameless because of the work of Christ on the Cross) and with great joy (the extreme joy that the saints will experience in heaven alone) -- 25 to the only (the unique Person/the God-Man) God our Savior (Jesus Christ) be glory (preeminence at the right hand of God the Father), majesty (greatness), power (ruling power) and authority (ruling authority, the right to rule under primogeniture), through Jesus Christ our Lord*, before all ages (from eternity past), now (the present) and forevermore (the future)! Amen (I acknowledge it, I concede it).

Concerning Jude 1:25, A.T. Robertson wrote, “as complete a statement of eternity as can be made in human language.”³⁰

“God is spirit, and those who worship Him must worship in Spirit and truth.” (John 4:24)

“And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.” (II Corinthians 11:14,15)

³⁰Robertson, A.T. *Word Pictures*; from Bible Works CD by Hermeneutika; version 3.5