

JUDE – CONTEND FOR THE FAITH

You have been redeemed by the Sovereign God,

NOW

CONTEND EARNESTLY FOR THE FAITH

**Jude is a short book in the New Testament that is often overlooked.
Yet this brother of the Lord had and has an important message to all.
There are things he felt compelled to warn the people of God and those who would
listen and come to salvation.**

**Give Jude two weeks to prepare you for what is coming.
You need to be prepared!**

***You have been redeemed; your Sovereign Lord has secured your
salvation; now contend earnestly for the faith.***



JUDE: CONTEND FOR THE FAITH

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Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of *Contending for the Faith*.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week's assignment.

You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.

You must process with your heart, mind and soul.

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on *Doctrines* which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the *Supplemental Materials* on *How to do your text discovery*. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalm 136 is the classic text for the use of this word.

❖ **Appendix**

1. In the Appendix, you will find *the text of Jude which we will be examining*. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

Remember to do your Text Discovery for each chapter.

2. Each week there is an activity to help cement in the focus of the lesson.
3. Each week we will see Jesus in each chapter.

4. You will have an assignment each week in either one of the following:

Name of God/ Doctrine

5. There are Additional Activities included in the Appendix for your continued study.
6. Please faithfully answer the question each week: **What did you see this week about your Sovereign Lord that caused you to worship Him?**
7. Also record your answers to this question each week: **How has studying this chapter in Jude helped you to Contend for the Faith/ Persevere?**
8. **How does this chapter in Jude this week encourage you to end well? How does this chapter this week help show you how to end well?**

9. **Marinate in each lesson.**

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives! Our Lord reigns!

LESSON 1 “Are You Agonizing, Struggling for the Gospel?”

JUDE

Name of God: Jehovah-sabaoth – The Lord of Hosts (God’s Warrior name)

Extra Reading: Epistles

BASIC LESSON

“The Spirit of God led Christ’s apostles into ‘all the truth’ (John 16: 13), and this apostolic faith has now been entrusted to God’s ‘holy people’, that is, the people of God on earth (Jude 3). This authoritative revelation has been committed to the church ‘once for all, not only to proclaim but to protect and safeguard: it is normative as a standard of orthodoxy by which error may be measured and recognized for what it is.’”

Bible Speaks Today

Guard the Gospel

¹³ What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. ¹⁴ Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us. **2 Timothy 1: 13, 14**

What a blessing you have in store for you as you spend time in this often neglected small book. Twenty-five verses. But they tell us some of the most important things we need to know as believers in the Lord.

As you read these 25 verses, what are your first impressions?

Write those here.

Now divide the chapter into paragraphs so you can dig out the meaning behind his message of warning. You will record a short one or two sentence summary here.

Jude 1: 1

1: 1b-2

1: 3-4

1: 5-7

1: 8-13

1: 14-16

1: 17-23

1: 24-25

Why does it seem that Jude wrote this letter?

Do we know exactly to whom he wrote this letter?

What can you determine about the state of the Church based on these 25 verses?

What is of particular comfort to you in verse 1?

OVERVIEW OF THE LETTER OF JUDE

Verse 3 lets us know the urgency of this message.

He made every effort to write to them.

He felt the necessity to write to them.

He was appealing to them.

He asked them to contend earnestly for the faith.

Don't rush through these desperate words.

**The part we play is important in regard to the dispensing of God's truth, but ultimately the Lord will keep us and present us as blameless, spotless and pure.
There is a mysterious working of our response yet His absolute power of preservation.
Perhaps studying this short book will help us understand more of the ways of the Lord.**

Who was Jude?

**Jude is rendered "Judah" in Hebrew and "Judas" in Greek. "Judah" means "praise."
There are a few possibilities, with one possibility rising to the top as far as most scholars are concerned.**

Jude could have been Judas, a half-brother of Jesus.

Judas the apostle

Judas a leader in the early church of Jerusalem – Acts 15: 22

Jude is most often identified by scholars as Y'hudah ben Yosef = Judah son of Joseph.

If he had been an apostle, this title would probably have helped his authority and therefore would have been mentioned.

"The most probable identification is that the author was a half-brother of Christ, a son of Joseph and Mary after Jesus. The term 'servant' would be fitting, for though at first Jesus' brothers did not believe in Him. (John 7: 5), yet later they saw the resurrected Christ and were convinced (Acts 1: 14). Among these was Judas, who did not consider himself worthy to call himself a 'brother' but just a 'servant' of Jesus Christ." Bible Knowledge Commentary

"Acts 1: 14 informs us that 'His brethren' were part of the praying group that was awaiting the Holy Spirit; 1 Cor. 9: 5 states that 'the brethren of the Lord' were known in the early church." W. Wiersbe

"This James in turn was the leader of the followers of Jesus in Jerusalem from at least AD 44 to 61 and the James whom Mark 6: 3 identifies as a younger brother of Jesus Himself... Much later the General Letters put James as the first letter in the collection and Jude, written by the brother of James, as the last, bracketing the works of the others with letters attributed to brothers of Jesus." Baker's Commentary

"When Jude became a Christian, he had to change from knowing Jesus as his brother to acknowledging Him as the Christ and his Lord. (v. 4) The fact that Jude does not refer to his physical relation to Christ, therefore, is no comment on this letter's authorship. Instead, it shows us that no-one is too privileged to be exempt for the need to be converted." BST

If he was indeed the brother of Jesus, why would he not include that?

There are several reasons he would have neglected to mention this.

Perhaps he didn't consider himself worthy of being called in the same family as the Lord.

Perhaps he felt this relationship did not warrant special consideration.

Perhaps he wanted to establish the truth that ALL people come to Christ on equal ground.

None are grandfathered or come to Christ in any other way than through His cross.

Matt. 13: 55

Mark 6: 3

Acts 15: 13

Acts 21: 18

1 Cor. 9: 5

Gal. 1: 19; 29, 12

"Jude has been accepted as canonical from earliest times." ESV Study Bible

"The book of Jude was regarded by the second-century church father Origen as 'of but few verses yet full of mighty words of heavenly wisdom.'" Archaeological Study Bible

What do we know about James, the other brother of Jesus?

Acts 12: 17; 15: 13; 21: 18

Gal. 2: 9

What do you learn about the recipients?

Jude 3, 17, 20

**God's people are loved by Him:
Deut. 7: 7-8**

Deut. 33: 3, 12

Ps. 23: 6

1 Pet. 2: 9, 10

It is important to establish that there is no distinction between the love of God for the OT believer and the NT believer. God's love is eternally based on covenant which He initiates.

"No other name has ever been linked with this letter in church tradition." BST

"Jude was acknowledged as inspired and was included in the Muratorian Canon (AD 170)."
Bible Speaks Today

Muratorian Canon is one of the first collections of Holy Scripture to counter the heretical books that were circulating.

The style of the letter

This is a letter, an epistle. It is one of the General Epistles; it is the last of the eight General Epistles. The first is written by James, his brother; James also was a brother of Jesus. Some scholars believe the compilers of the Canon, purposely had one brother at the opening of the General Epistles and one at the end, as bookends.

It is thought that Peter's epistle was written before the letter of Jude. There are many comparisons between these two letters. (2 Peter and Jude)

In many ways, Jude wrote much like an Old Testament prophet. Jude is much like a judgment oracle.

Comparing him to an Amos or Micah is helpful. He is crying out to the people to beware of those who would corrupt their faith.

Jude wrote this using a lot of metaphors: clouds, shepherds, trees.

Jude also wrote in triads – this means he wrote not one or two examples to confirm what he was saying, but he wrote in "threes."

Jude 1 gives us the first such example.

Jude ... bond-servant ... brother

Recipients are referred to as: called ... beloved ... kept

Verse 2 prays for: mercy ... peace ... love

Verse 4 refers to the enemies as: godless men ... change the grace of our Lord ... deny Jesus Christ

The letter continues on with this pattern of triads. God, in triplicate, is exposing the way of the apostate while declaring the true identity of the beloved.

Jude uses the Old Testament quite a lot. He alludes to at least nine obvious Old Testament references, yet he does not quote any directly.

➤ **Go through the letter once again and list all the references to the OT.**

Verse 5 – Jude mentions the exodus of Israel from Egypt, as well as those who died in the wilderness due to disobedience.

Verse 6 – he mentions the angels who long ago abandoned their proper abode

Verse 7 – Sodom and Gomorrah

Now continue with your own findings:

There are many comparisons with 2 Peter.

Look at: 2 Pet. 2: 1; 3: 3 (Specifically look at: Jude 4 to compare.)

❖ **Some scholars view Jude as the basis of 2 Pet. 2: 1-3: 3.**

Other Considerations of this Epistle

Gnosticism was a clear and definite threat to the advancement of the pure gospel message. So it is important to have at least a minimal understanding of the influence of Gnosticism.

This heresy had a strong emphasis on knowledge apart from a life of morality.

This was because the spirit within a person was all that mattered.

The spiritual world was divine but the temporal world, the flesh or the material part of the person did not matter.

Spirit is good/matter is bad was their simplification. It did not matter what one did with their body.

These Gnostics purported to have greater knowledge than others. Their knowledge came from divine “emanations.” They were initiated into the “enlightened ones” and the others – uninitiated – were beneath them. Arrogance was a common attitude of the Gnostics. There was a great interest in angelology (study of angels). Anything that could cause them to “know” more than others was used to elevate them in the eyes of the common man or woman. This group was divisive and immoral. They came into the church and immediately tried to dismantle the truths of Christ and replace Truth with their corrupt way of life and thinking. Jude 4, these people denied the lordship of Christ. This particular apostasy can be seen as an attempt to turn the grace of God into license to sin. What makes anyone prey to this kind of lie is a lack of understanding of the doctrines of the Lord. WE MUST KNOW THE WORD OF GOD! Wrong belief always leads to wrong behavior.

**False doctrine leads to wrong conduct.
Gnosticism is a form of antinomianism which will be discussed later.**

We must today be on guard against similar tactics.

**Each writer of biblical letters to certain churches was prompted by the Spirit to communicate truth with his flock.
Some churches communicated problems concerning spiritual gifts and their misuse, some had immorality issues, some were confused about how the Law and grace worked together, some were worried about the return of Christ.**

If you had a Paul or Jude or Peter to write and clear things up for you right now, what would you ask him about?
What is on your mind in regard to things of the faith?

➤ **APPLICATION QUESTIONS FOR JUDE**

How are you contending for the faith at this point in your life?

How does growing in your relationship with Jesus help you contend for the faith?

What is your role in exposing error in the faith community?

Do you see more clearly that it is not our responsibility to do God's job?
(When you pronounce judgment against another, you are displacing God as True Judge.
There is a grave sin in doing this.) **Jude 9-11**

Do we face the same threats today as the early church two thousand years ago?
What can we do to advance the battle of defending the faith?

What does Jude teach you about the need for warning against doctrinal error?

What do you learn about the antidote to false teachers?

Extra Reading: Epistles in the Appendix

Name of God: Jehovah-sabaoth

We are instructed to CONTEND FOR THE FAITH – this means war.

We must know all we can about standing and fighting for the faith which the Lord has entrusted to us.

Activity:

Take some time to consider what you think is the greatest threat to the advancement of the message of the kingdom: the gospel.

What do you plan to do to combat the error in teaching concerning this threat?

➤ **DIGGING DEEPER**

“Jude is the only NT book devoted exclusively to confronting ‘apostasy,’ meaning defection from the true, biblical faith (v. 3, 17).” Bible Speaks Today

“He wrote to ‘exhort’ them (Jude 3). In the Greek language, this word was used to describe a general giving orders to the army; hence the atmosphere of this letter is ‘military.’ Jude had started to write a quiet devotional letter about salvation, but the Spirit led him to put down his harp and sound the trumpet! The Epistle of Jude is a call to arms.” Wiersbe

*In this army,
Who is the Commander?*

Who are the soldiers?

Who makes up the battle plans?

Who carries out the battle plans?

Is that the picture of your life?

When the enemy is in the field, the soldiers dare not go to sleep. Our lives as disciples of Jesus are a battleground, not a playground.

- **v. 1** “loved, called, kept”

There is a triad here.

“To those who are the called” This refers to the past.

Rom. 1: 6, 7

Rom. 8: 30

1 Cor. 1: 23, 24

Eph. 4: 4

2 Pet. 1: 3

“Who are loved by God the Father” refers to the present.

“Kept by Jesus Christ” is focused on the future revelation of His people.

1 Thes. 5: 23

2 Tim. 1: 12

1 Pet. 1: 5

Jude 24

Kept means “carefully watched and guarded.” (By God, no less!!)

- **Jude 2 God’s Mercy** **ἔλεος - eleos**

I.#1656 mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them

1. of men towards men: to exercise the virtue of mercy, show one's self merciful
2. of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ
3. the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life

God’s mercy can sustain them in times of difficulty. Heb. 4: 16

His peace can give a subtle calmness when evil abounds. Rom. 15: 12; Phil. 4: 7

His love can protect and assure believers in the face of peril. Rom. 5: 5; 1 John 4: 12, 15-16

“The calling is the active work of the Holy Spirit; the love emanates from the Father (2 Cor. 13: 14); and the keeping work is the ministry of the Son.” BKC

“‘Mercy and peace’ was a common Jewish greeting; ‘love’ was added to make this distinctively Christian.” MacArthur Commentary

- **Jude 3**

It seems Jude wanted originally to write about the joy of their salvation, but he changes gears.

He now feels the necessity to write about issues within the body of Christ that could damage the Church and the gospel truth.

He begins by calling his focus for this letter: “*contend earnestly for the faith.*”

What exactly does that mean?

ἐπαγωνίζομαι

“Contend” #1864 *epagonizesthai* – agonize earnestly, with all diligence; to struggle for

“This verb is unusually strong. They are to fight for the faith, conscious that there are many enemies ranged against the churches, determined to destroy this sacred deposit.”

Bible Speaks Today

“The only basis on which it is possible to do this is the ‘most holy faith’, most holy because of its origin in the mind and purposes of God rather than as a product of human inspiration.” BST

God was able to “deliver” His precious message of faith to the world through broken people because He knew He would be empowering them beyond themselves to do His divine and holy work.

παράδιδωμι deliver, entrust #3860 *paradidomi*

I.to give into the hands (of another)

II.to give over into (one's) power or use

1. to deliver to one something to keep, use, take care of, manage
2. to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death
3. to deliver up treacherously
 1. by betrayal to cause one to be taken
 2. to deliver one to be taught, moulded

III.to commit, to commend

IV.to deliver verbally

1. commands, rites
2. to deliver by narrating, to report

V.to permit allow

1. when the fruit will allow that is when its ripeness permits
2. gives itself up, presents itself

(Other uses of *paradidomi*)

Matt. 10: 19

Matt. 11: 27

Matt. 25: 14

Do you know how to contend earnestly for the faith?

2 Cor. 10: 4-5 could help.

Do you realize the great office we hold as guards of the faith, those entrusted with the Truth of the Gospel?

1 Thes. 2: 4

Who was the faithful soldier who instructed you in the treasures of this great faith?

- **Jude 3, 4**

Much of what you will read in Jude has parallel information in 2 Peter 2, especially here – 2 Pet. 2: 6-10.

The cities mentioned here are used over twenty times throughout Scripture as an example of God's judgment.

We best pay attention.

“Sodom and Gomorrah illustrate God's fire of earthly judgment (Rev. 16: 8, 9; 20: 9) which was only a preview of the fire that can never be quenched in eternal hell.” MacArthur
Matt. 3: 12; 18: 8; 25: 41; Mark 9: 43, 44, 46, 48; Luke 3: 17; Rev. 19: 20; 20: 14, 15; 21: 8

These are words of warning concerning being aware of the false teachers, the apostates who had made their way into the local church. These apostates would destroy the foundation upon which the church had been established, if they could.

“The false teachers did not take God by surprise, for He predicted their coming and their condemnation long before they even existed.” ESV Study Bible

Are there any today within the Church who would undermine the ways of God?

“Jude implied that the false teachers claimed to be Christian but noted that they somehow abused the grace of God in Christ. Accusations about their immoral lifestyle lay at the heart of his critique.” Archaeological Study Bible

- ❖ One of the ways you can spot the apostate is their behavior. Do not listen to their words alone but observe their conduct and behavior.

“This message they change, or remodel, to their own liking. In its new form, the freedom for which Christ has set us free becomes, as Paul warned the Galatians, a ‘yoke of slavery’ (Gal. 5: 1). As the lordship and sovereignty of Christ are disowned and denied.” BST

“Jude’s opponents were guilty of antinomianism – the belief that Christians are under no obligation to follow the moral law as a rule of life. Such teaching was a persistent problem in the early church (Rom. 3: 8; 6: 15; 1 Cor. 6: 12-15; Gal. 5: 13), especially where Paul’s emphasis upon justification by grace through faith was misunderstood and perverted.” Reformation Study Bible

- ❖ **Choose two of the highlighted verses above to explain the common problem.**

“By the time that Jude wrote his letter, ‘the faith’ had already been fixed and established in the apostolic teaching of the early church, and therefore could not be changed, but was under attack and in need of defense. Although the NT documents had not yet been collected into a complete canon of Scripture, by this time the foundational NT teachings were circulating in oral form through the apostolic circles.” ESV Study Bible

“The faith” refers to the body of truths taught by the apostles and learned from Christ Himself. This is not an invented or man-made group of sayings; these truths were delivered once for all to His people. These truths have been placed in our custody. We must guard these truths and announce them to the world.

Do not get sidetracked with offline discussions; stay on point. That means, keep your words on Jesus, the Author and Perfecter of the faith.

The faith

“This is the whole body of revealed salvation truth contained in the Scriptures.”

MacArthur Commentary

Eph. 4: 4, 6, 13; Phil. 1: 27

This shows us the absolute need to KNOW truth!

The term “*the faith*” is used also in:

Gal. 1: 23

1 Tim. 4: 1

Jude is essentially saying:

Heb. 4: 14 Write that verse here.

““‘The faith’ refers to that body of doctrine that was given by God through the apostles to the church. The word ‘doctrine’ is found at least sixteen times in the Pastoral Epistles alone. Paul admonished both Timothy and Titus to make sure the believers were being taught ‘sound doctrine.’” Wiersbe

“Here ‘faith’ indicates the content of the message taught by the apostles and held in common by all Christians, rather than the personal exercise of trust by a believer. Christianity includes an authoritative body of belief given by God to the church through the apostles (1 Cor. 15: 3-8). Together with the Old Testament (Eph. 2: 20), this apostolic witness, as found in the New Testament, is the standard for the church (2 John 9, 10).” RSB

“Although he had initially intended to write about the salvation we share, his subject has become the faith that was once for all entrusted to God’s holy people.” BST

“These apostates were, not followers of Christ who had erred, but intruders who did not belong and who sought to wreck the believers’ faith.” BKC

Jude has now begun to talk about the apostates.

“An apostate is not a true believer who has abandoned his salvation. He is a person who has professed to accept the truth and trust the Savior, and then turns from ‘the faith which was once delivered unto the saints.’” Wiersbe

Is the Church today in danger of those who would corrupt the faith. How?
--

“Just as judgment fell on the apostate Israelites after their deliverance from Egypt, so also it will fall on apostate church members.” RSB

Read:

Heb. 4: 1-2

Peter made clear that these were not, nor had ever been faithful followers of Christ.

2 Pet. 2: 1, 21-22

Read what Paul had to say about these false brethren.

Gal. 2:4

“The day of judgment at the Second Coming of Christ” is referred to here. RSB

Now let’s look at the words of Jesus:

Matt. 7: 15

Concerning ***“marked out long ago for condemnation,”*** may refer to OT texts:

Is. 8: 19-22

Jer. 5: 13-14

Also in NT:

2 Thes. 2: 6-10

2 Pet. 2: 3

“And deny our only Master and Lord, Jesus Christ.”

“This speaks of a final, permanent denial, such as that of an apostate.” MacArthur

2 Tim. 2: 12

Was the error of these apostates due to a lack of doctrinal instruction or more the fact that they were rebellious? A refusal to acknowledge the Lord as Ruler of their lives?

Give your reasons for believing this.

God has given us this one faith, this one gospel. There will not be another for Him to give us. We MUST guard the truths of this faith with our very lives. But rest in this truth, dear one of the Savior, He will keep both us and His gospel message safe and secure. You do your part for He certainly will do His!

Read 2 Tim. 4: 6, 7

⁶ For I am already being poured out like a drink offering, and the time for my departure is near.

⁷ I have fought the good fight, I have finished the race, I have kept the faith."

Soldier, the command here is not to fight the "good fight" of discussing the errors of homosexuality or national pride, or political party line platforms, or any other myriad of sideline issues; your assignment as a soldier is to hold out the faith. These things are all ploys of our enemy to sidetrack us from the true topic we need to discuss.

Our topic is Jesus. Anything else distracts from the true message.

There is not one word of nationalism, politics or homosexuality in the message of salvation.

This is where sanctification comes in. Once a person is regenerate, they have the equipment to fight the battle of personal sin – NOT BEFORE!

Jesus and ALL His truth are our message in battle. Jesus alone can change the heart of the sinner. He changed my heart and I hope He changed your heart. You did not change your heart – that job is just too hard for a mere mortal.

We have become sidelined and distracted because we are focused on issues and we have not kept the issue on Jesus.

But O disciple, the activists have kept their message front and center and we are falling right into their hands. They have made their ONE message THE message for them and they draw us into their world.

Resist that.

Just as they are intentional – let's be intentional. We have one message to the world and that one message is: Jesus.

What if your family member or friend changed from being homosexual but never came to know Jesus?

Is that what you want?

NO!

Keep the discussion going on Who Jesus is and why He did what He did.

The other worldly matter will now be the work of God's Spirit in transformation.

Your work, O soldier of the Lord, is to present your friend to Jesus.

Look at the words of Jesus Himself just before He was crucified in **John 16: 7-14**.

He told us that one and only one sin will keep us from His kingdom, not wrong political views or homosexuality, unbelief will be the one sin that damns us.

John 16: 8 clearly says “sin,” not “sins.” The one sin that will send someone to hell is *unbelief*. Now trust that your friend will be sanctified by the Lord and begin to *metanoeo* as he grows in Christ.

Metanoeo means “repent.” He will “change” his way of “thinking.”

This is the world for the believer. We want to be a part of the process of building the kingdom, not persuasively arguing people to view things the way we do.

Just give them Jesus and Jesus can figure out the rest of it.

If he says he is already a Christian, then do the same. Talk about Jesus. Tell him your testimony about what Jesus is doing in your life today. Tell him what wonderful thing you are seeing in Scripture about your Lord. Tell him why following Jesus is the most incredible adventure of all time.

Let your light shine before men so as to glorify your Father. **Matt. 5: 16**

How do you feel after a heated discussion with your friend?

Usually, the world’s way of winning people over leaves you feeling defeated and frustrated. You even worry a little bit if your friend is right, that you are judgmental.

When you present Jesus and stay on that message, you never feel guilty; you never are defeated; you only feel blessed because you are an ambassador for Christ. You are His soldier on the front lines.



"Therefore, we are

ambassadors for Christ,

God making his appeal through us.

*We implore you on behalf of Christ,
be reconciled to God. "*

2 Corinthians 5:20 (ESV)

www.biblestudentsdaily.com

- **Jude 5**

Why is Egypt included here?

What can we learn from the historic event concerning Egypt that would apply to the early Church?

Heb. 3: 16-10

1 Cor. 10: 10, 11

“One of the features of the opposition Jude describes is its inseparable marriage of bad theology and bad morals. If a Christian behaves badly, it must be because he or she has not understood the Bible properly; or having understood it, refuses to accept its rule (1 Jn. 2: 26-27) ... There are people in our churches who look and sound like the people of God, but who will not be saved on the last day, because they rebel against God’s promises and rule. Like the Israelites in the desert, they do not believe, and in consequence they will face the Judge. That was the case in the wilderness, it was the case in Jude’s day, and it will be the case in ours.” Bible Speaks Today

This verse (5) directs us to understand that the greatest sin is the sin of unbelief.

- **Jude 6**

“The way Jude referred to the angels gives reason to believe that this truth was well accepted by his readers and thus needed no further explanation.” BKC

Possibly this passage refers to Gen. 6: 1-4

There are two major interpretations of who these angels are:

- **the original fall of angels from heaven**
- **the sin of the angels in Gen. 6**

this second view of the fallen angels is supported by the reference to 1 Enoch

“Jude may have viewed the story as legend and used it as illustration.”
Archeological Study Bible

- **Jude 7**

“As with the unfaithful Israelites and the rebellious angels (v. 5-6), so also the people of Sodom and Gomorrah received the judgment of eternal fire. Smoke was still rising from the site of Sodom and Gomorrah in the first century AD, and this was taken as a physical symbol of eternal divine judgment.” ESV Study Bible

“The punishment by fire on the perverse inhabitants of Sodom and Gomorrah illustrates the eternal fire of hell, which will be experienced by false teachers.” BKC

“‘Indulged’ in these sins – the Greek verb is intensive: ‘to indulge in excessive immorality.’ They did not occasionally commit unnatural sexual sins; they indulged in them and gave themselves over to the pursuit of lust. This was their way of life – and death!” Wiersbe

“‘Strange flesh’ means ‘different flesh.’ The bent of their life was constantly downward, indulging in unnatural acts.” Wiersbe

This refers to Gen. 19: 1-29

“Sodom and Gomorrah were in a beautiful position, ‘well-watered, like the garden of the Lord’ (Gen. 13: 10). But that did not lead them to be grateful to their Creator, for they were ‘arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things’ before God (Ezek. 16: 49-50).” BST

Living in the Garden of Eden is no guarantee that all will be well in your life.

“The deep root of the sin of Sodom was undoubtedly rebellion against the created order.” BST
“Homosexual practice is neither better nor worse than any other rebellion against God’s law. Jude is not targeting it as the worst imaginable sin. He has already (5) pointed to lack of belief as the ultimate rebellion.” BST

Sodom and Gomorrah are not the worse cities. So who are the worst cities? And **why are they the worst?**

DON’T MISS THIS!

Matt. 10: 14-15

Matt. 11: 20-24

Only the Creator has the right to determine the rules, conduct, manners, customs, values of His creation.

The Sodomites rebelled against the order of God Himself.

What can we do practically to oppose the enemy and maintain the purity and unity of the church?

“Every local church ought to be a Bible institute and every Christian ought to be a Bible student.” Wiersbe

- **Jude 8**

“Pollute” *miainousin* – defile, deprave, pollute

Used in:
Titus 1: 15

Heb. 12: 15

The actions here remind us of:
Rom. 1: 24, 26-27; Eph. 4: 19

What do these dreamers do in **Jude 8**?

What is so offensive to God about that?

Look at:
Acts 7: 38, 53

Gal. 3: 19

Heb. 2: 2

It is thought by some that the angels were the guardians of God's moral law.

Deut. 33: 2-4

Acts 7: 38, 53

Gal. 3: 19

"Those who exercise authority must first be under authority, accountable to God. But the false teachers reject divine authority and set themselves up as their own authority." Wiersbe

These people live in a dreamworld and believe Satan's lie that they shall be as gods. They fill their minds with lies and false doctrine that tells them the world revolves around them. This only increases their rebellion to God.

2 Pet. 2: 12, 22 echoes this as we learn they are "like brute beasts."

Again, God's created order is His stamp as Creator. To dishonor that order is to dishonor God. We do this all the time when we complain.

The Scripture that describes their attitude is:

Ps. 12: 4

Verses 8 and 10 simply mean these deceived ones "blaspheme" the Lord.

To blaspheme means to take God's Word lightly and even jest about it, absolute defiance toward God. This is how they use their mouths.

Ps. 73: 9, 11

- **Jude 9**

"Michael, understanding his own place in God's design, did not pronounce a sentence of condemnation on the devil but left that to God's authority." ESV

Note concerning the body of Moses:

Deut. 34: 5, 6

Note in v. 6 Who buried Moses.

Realize the importance of Michael.

Rev. 12: 7

Dan. 10: 13, 21; 12: 1

Deut. 34: 5, 6 (This Scripture indicates God had Moses buried; but from what we read in the NT, it appears that Michael must have been the agency of this burial.)

"The point is that Michael did not rebuke Satan but left that to the Lord. If an archangel is careful about the way he deals with the devil, how much more cautious ought we to be!" Wiersbe

“The false teachers Jude spoke of had no respect for authority or for angels. The apostates’ slandering of celestial being stands in arrogant contrast to the chief angelic being, Michael, who would not dare slander Satan, chief of the fallen angels.” BKC

Dreamers were those who claimed they had a message from God.

Some were true and some were not true.

How are you to judge this?

As always, let the Word of God through the enlightening of the Holy Spirit be your Guide.

Deut. 13: 1-5

Is. 56: 10

Jer. 23: 16, 32

Zech. 10: 2

Another example of Satan the accuser and the judgment of God:

Zech. 3: 1-5

“Joshua’s ‘filthy clothes’ were the result of his exile in Babylon. As he was made to take them off, the angel said he had ‘taken away (his) sin’. BST

“Rather than personally cursing such a powerful angel as Satan, Michael deferred to the ultimate, sovereign power of God following the example of the Angel of the Lord in Zech. 3: 2. This is the supreme illustration of how Christians are to deal with Satan and demons. Believers are not to address them, but rather to seek the Lord’s intervening power against them.”

MacArthur

God Alone decides who is guilty and who is forgiven.

This Joshua is not the successor to Moses but a high priest who helped Zerubbabel in the rebuilding of the temple after the return from Babylonian exile.

(Satan as accuser: Job 1: 1- 2: 10; Rev. 12: 10)

The lesson here for all of us is this: God can convict and acquit whomever He chooses. We dare not tell God how to conduct His business as Judge!

**We do NOT deserve to be found NOT GUILTY before Almighty God but He has graciously chosen to pronounce us thus.
May we never presume and pervert the grace of our God.**

- **Jude 10**

“The unregenerate man cannot understand the ways of God. Spiritual matters are beyond their unregenerate capacity to understand.” MacArthur

1 Cor. 2: 14

These apostates, rather than understanding what was above (angels), could only follow the actions of beasts and unreasoning animals.

Their claim to superior knowledge was attacked by Jude here.

Look at:

2 Pet. 2: 10-16

Num. 22: 21-31

Some scholars “interpret Jude as contrasting Michael’s appeal to God’s authority with the false teachers’ claim to having their own spiritual authority.” RSB

- **Jude 11 Woe to those who mislead God’s people!**

**The leaders referred to here are denounced as false teachers who lead others astray.
Matt. 23 is the New Testament parallel to this type of rejection of the apostates’ work to corrupt the truth.**

What is the “way of Cain?”

In Hebrews 11: 4, we see that Abel is praised for his faith three times; this is in direct contrast to his unbelieving brother.

When you read Gen. 4: 6-7, you see that the next step he (Cain) takes will be decisive: God has clearly warned him; he will demonstrate his willingness to submit to God or his rebellion in doing things his own way.

1 John 3: 12

“By clothing Adam and Eve with the skins of slain animals (Gen. 3: 21), God made it clear that the only way of forgiveness is through the shedding of blood. This is the way of faith, not the way of good works (Eph. 2: 8-10). But Cain rejected this divinely authorized way and came to the altar with the fruits of his own labor. Another triad here.” Wiersbe

The “way of Cain” amounts to “the way of religion without faith” and also “righteousness based on good works.”

Who is mentioned in this verse that can shed light on the dilemma facing this young church?

Information on Balaam is found in Num. 22-24.

Balaam errs even more than Cain.

He not only knowingly rebels against God; he encourages others to do so as well.

**Micah 6: 5 – a good teacher or leader never lets his people forget God’s standard.
(Neh. 13: 2)**

If you want the background information on Korah, it is found in Num. 16.

**These people were rebelling, not so much against Moses and Aaron, but against God!
When we rebel, we are doing the same.**

Look at these “woes.”

Matt. 11: 21

Matt. 18: 7

Matt. 23: 13-29

1 Cor. 9: 16

Rev. 8: 13

Rev. 18: 19

The story of Korah is another story of rebellion against God. God had given Moses his authority, so by rebelling against Moses, Korah was rebelling against God. This is much the same as when David refused to kill Saul, even though he had two chances to do so. David waited on the Lord.

**Our great and powerful nation must heed the call to humility.
The Church must heed the call to humility.**

- **Jude 12**

Now we begin to see six different pictures of the false teachers.

- **“Stains” (“hidden reefs”) – *spilades* from the verb form *espilomenon* – “stained” in v. 23 (polluted)**

“The mariner who is unaware of the hidden rocks can quickly wreck his ship. The pilot must always be alert, for waters that look calm and safe can contain treacherous reefs. Spiritual leaders must constantly be on guard.” Wiersbe

This Greek word can mean either “hidden reefs” or “blemishes, stains.” This is a possible play on words – if it is used as a play on words, its effect is that these teachers are dangerous, jagged rocks in what should be calm waters.

- **This verse refers to the love feasts which was a description of the sacrament of the Lord’s supper.**

These love feasts offered a potential platform for these false teachers as teaching took place at these feasts (Acts 20: 7, 11).

While apparently celebrating with the believers in honor of the Lord’s Supper, remember v. 4, they actually denied the only Master and Lord, Jesus Christ.

Are there those among us who celebrate the Lord’s supper who do not belong to Him?

**Only He knows who they are and it is His domain to reprove them --- not ours.
2 Tim. 2: 19**

- **“Caring for themselves” Look at: Ezek. 34: 2**

- **“empty clouds”**

Look at: Prov. 25: 16

Look at: 2 Pet. 2: 17

What would an empty cloud be to you?

- ***“Trees without fruit”***

“Apostates hold out the claim of providing a spiritual feast, but instead deliver famine.”

MacArthur

Look at: Luke 13: 6-9

“Fruit has in it the seed for more fruit (Gen. 1: 11-12). One of the evidences that a ministry is truly of God is that the fruit multiplies. Manufactured ‘results’ are sterile and dead, but true fruit continues to grow and reproduce itself in the lives of others.” Wiersbe

- **Jude 13 *“Waves of the sea”***

Compare to:

Is. 57: 20

Language of the sea – the ancient Hebrews were not sea people for the most part and considered the sea to be chaotic, wild, and dangerous.

Jude seems to be exposing the weak promises of the false prophets to the legitimate performance of the Lord Almighty.

Is. 17: 12, 13

Ps. 69: 14, 15

Ps. 89: 9, 10

Both John the Baptist and Jesus had warned of fruitless labor, spiritual barrenness.

Matt. 3: 10

πλανήτης #4107 planetes – wandering stars

“Planetes our word for planet, so a wandering star provides a neat image for a deceptive leadership that promises security and a safe road home, but actually delivers uncertainty and danger.” BST

“Wandering stars” were not to be counted on if you were a sailor; these wandering stars were deadly for navigation.

Fixed stars are what we count on, not shifting ones.

“Fixed stars can be depended on to guide the traveler through the darkness, but wandering stars can only lead him astray.” Wiersbe

These apostates were impostors – not unfruitful believers – who will be judged.

Is. 57: 20, 21

If God knew how to judge Cain, Korah and Balaam, He will certainly know how to judge those who would derail us.

God is God even over the rebellious ones. He is Sovereign over all! Remember Habakkuk!

“There is something in fallen human nature that loves a lie and is willing to follow it, no matter where it may lead. But the success of the apostates is only temporary, for their judgment is coming.” Wiersbe

That’s enough for this week!

➤ **Now find a hymn of worship song that relates to this week’s lesson.**

ACTIVITY: Are you building spiritual muscle?

What would you need to add to your daily activities to grow stronger in the Lord?

Today, just spend time asking the Lord what regimen of strength training you need to incorporate into your life daily that will equip you to better contend for the faith.

Below the picture, write what you heard from the Lord.



LESSON 2

“ARE YOU PERSEVERING IN THE FAITH?”

Only by the Grace of God

JUDE

Name of God: God is Judge

Doctrine: Perseverance of the Saints

BASIC STUDY

You have already summarized the first chapter, so read back over the whole chapter – all 25 verses.

The seriousness of the condition of the Church and individual believers was made evident last week. This week, you need to focus on more information about guarding the gospel and contending for the faith.

The ability to persevere is not your responsibility. The Lord does this.
Your part is to follow Him and follow Him fully.

- Read Jude 1-13 and write here what you most remember about these verses from last week?

- Read Jude 14-25 and write here why Jude needed to continue after verses 1-13.

What remained to be said, in other words?

*In these verses we are more focused on the future judgment that is coming.
While the world awaits the coming judgment, what are the believers to be doing?*

We continue to contend for the faith.

We persevere in faithfulness to the One True God.

We follow our Commander – Jehovah-sabaoth and we bow to Jehovah- shaphat (God the Judge).

We dare not judge on our own – He Alone is Judge; we leave the judging to Him.

We speak not a word of judgment on our brothers and sisters of the faith or indeed on any other. He Alone is Judge. We need to repeat that to ourselves all through the day.

If we spent less time judging others, we would have more time to praise the Lord and speak of Him to others.

- Read the Name of God: Jehovah- shaphat (God is Judge)
- Read the Doctrine: Perseverance of the Saints

➤ *Find a Hymn or worship song that relates to this week's lesson.*

➤ *Activity at the end of the lesson*

- **Jude 14-15**

"Jude turns his primary focus back to judgment, using an extrabiblical Jewish work, 1 Enoch. Jude is simply drawing from 1 Enoch another example of judgment." ESV

"The judgment on apostates, already mentioned in verses 4-7, 13, was not confirmed by a reference to a pre-Flood prophecy made by Enoch, the seventh from Adam (Gen. 5: 4-20)." BKC

Enoch tells us this will be a personal judgment, a universal judgment, and a just judgment. *"There will be prosecution, but no defense; for every mouth will be stopped (Rom. 3: 19). There will be a sentence, but no appeal, for there can be no higher court than God's final judgment. The entire procedure will be just, for the righteous Son of God will be in charge."* Wiersbe

There are many potential answers to this problem of the quote from Enoch. Either this message was delivered to Jude by the Lord Himself or like other NT writers, reference to oral tradition was not considered taboo. The fact that Enoch I is not included in Holy Scripture does not mean these words of Jude are flawed. At the time of writing of many NT books, the canon had not been composed. Remember that Paul even referred to Greek writers and poets. **Acts 17: 16-28**

Also Tit. 1: 12

Acts 20: 35

1 Cor. 15: 33

Rev. 3: 20

"In a society that was rapidly being polluted and destroyed by sin, Enoch walked with God and kept his life clean." Wiersbe

"'Enoch prophesied'; and that prophecy is not in our biblical record. Some commentators, following a line taken by some Puritans, say that this simply meant that Jude had access to an account of Enoch's prophecy which is not available to us, either because it is lost or because God told Jude this directly. But the early Church Fathers assumed that Jude is quoting a non-

biblical book known as 1 Enoch, which first appeared in the second century BC. It is heavily influenced by the Old Testament and opens with a dramatic setting of the day of judgment.”
Bible Speaks Today

Ps. 50: 3

***“May our God come and not keep silence;
Fire devours before Him,
And it is very tempestuous around Him.”***

“Jude cites this work in an unself-conscious manner. He is, of course, not aware that there would later be canonical discussions and that 1 Enoch would not form part of the eventual canon.” Baker’s Commentary

“The source he uses was familiar to his readers and would be useful for confirming his theme of coming divine judgment on the ungodly... The quotation from 1 Enoch, in agreement with a host of Old Testament prophecies teaches that God will come with His heavenly hosts to judge the wicked, and Jude is justified in applying this biblical idea to his specific situation.” RSB

Dan. 7: 9, 10

Zech 14: 3-5

“There is nothing unusual in biblical writers referring to or quoting books that are not in our Bibles. In the Old Testament we find references to ‘the Book of Wars of the Lord’, ‘the records of Nathan the prophet and ... of Gad the seer’, ‘the annals of the kings of Israel’ and ‘the annals of the kings of Judah’. In the New Testament Paul reminded his readers of some words of Jesus that are not recorded in the four Gospels: ‘It is more blessed to give than to receive’ (Acts 20: 35). More strikingly, Paul uses the non-biblical tradition to name Jannes and Jambres, and quotes the pagan Greek writers Cleanthes, Aratus and Menander... Jude’s readers would assume that he regarded this material, not as being on a level with Old Testament Scripture, but as a piece of well-known wisdom.” BST

“When Jude quotes books which were in common circulation among his readers at the time he wrote, then, we should not be alarmed. It is like a modern preacher quoting Bunyan or a contemporary song. Jude’s quotations mean neither that we should include his sources in our Bibles nor that we should exclude his letter from our Bibles.”

Most likely Jude included this reference because he believed his readers would be aware of and familiar with that which relates to his topic.

“The Spirit of God led Jude to use this quotation and make it a part of the inspired Scriptures.”
Wiersbe

“It is the use of the particular reference that is inspired, not the source of that reference.”
Reformation Study Bible

“Jude is simply doing what all the New Testament writers do, and which every writer must do in every age; he is speaking to men in a language which they recognized and understood.” BST

This allusion to Enoch does not affect *“the doctrine of divine inspiration adversely.”* BKC

- **Jude 15 (also in v. 4)**

“Ungodly” asebeis – irreverent, total moral and spiritual breakdown

In what way are they irreverent?

Perverting God’s grace and rejecting God’s Son

How many times do you see the word “all?”

What does this indicate to you?

In these short 25 verses, Jude has referred to the ungodly four times. (v. 4, 15, 15, 18)

Read 2 Pet. 2: 12-22 and see the similarities between these two writers.

Antinomians - those who hold that under the gospel dispensation of grace the moral law is of no use or obligation because faith alone is necessary to salvation

The antinomians rejected the very notion of obedience as legalistic; to them the good life flowed from the inner working of the Holy Spirit.

What is antinomianism?

The word *antinomianism* comes from two Greek words, *anti*, meaning "against"; and *nomos*, meaning "law." *Antinomianism* means “against the law.” Theologically, antinomianism is the belief that there are no moral laws God expects Christians to obey. Antinomianism takes a biblical teaching to an unbiblical conclusion. The biblical teaching is that Christians are not required to observe the Old Testament Law as a means of salvation. When Jesus Christ died on the cross, He fulfilled the Old Testament Law ([Romans 10:4](#); [Galatians 3:23-25](#); [Ephesians 2:15](#)). The unbiblical conclusion is that there is no moral law God expects Christians to obey.

The apostle Paul dealt with the issue of antinomianism in [Romans 6:1-2](#), “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can

we live in it any longer?” The most frequent attack on the doctrine of salvation by grace alone is that it encourages sin. People may wonder, “If I am saved by grace and all my sins are forgiven, why not sin all I want?” That thinking is not the result of true conversion because true conversion yields a greater desire to obey, not a lesser one. God’s desire—and our desire when we are regenerated by His Spirit—is that we strive not to sin. Out of gratitude for His grace and forgiveness, we want to please Him. God has given us His infinitely gracious gift in salvation through Jesus ([John 3:16](#); [Romans 5:8](#)). Our response is to consecrate our lives to Him out of love, worship, and gratitude for what He has done for us ([Romans 12:1-2](#)). Antinomianism is unbiblical in that it misapplies the meaning of God’s gracious favor.

A second reason that antinomianism is unbiblical is that there is a moral law God expects us to obey. [First John 5:3](#) tells us, “This is love for God: to obey His commands. And His commands are not burdensome.” What is this law God expects us to obey? It is the law of Christ – “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments” ([Matthew 22:37-40](#)). No, we are not under the Old Testament Law. Yes, we are under the law of Christ. The law of Christ is not an extensive list of legal codes. It is a law of love. If we love God with all our heart, soul, mind, and strength, we will do nothing to displease Him. If we love our neighbors as ourselves, we will do nothing to harm them. Obeying the law of Christ is not a requirement to earn or maintain salvation. The law of Christ is what God expects of a Christian.

Antinomianism is contrary to everything the Bible teaches. God expects us to live a life of morality, integrity, and love. Jesus Christ freed us from the burdensome commands of the Old Testament Law, but that is not a license to sin. Rather, it is a covenant of grace. We are to strive to overcome sin and cultivate righteousness, depending on the Holy Spirit to help us. The fact that we are graciously freed from the demands of the Old Testament Law should result in our living our lives in obedience to the law of Christ. [First John 2:3-6](#) declares, “We know that we have come to know Him if we obey His commands. The man who says, ‘I know Him,’ but does not do what He commands is a liar, and the truth is not in him. But if anyone obeys His word, God’s love is truly made complete in him. This is how we know we are in Him: Whoever claims to live in Him must walk as Jesus did.”

<https://www.gotquestions.org/antinomianism.html>

“Once we cease to believe in the God of the Bible, we will feel free to indulge ourselves by making God in our own image. We devise a God who changes his mind about evangelism.” BST

- **Jude 16**

“Arrogantly” – *hyperonka* – puffed up or swollen

They bragged about themselves. Make sure we do not follow in their footsteps!

“Following after their own lusts”

“Becoming a Christian means that a person changes allegiance and decides to ‘follow the Lamb wherever He goes.’” BST

Rev. 14: 4

“Flatterers”

Look at:

2 Tim. 4: 3, 4

Ps. 5: 9; 12: 2, 3

Rom. 16: 17, 18

The time for us to share is growing short. We must fill that time with words pointing to the Lord and His greatness and never using up these precious last words to speak of our own tarnished glory or of current controversies.

“Jude has subtly shown us how these people have undermined themselves. They began as grumblers, unhappy with the discipline of being Christians; then they became fault-finders as they started to envy the lot of the less disciplined non-Christian; and now they have no conviction of their guilt as they follow their own evil desires.” BST

Jude is using everything at his disposal to shut down the advancement of the false teachers: if that is Old Testament history, extra biblical resources, exposure of false teachers’ tactics, the coming judgment, or any other truth that will wake up the sleeping and careless believers from their slumber, Jude will use these methods of truth to jar the unsuspecting disciples.

Jude is exposing these apostates and their behavior so as to warn the true believers to be on guard.

Not only to we need to be armed against the error of the apostates, we need to avoid, in any way, falling into their lazy way of thinking; because thinking always leads to doing.

Be cautious about teachers of the gospel who make easy demands on you. The Lord said the cost to follow Him was high.

“Deny yourself, take up your cross and follow Me.” Matt. 16: 24

“The gate is small and the way is narrow that leads to life.”

But

“The way is broad that leads to destruction, and there are many who enter through it.”

Matt. 7: 13, 14

- **Jude 17-23**

The warnings had been coming from all the apostles.

They wanted God's people prepared for the apostates who would try to corrupt the truth of the good news.

Here is a list you can refer to as time allows.

Acts 20: 28-31; 1 Tim. 4: 1, 2; 2 Tim. 3: 1-5; 4: 1-3; 2 Pet. 2: 1-3; 4; 1 John 2: 18; 2 John 7-11

"The final section of the letter counsels the readers what to do about this situation. It is here that Jude surprises the modern reader the most, for he does not instruct them to throw the other out."
Baker's

Read Acts 20: 28-30

1 Tim. 4: 1- 5

2 Tim. 3: 1-5; 4: 3-4

- **Jude 18**

Compare to:

2 Pet. 3: 3

"The Bible constantly warns us of the subtle undermining that a skeptical mind can cause, and Jude is keen for us to see how skepticism and an unchristian lifestyle can be easy partners. He is highly unflattering about it; while the position might seem to start with intellectual questions and lead on to a different idea of obedience, Jude is clear that the ungodly desires come first, and the heretical theology to justify them will follow later." BST

Ps. 1: 1

Prov. 1: 22; 9: 8; 13: 1

Acts 20: 29-30

1 Tim. 4: 3-4

- **Jude 19 “Devoid of the Spirit”**

Psychikos – natural – not spiritual, worldly; “worldly people”

These people cause divisions. They are much like the natural person of **1 Cor. 2: 14**.

Watch out for those who cause divisions – forming cliques. The verb here in v. 19 is a present participle, meaning this is an ongoing action. They are habitually divisive.

“One of the tragedies in ministry today is that some of God’s people cannot discern between ‘soul ministry’ and the true ministry of the Spirit. There is so much ‘religious showmanship’ these days that the saints are confused and deceived. Just as there was ‘false fire’ in the tabernacle (Lev. 10), so there is ‘false fire’ today in the church; therefore, we must exercise careful discernment... A ‘soulish’ ministry magnifies man, but the Spirit glorifies Jesus Christ.”
Wiersbe

If they are devoid of the Spirit that tells you that they are not believers in Christ.

Rom. 8: 9

How are we to respond to people who profess to belong to Christ but, by their actions, deny the Lord?

Look at: Jude 23 to help with this answer.

- **Jude 20, 21**

“Christians are to keep themselves in God’s love and teach that God keeps them. Ultimately, God promises to keep and preserve the faith of His own people, so that no true believer will ever lose his or her salvation.” ESV Study Bible **Heb. 6: 4-8; 2 Pet. 1: 10**

“True believers have a sure foundation and cornerstone in Jesus Christ. The truths of the Christian faith have been provided in the teaching of the apostles and prophets, so that Christians can build themselves up by the Word of God (Acts 20: 32).” MacArthur

“The power for building the Christian life comes from prayer: ‘praying in the Holy Spirit.’ The Word of God and prayer go together in spiritual growth. If all we do is read and study the Bible, we will have a great deal of light, but not much power. However, if we concentrate on prayer

and ignore the Bible, we may be guilty of zeal without knowledge. We read the Word to grown in faith, Rom 10: 17, then we use that faith to ask God for what we need and what His Word tells us we may have.” Wiersbe

Billy Sunday, the evangelist said, each day you must:

1. **Read the Bible** and let God talk to you.
2. **Pray**, in other words, talk to God.
3. **Witness**, talk to others about God.

1 Cor. 3: 11

Eph. 2: 20

These final verses are not an appendix to his letter, but the climax!
Here we are told how to contend for the faith.

“But you” – by using these words, Jude is forming a contrast. Very important. What is the contrast?

“Jude does not call us to unity at the price of doctrine. He does indeed call us to unity in ‘the salvation we share’, but he also calls us to ‘contend for the faith’ (3).” BST

Again, to make sure, what is this holy faith for which we are contending?

Gal. 1: 11 – This gospel is NOT of man!

Now that we are nearing the end, the writer has mushroomed from the triad to four exhortations:

Building _____
Praying _____
Keeping _____
Waiting _____

What is praying in the Spirit? **V. 20**
Before answering, look at:

Eph. 6: 18 (read this carefully and see if it helps you answer)

Eph. 6 refers to spiritual warfare for ALL Christians.

Also, this verse refers to praying with all perseverance and petition for ALL the saints.

This is not referring to a special gift but a special constitution of yieldedness which ALL believers are urged to possess.

Jude refers to praying in the power of the Holy Spirit which is the prerogative of every “dead” believer in Christ.

Matt. 10: 38; 16: 24

Luke 9: 23

“Jude saw Christians drifting away from genuine fellowship into the arms of the heretics, and he wants to warn us that it is dangerous to be a solo Christian.” BST

“We grow in our love for God as we listen to His Word, obey it, and delight in doing what pleases Him.” Wiersbe

- **Jude 21 “Keeping” “Waiting”**

τηρέω Tereo = to keep

I. to attend to carefully, take care of

1. to guard
2. metaphorically to keep, one in the state in which he is
3. to observe
4. to reserve: to undergo something

How does this verse say that we are kept?

Who is doing the keeping?

This relates to v. 24.

What does it mean to be kept in the Love of God?

When we say that the saints will be preserved by the Lord, that does not mean that God does everything and we sit back. We now, as His worshiper, have the very life of Christ within us. We are working out what He is working in us. Phil. 2: 12, 13; Eph. 2: 10 But apart from God, our works are as filthy rags and can NEVER honor Him.

So He does it all and we yield to His work in our lives by being obedient to what He has prepared for us. It is the resting in Him that accomplishes eternal glory.

We have the wrong idea of what resting truly is. Resting means abiding, dwelling in His power, His purpose and His loving grace. We must die to our ways and live to His ways. Truly He has made it the only life worth living.

Think of Mary, sister of Lazarus and Martha.

Every time we see her in Scripture, she is at the feet of Jesus.

That's abiding, dwelling, resting in Him!

Can you wash your dishes and abide in Him? For sure. How about drive your kids to school, again YES. You simply become absorbed with His ways of interacting with your kids, your dishes, your phone call, your emails ...

Resting, waiting, serving Him because "your will is swallowed up in the will of Another." That is the definition of a bondservant, which is what you are if you belong to Jesus.

- ❖ If you were studying the doctrines, you would spend some time in the doctrine of the perseverance of the saints. There is a copy of this doctrine in the Appendix.

"The Christian life must never stand still; if it does, it will go backward. A house left to itself falls apart. The apostates are in the business of tearing down, but each Christian must be involved in building up – first, his own spiritual life and then his local assembly." Wiersbe

"Waiting" is *prosdechomenoi* – looking expectantly (for the blessed hope, the return of Christ for His church); earnestly expecting. "It describes an attitude of life that is motivated by the promise of our Lord's return. The apostates can only look for judgment." Wiersbe
1 John 3: 3

Phil. 3: 17-21

Heb. 6: 19

If you hope to stand firm until the end, you must insist on the necessity of painstaking effort in regard to holding the truth of the faith intact. This is an active gospel and not a passive one.

1 Thes. 5: 23

John 10: 28

"Our security is in God's hands... Micah saw that all around him the Israelites were deserting the covenant. 'But as for me, I watch in hope for the Lord, I wait for God my Savior; my God will hear me.'" BST

Micah 7: 7

Ps. 130

“God’s love is a holy love; it is not shallow sentiment.” Wiersbe
“You who love the Lord, hate evil.” Ps. 97: 10

“On the Antidote to the False Teachers”

“The way to minimize the influence of the scoffers is to live proactively as a follower of Christ (contend for the faith).” ESV Study Bible

- **Jude 22, 23**

“The doubting” These are the people who are wavering. They are probably the ‘unstable souls’ Peter wrote about 2 Pet. 2: 14. These people are converted, but they are not grounded in the faith. Our responsibility is to have mercy on them.” Wiersbe

These are the people we are to show such a great love for the things of God that they cannot resist following you as you follow Jesus. They will then lose interest in the teachings and ways of the apostates.

Look at:

Amos 4: 11

“Such persons, Jude wrote, should not be slandered or criticized. They should be dealt with in love and mercy – the same way in which the Lord dealt with them (v. 21). They needed encouragement, not criticism. They needed to be built up, not torn down.” BKC

James 2: 12, 13

- **Jude 23**

“On some, have mercy with fear, with caution”

Be careful as you engage with those given over to evil ways. Be very wary in trying to help those who have walked away from the faith otherwise, they may entrap you.

The stronger believer must never think himself so strong that Satan cannot tempt him and influence him. Flee from Satan yet try to help your brother. You will need all the spiritual armor in this situation.

“Garment stained by flesh”

Is. 64: 6

Matt. 22: 11-12

Rev. 3: 4, 5, 18; 19: 8

The Old Testament Jews had to be concerned to avoid ceremonial defilement, even their clothing.

Lev. 13: 47ff; 14: 47; 15: 17

With all be covered by the banner of truth which the Spirit of God offers to His beloved.

Jude opens and closes on the note of salvation. While he did develop the theme of the difficulties within the church, he returns, at the end to the real heart of his message: the great salvation and the Great Savior of our faith.

Salvation is not our conversion alone, that is only the beginning. Salvation occurs every day as the Lord provides true eternal life for us minute by minute! Just watch!

Here are seven commands to believers from Jude:

1. **Earnestly contend for the faith. V. 3**
2. **Remember the teaching and warning of the apostles. V. 17**
3. **Build yourselves up in the most holy faith. V. 20**
4. **Pray in the Holy Spirit. V. 20**
5. **Keep yourselves in the love of God. v. 21**
6. **Look for the mercy of the Lord to bring you to eternal life. V. 21**
7. **Show mercy to Christians who are doubting, snatch unbelievers from the fire, and cautiously show mercy to the corrupt. V. 22-23**

“We must show no compromise. We cannot lower God’s standards in the hope that if the terms are easier, more people will repent.” BST

“There is not a word about attacking and expelling the others who have come into the community; rather, the faithful are to live the truth themselves and rescue those trapped in desire. Verse 23 probably speaks of two actions toward one group: snatch them from the fire and show them mercy – but do so in a manner in which you are not yourselves contaminated.”

Baker’s

**Oh dear! Who can possibly deliver the believer from this kind of apostasy?
Jude ends with a powerful doxology pointing us to the answer.**

The Lord Alone can protect, provide and preserve us! Look to Him Alone!

There is One Victory over this kind of warfare: Jesus our Lion and our Lamb; He is the One Who will keep us as the Good Shepherd promises to do.

Heb. 12: 2

1 Pet. 1: 8

“God will judge and punish all evil. God’s church will be sustained by the grace of God. Jude’s message is an encouragement that truth will prevail.” The Jesus Bible

“He opened his letter by telling us that we are ‘loved in God the Father and kept for Jesus Christ’, and now as he closes, he tells us to keep ourselves in God’s love. We know from his letter that the way we do this is by ensuring that we are constantly obeying God.” BST

- **24, 25**

Stop and read these two verses back to the Lord.

These are divine, empowering, honoring, holy verses.

These verses can equip us to change everything: ourselves, our world, our home.

Take time with these two verses. They can transport you to the very Throne Room of God.

May they do that.

Now look at some other benedictions/doxologies as you close.

Rom. 11: 33-36; 16: 25-27

2 Cor. 13: 14

Heb. 13: 20, 21

“The purpose of salvation is not simply to rescue sinners from hell, as wonderful as that is. The grand purpose is that God may be glorified for all eternity.” Wiersbe

Eph. 1: 6, 12, 14

“Jude took human weakness into account as something God can easily overcome.”
Jesus Bible

- **v. 25**

“Glory (doxa) is the public, visible and acclaimed presence of God, the glory of Sinai, in the tabernacle and the temple, which left at the time of the exile. It was again seen on earth only in

the face of the Lord Jesus, where the apostles had 'seen His glory, the glory of the one and only Son, Who came from the Father, full of grace and truth.'" BST

"When the mighty day of God comes, more terrible than we can imagine – when we see for the first time Who it is we rebel against; how perfect His standards are; how ghastly our sin is; how seriously he meant all the Old Testament warnings of judgment on the grumbling Israelites, the mutinous angels, and Sodom and Gomorrah – then we shall see with fear and wonder what a mighty work the cross of Christ was, and is, and shall be forever. The fact that God Himself has acted on our behalf to rescue us from a judgment which we so thoroughly deserve means that the heavens will echo forever with our shout of praise; Amen." BST

"'Majesty' means 'greatness, magnificence.' Only God is great. When we praise God, we praise the most magnificent Person in the universe.

"'Dominion' has to do with God's sovereignty and rule over all things. The Greek word means 'strength, might,' but it carries the idea of complete control over all things."

"'Power means 'authority,' which is the right to use power. All authority belongs to Jesus Christ. Matt. 28: 18, including authority over the powers of darkness (Eph. 1: 19-23)."

"Verse 25 is the only place in this little letter where Jude called our Lord 'Savior.'" Wiersbe

Jude wanted to write about what a great salvation we possess v. 3. AND HE DID!

Yet, he had to alert them to the dangers among them.

But remember, Jude did not focus on the one who is evil; Jude focused on the One Who is Victorious, in spite of the danger.

May we do the same.

Keep our eyes on Jesus-the Author and Perfecter of our Faith.

ACTIVITY:

Read Jude 22, 23



You are this life-preserver for someone.

Go to the Lord and ask Him who you are to be this life-preserver for.

Someone is adrift in the treacherous waters, waiting for you to be God's ambassador of truth. Don't expect someone else to go; God is calling you!

Who is that person?

Write their name here.

Begin by praying for yourself to be bold and ready.

Pray for the person.

Act on God's direction.

APPENDIX

COMPARING PETER TO JUDE

“Peter’s concern is with individual believers, in terms of personal growth and responsibilities if they are not to be swept aside by the overwhelmingly popular new teaching. Jude, it seems, is alarmed at the prospect of whole Christian communities being destroyed from within.”

Bible Speaks Today

Whereas Peter wants to see the growth of the individual believer (**2 Pet. 3: 18**), Jude seems also interested in salvaging the shaky, the irresolute and the compromised (**v. 20-23**).

Parallel Passages in Jude and 2 Peter

Jude

v. 3
v. 4
v. 6
v. 7
v. 8
v. 9
v. 10
v. 11
v. 12, 13
v. 16
v. 17, 18

2 Peter

1: 5
2: 1
2: 4
2: 6-10
2: 10
2: 11
2: 12
2: 15
2: 13-17
2: 18
3: 1-3

OUTLINE (from Bible Knowledge Commentary)

- I. Salutation v. 1-2**
- II. Warnings concerning Apostates v. 3-4**
- III. Warnings concerning the Peril of Apostasy v. 5-16**
 - A. Examples of apostates in the past v. 5-7**
 - 1. Egypt v. 5-7**
 - 2. Angels v. 6**
 - 3. Sodom and Gomorrah v. 7**
 - B. Actions of apostates in the present v. 8-16**
 - 1. Rejecting authority v. 8-10**
 - 2. Walking in error v. 11**
 - 3. Leading falsely v. 12-13**
 - 4. Pleasing self v. 14-16**
- IV. Guidelines for Avoiding Apostasy v. 17-23**
 - A. Remembering the teaching of the apostles v. 17-19**
 - B. Nurturing themselves v. 20-21**
 - C. Being merciful to others v. 22-23**
- V. Victory over Apostasy v. 24-25**

OUTLINE (Baker's Commentary)

- 1. Salutation v. 1-2**
- 2. Letter Body 3-23**
 - A. Opening: Reason for Writing v. 3-4**
 - B. Main Discussion: Denunciation of the Intruding Teachers v. 5-16**
 - C. Conclusion: Response of the Believers v. 17-23**
- 3. Benediction v. 24, 25**

OUTLINE (Reformation Study Bible)

- I. Salutation 1,2**
- II. Purpose of the Letter 3, 4**
- III. Denunciation of False Teachers 5-19**
 - A. Three Examples of Divine Judgment on the Ungodly 5-7**
 - B. Arrogance of the False Teachers 8-10**
 - C. Three Examples of Those Who Led Others into Sin 11**
 - D. Depravity and Danger of the False Teachers 12, 13**
 - E. Enoch's Prophecy of Judgment 14, 15**
 - F. Proud Words of the False Teachers 16**
 - G. Apostolic Prophecies of Mockers 17-19**
- IV. Positive Exhortations 20-23**
- V. Concluding Doxology 24, 25**

MODIFIED TEXT DISCOVERY

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- Read for the Overview and not specifics.

Record your first impressions.

- Mark God, Jesus and Holy Spirit.

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.
- Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good
- Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”
- Title the paragraph summaries with short comments on what takes place in that particular paragraph.
- Title the chapter itself.

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

HOW TO STUDY THE BIBLE

1. Get the overview (the big picture)

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

2. Focus on specific passages

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

3. Relate the details to the whole

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

4. Interpret the meaning of the passage

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the "unsolvable" issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

5. Apply the Scriptures you have studied

Because “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work” you can come to God’s word and expect to be changed. That is what application is: “Lord, change me into the image of Your Son.”

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life.
It is NOT about gaining knowledge; knowledge puffs up.

Some overall guidelines to Bible study

Personal

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

Academic

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

www.biblegateway.com

www.biblestudytools.com

www.biblica.com

www.biblos.com

www.blueletterbible.org

preceptaustin.org

A word about inductive Bible study:

This type of study begins with the Word of God instead of man's ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.

· Hebrew Names of God ·

יהוה צבאות

YAHWEH SABAOTH - THE LORD OF HOSTS

YAHWEH-TSEHVAOT: "The Lord of Hosts"

Appearing over 250 times in the Old Testament, this name can also be translated as "The Lord of Armies". It captivates His sovereignty over all spiritual and physical armies. His is the Lord of Hosts and gives charge to the multitude of heavenly beings to face the adversaries. The King of the universe is fighting on our behalf- the victory is already ours. "'Cease striving and know that I am God; I will be exalted among the nations, I will be exalted in the earth.' The Lord of hosts is with us; The God of Jacob is our stronghold." Psalm 46:10-11

Adonai Tzvaot or Yahweh Sebaot

The name, '**Adonai Tzvaot**' or '**Yahweh Sebaot**' (*Hebrew*, meaning '**The LORD of hosts**') was a divine title first used when God ('**Yahweh** / **Adonai**') was worshipped in the sanctuary at **Shiloh**. As the title refers to the ruler over all the heavenly powers, it is sometimes translated as '**the LORD Almighty**' or '**the LORD All-powerful**' (see 1 Samuel 1:3).

When David was taunted by the Philistine champion Goliath, he responded with the words, "I come against you in the name of the **LORD Almighty**" (*Hebrew*, '**Yahweh sebaot**', spoken as '**Adonai tzvaot**') (1 Samuel 17:45). The title occurs many times in the psalms and the prophets. Jeremiah, alone, used it over eighty times (see, for example, Jeremiah 2:19 and Psalm 24:10).

Yahweh-Sabbaoth The Lord of Hosts. The Bible mentions myriads of **angels**, who wage war against the armies of hell, who try to destroy mankind. Jesus Christ is the Lord of hosts, the Captain of the armies of **heaven**. (Isaiah 6:1-3, 1 Samuel 1:3, 17:45; 2 Samuel 6:2, 7:26-27; 1 Chronicles 11:9; Haggai 1:5)

WHAT DOES "LORD OF HOSTS" MEAN?



Adonai Tzva'ot, the “Lord of Hosts” is one of the names of God, used 235 times in the Bible. The first time it appears is in the story of Hannah and her husband Elkanah, in Hannah’s struggle with barrenness. Hannah is the first person to call God by this name. The literal meaning in Hebrew is “Lord of armies”: Tza-va (צבא) is the word for army – and what today refers to the Israeli Defence Force. Tza-va-ot (צבאות) is the plural. Multiple armies. But is it necessarily a military word? What does it mean, when we call God “Lord of Armies”?

MEANING OF THE WORD “ARMY”

First of all, what is an army, exactly? We might speak of an army of ants, for example. We could say that such an army is a collective group ready to work together towards a common purpose. The meaning is flexible in English, as we shall explore below, and it’s the same way in Hebrew as well. The Merriam-Webster dictionary gives us a lot of help with the concept. Here we find a range of different but related ideas:

1. A large organized body of armed personnel trained for war especially on land
2. A great multitude (for example an army of birds)
3. A body of persons organized to advance a cause

And here are some examples from Merriam-Webster of how the word can be used in English:

1. ...The armies of Alexander the Great
2. ...He left home and joined the army after he graduated from high school.
3. ...The company employs an army of lawyers to handle its legal affairs
4. ...They sent in a whole army of trained technicians.
5. ...The organization was founded by a dedicated army of volunteers.

ARMIES OF ANGELS

Some versions translate the phrase as “Lord of the Angel Armies”. One of the passages of Scripture that so well paints this picture of the unseen reality for us is found in 2 Kings chapter 6. The prophet Elisha knows very well that they are surrounded by unseen warriors, but his servant was more focused on the vast Syrian army right in front of them...

When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city.

“Oh no, my lord! What shall we do?” the servant asked.

“Don’t be afraid,” the prophet answered. “Those who are with us are more than those who are with them.”

And Elisha prayed, “Open his eyes, LORD, so that he may see.” Then the LORD opened the servant’s eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha. As the enemy came down toward him, Elisha prayed to the LORD, “Strike this army with blindness.” So he struck them with blindness, as Elisha had asked. Elisha told them, “This is not the road and this is not the city. Follow me, and I will lead you to the man you are looking for.” And he led them to Samaria. After they entered the city, Elisha said, “LORD, open the eyes of these men so they can see.” Then the LORD opened their eyes and they looked, and there they were, inside Samaria.

When the king of Israel saw them, he asked Elisha, “Shall I kill them, my father? Shall I kill them?”

“Do not kill them,” he answered. “Would you kill those you have captured with your own sword or bow? Set food and water before them so that they may eat and drink and then go back to their master.”

So he prepared a great feast for them, and after they had finished eating and drinking, he sent them away, and they returned to their master. So the bands from Aram stopped raiding Israel’s territory.

In this passage we can see a few important points.

One, of course, is the numerical multitude of the resources at God’s disposal. The key verse being “Those who are with us are MORE than those who are with them”.

When we are in spiritual battle, this is ALWAYS going to be a true fact.

Sight and blindness, faith and doubt are paralleled here. Elisha knew without seeing, his servant doubted and had to be shown. The Syrian army seemed to be holding all the cards initially, but the cells in their body had to obey the command of their Creator, and they suddenly lost their God-given capacity of sight.

And lastly the idea of true strength and what it means to conquer. It’s almost comical how the king of Israel asks, “Can I kill em? Can I kill em? Can I? Can I? Huh?” The answer? No. Instead, remarkably, they prepared a great feast for them and sent them on their way. And the trouble stopped.

WHOSE SIDE IS HE ON?

How quick we are to desire harsh judgement on those who come against us. How slow we are to believe that there is no real threat when we are safe in God’s hands. How confused and uncompassionate we become, when we forget that the battle belongs to the Lord.

Not only does the battle belong to him, but our enemies also belong to him, and he loves them very much.

“Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?”

“Neither,” he replied, “but as commander of the army of the LORD I have now come.”

Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?”

The commander of the LORD’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so. (Joshua 5:13-15)

Yeshua commanded us to love our enemies, and pray for those who persecute us. We can do this when we know that they are up against God, not us. We can do this when we know we are protected by an invincible power, and that we have eternal life.

Just look at how God refers to Egypt – a nation that has oppressed, opposed, and attempted to annihilate Israel... and to Assyria, another fierce enemy of Israel:

“In that day there will be a highway from Egypt to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the third, along with Egypt and Assyria, a blessing on the earth. The LORD Almighty will bless them, saying, “Blessed be Egypt my people, Assyria my handiwork, and Israel my inheritance.” Isaiah 19:23-25

The Commander of the Angel Armies is not exclusively “pro-Israel”. He is Creator and Father of all, and seeks to bless, to save and to redeem. He has more than

enough love to go around. He refuses to be drawn into choosing sides. He insists, rather, that we join his side and his purposes.

WHO IS THE LORD OF HOSTS?

The word צבא is frequently translated as “host” rather than army, in most of our Bibles. “Host” could refer to either an army or a great number or multitude. The first time it appears in the Bible is right at the beginning, in the creation account: “Thus the heavens and the earth were finished, and all the HOST of them.” (Genesis 2:1).

I learned from a rabbi that this could mean that all of the atoms, all of the molecules, the vast array of them, were working together... all assembled and acting towards a purpose. Like an army. Not like a machine, but like an army. That was an amazing thought to me.

So, it is no surprise then, that it is Hannah, a barren woman, who calls upon this aspect of God’s personhood. She cries out to the one who is able to create *ex-nihilo*, from nothing, to whom every cell and atom are called to attention. She knows that her hope lies only with the one whose voice the whole host of heavens and earth must obey. She understands that the command of the Lord of Armies will and must be executed. And it was.

When we call our Heavenly Father the “Lord of Hosts”, there is so much in that name. Yes, there are the myriad armies of angels at his disposal, and yes, he is a warrior, mighty in battle, but he is also the conductor of the beautiful orchestra that is the entirety of all creation. Every atom, every molecule, moves in accordance with his purposes and at his command. He sustains everything by his powerful word.

God the Judge = Jehovah-Shaphat

[Genesis 15:12–16](#)

[GENESIS 15:12–16](#)

“The Lord said to Abram, ‘Know for certain that your offspring will be sojourners in a land that is not theirs . . . But I will bring judgment on the nation that they serve” ([Gen. 15:13–14](#)).

Judgment ultimately belongs to God alone, which Scripture time and again emphasizes. He is the one who “will judge the righteous and the wicked” ([Eccl. 3:17](#)). On that final day, the Lord will judge “the secrets of men by Christ Jesus” ([Rom. 2:16](#)), and will admit into His eternal kingdom only those whose names are written in the book of life ([Rev. 20:11–15](#)).

The Word of God is clear that our Creator does not reserve all judging until the time of Christ’s return; rather, He may intervene in history to judge evil. As the great Judge, the Lord reserves the right to bring justice to bear upon evildoers before that day on which He will bring His plan of redemption to its completion. This is the teaching of today’s passage. In swearing an oath by Himself to keep His promise to Abram and his descendants, God pledges both to judge those who will afflict the patriarch’s children in Egypt and the Amorites dwelling in the Promised Land when Abram receives his revelation from the Lord ([Gen. 15:12–16](#)).

What is notable about this episode is how the twin themes of salvation and judgment are intertwined therein. The future Israelites will be rescued from Egypt and God is going to crush His enemy the pharaoh in order to accomplish this feat ([Gen. 15:14](#); [Ex. 3](#)). This delivered people will inherit Canaan, but only after the wickedness of the pagan inhabitants rises to the level where God must cause the land to vomit them out ([Gen. 15:16](#); [Lev. 18:24–30](#)). In every contest, there must be a winner and a loser. For the Lord to win the battle, His enemies must lose. Such is the case in every episode of judgment and redemption in history, and on judgment day, those who ally themselves with God will find themselves enjoying the final victory, while those who oppose Him will experience utter defeat. What John Calvin says in commenting on today’s passage applies to the salvation of all people: “The sons of Abram could not otherwise be saved than by the destruction of others.”

God brings this wrath upon His enemies when He has determined that their iniquity is complete ([Gen. 15:16](#)). Those who impenitently add to their iniquity will fill up the cup of judgment to the point where the Lord will pour it upon them, but those who repent and follow Him will not meet eternal suffering.

Coram Deo

Many people presume upon God’s patience since He does not execute His wrath every time they sin. They might think that He is overlooking their transgressions rather than

postponing judgment so that they might find repentance([Rom. 2:4](#)). Let us take care in presenting the gospel to make sure people understand that His patience will not last forever. May we also not take advantage of His patience lest we fall under the hand of His discipline.

For Further Study

PSALMS 50:1–6 JEREMIAH 25:15–38 2 TIMOTHY 4:1 REVELATION 16:17–21

<https://www.ligonier.org/learn/devotionals/god-judge>

DOCTRINES

Epistles

Every book of the Bible has a genre or type.

Narrative, poetry, prophecy, history, epistle, apocalyptic literature, and gospel.

There is also style, which depends on the particular author and the manner in which God wanted the message delivered. Style gives us more certainty in the veracity of who is really writing a particular letter. Pseudepigraphic writing was an issue during the times of Bible writing. Style helps us decipher the likelihood of who wrote the book we are looking at.

Someone's name affixed to the book is not enough.

Some literature is literal and some figurative. Never mix the two approaches.

Parables are different than literal discourse.

Poetry's purpose is different than dialogue in narrative.

We must endeavor to understand which type of literature we are looking at.

Many misinterpretations would be avoided if we took the time to see what type of literature we are dealing with.

Letters, many times, were written to reveal and address problem issues within a certain biblical community. Some issues were a tremendous threat to the growth and advancement of individuals and some were a threat to the whole community.

Understanding key components to the faith, the change from Judaism to Christianity, what it really meant to be "save," the coming wrath of God, marriage and family life, all of these topics and many more were essential areas where someone could get off track and cause others to misunderstand the message of Christ.

Letters contained encouraging words to weary, suffering warriors of the faith; they also contained words of rebuke and correction to those who were confused or defiant and rebellious. People needed to be reminded of what was at stake. Letters play an important part in the passing on of the doctrine of a living and vital faith. Without the epistles, we would be at a great loss as to the understanding of our very faith.

We needed help in the early Church and we need help now to understand the ways of God and His people.

Epistles were, for the most part, intended to be circulated. The new Church required a constant refining of the developing understanding of what Jesus had come to accomplish.

The fact that these letters were intended to be circulated also tells us something: the message was uniform and true. What was true in Ephesus was also true in Thessalonica. We are deeply indebted to those who cared for and maintained the integrity of the message of these letters.

How did Paul, John, Peter, Jude, James, the writer of Hebrews, know when and what to write?

Now in 2024, the Lord knew what we need today in order to sanctify us and perfect our walk with Him. The Lord in 54 AD knew exactly what the fledgling church needed to hear. He moved through the letter writers to pen the very words of each letter. While we are grateful to the faithfulness of the early Church to preserve these letters, we are most grateful to the Lord for seeing to it that we possess in our hands the very words on which we live and thrive today.

As you approach reading and understanding the epistles, remember to gain as much information on the locale to which the letter was written, also research the “personality” of that particular body of believers. The Corinthians were different from those in Ephesus.

Cultural and historical context is crucial to a trustworthy interpretation of a passage.

Start with biblical evidence. Do not resort to the commentaries until you have exhausted all avenues in the Bible for these clues.

Cross references are tremendously helpful in this regard.

If you are trying to understand “marriage” in the early Church era, look up “marriage” in a concordance or google Bible verses on “marriage.”

This is where we begin – NOT what man has said about marriage.

Always begin and end with the Bible. That is our solid ground!

Each epistle is like a friend. Each epistle has a personality.

Get to know each letter like you would grow in developing a budding friendship.

Ask questions of that letter; cross examine other parts of the Bible that touch on the issues within the letter.

For instance, we can glean much insight from the book of Acts in regard to most letters.

The history in Acts can equip us with a wealth of background material as we interpret each letter.

Acts tells us what was going on in the community of that particular place; whereas the epistle tells us what was going on in the mind and heart of that church at that time.

With the friendship analogy, we learn a lot from the person herself, but we also learn from those who have a past history with the person, perhaps a more objective view.

I love the epistles. When I sit down to read Philippians, I take this letter in my hands as though I am reading a letter from a dear friend in prison. This is no textbook entry, this is my friend’s heart reaching out to me. I read Philippians with a different attitude when I see it this way.

Letters are meant to transform your life. You cannot simply read it and put it down, forgetting the direct authority and requirement that this letter places on you.

Romans 12: 1, 2 tell us not to be conformed to the world, to be transformed by the renewing of our minds, to offer ourselves as living sacrifices to the Lord.

Does Paul have the authority to demand this of us? No!

Oh but God does!! The Lord was the One writing through Paul to give His message to His people. Will your letters be around in two thousand years? No.

But the Lord has determined that His people would have His words delivered to them for all time. And that is what is happening as you read the epistles of the early Church.

PERSEVERANCE OF THE SAINTS

Why does a doctrine like this exist?

What possible benefit does it afford?

As with all doctrine, God has a purpose in conveying to His people a particular truth. The Lord always wants to edify, build up, encourage, correct, and prepare us. This is His reasoning behind the dispensing of doctrine.

✓ First let's look at the word "perseverance."

In Greek, it is *proskarteresis*. The verb form means "to be steadfast, to continue steadfastly in a thing and give unremitting care to it, to endure in"

This word is used many times in regard to "continuing in prayer."

As with all doctrines it is helpful to ask: What good can come from this doctrine's impact on my thinking or what harm?

The issue with how to view this particular doctrine will flow out of your view of salvation.

Do you believe that your salvation depends on you?

Do you believe that your salvation depends entirely on God?

Can you save yourself?

✓ *Monergism* is the teaching that says that God is the One Who saves. He initiates, He draws, He quickens, He gives grace, He regenerates, He redeems, He justifies, He seals, He sanctifies, He completes and He glorifies.

✓

He alone will receive the glory of each and every saint who comes to Him in saving faith.

Isaiah 42: 8 – "*I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images.*"

If we indeed do persevere, it is because He has enabled us to do so, not because of our own determination. What a blow to our autonomy and independence!

❖ Keep in mind – Salvation is Someone not something and that Someone is committed to "keeping" you. John 17: 11-12

What peace of mind and heart is ours if we know that we are saved for all eternity!

For some, this doctrine is referred to as Eternal Security. Let those words marinate for a minute. You are E-T-E-R-N-A-L-Y S-E-C-U-R-E!

➤ There is a counter belief to this doctrine called Arminianism. The founder of this view is named Arminius (A.D. 1560-1609). He taught, as his adherents profess, "that the final triumph of the Christian is dependent upon his own steadfastness and diligence." Lockyer

Arminianism uses the following verses as their proof texts: Matt. 7: 24-25; 25: 1-46; John 15: 2-6; 17: 12; Heb. 6: 4-5; 10: 23, 26-29; 1 Chron. 28: 9; Ezek. 3: 20; 33: 12 among other verses.

To counter these views, the Reformed opinion is supported by the following verses: 1 John 2: 19; Jude 24

Louis Berkhof - : *“Perseverance may be defined as that continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion.”*

John 10: 28-29; Rom. 11: 29 *“For the gifts and the calling of God are irrevocable.”*

Phil. 1: 6 – *“For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.”*

2 Thes. 3: 3 – *“But the Lord is faithful, and He will strengthen and protect you from the evil one.”*

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

2 Tim. 4: 18 – *“The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.”*

The question remains concerning the verses that describe “falling away” as well as those Paul mentions in 2 Timothy regarding those who have deserted him, or indeed Judas who most definitely fell away, are we to see these “deserters” as ever being truly saved and sealed with God’s Spirit?

Had they been exposed to truth and momentarily even embraced truth, but later when hard times came, they abandoned what knowledge they had?

➤ Matthew 13 – the Parable of the Sower – sheds some light here.

Four different soils are described, four different responses but only two outcomes:

- Seed sown beside the road went into his heart but the evil one snatches it
- Seed sown on rocky places, hears the word with joy but this is temporary, there is no root, falls away
- Seed sown among the thorns/the worry of the world and the deceitfulness of wealth choke the word and it becomes unfruitful (worry chokes the word out so obviously the word was there)
- Seed was sown on the good soil and produced fruit according to God’s designation – some thirty, some sixty, some a hundred-fold.

Keep in mind, warnings regarding remaining faithful until the end frequently appear throughout Scripture. These warnings and encouragements are the manward side of the perseverance of the saints. There is a Godward perspective and then the manward perspective so that we, who cannot see all the twists and turns of our own salvation, can be prepared and equipped to face what comes our way.

- Key for the believer to remember: the promises in regard to our coming salvation are secure and eternal.

“So that whoever believes will in Him have eternal life.” John 3: 15

“He who believes in the Son **has** eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.” John 3: 36

“Having been made perfect, He became to all those who obey Him the source of eternal salvation.” Heb. 5: 9

“And not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.” Heb. 9: 12

Ask yourself: How can these possessions be eternal in nature if we can have them today and lose them tomorrow?

“Communion with the Lord can be ruptured but union with Him can never be severed.” Lockyer (John 1: 11-13; 3: 7, 16; 10: 27-30)

“All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out... This is the will of Him Who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.” John 6: 37

Why is the Believer's Security so Secure?

1. By the Redemption of the Cross

Eph. 1: 7, “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.”

Col. 1: 14, “In Whom we have redemption, the forgiveness of sins.”

Is. 38: 17, “Lo, for my own welfare I had great bitterness; it is You who has kept my soul from the pit of nothingness, for You have cast all my sins behind Your back.”

Is. 44: 22, “I have wiped out your transgressions like a thick cloud and your sins like a heavy mist. Return to Me for I have redeemed you.”

Ps. 103: 12, “As far as the east is from the west, so far has He removed our transgressions from us.”

Heb. 10: 17, “And their sins and their lawless deeds I will remember no more.”

2. Through Christ's Heavenly Advocacy

Heb. 7: 25, “Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.”

Heb. 4: 14, “Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.”

Heb. 2: 17, “Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.”

Jude 1, “Jude, a bond-servant of Jesus Christ, and brother of James, to those who are the called, beloved in God the Father, and kept for Jesus Christ.”

1 John 2: 1-2, “My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.”

3. Because of the Indwelling Holy Spirit

Eph. 1: 13-14, “In Him, you also, after listening to the message of truth, the gospel of your salvation – having also believed you were sealed in Him with the Holy Spirit of promise. Who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.”

Eph. 4: 30, “Do not grieve the Holy Spirit of God, by Whom you were sealed for the day of redemption.”

1 Cor. 3: 16, “Do you not know that you are a temple of God and that the Spirit of God dwells in you?”

Rom. 8: 9

4. Because of the Coming Revelation of Christ When He Returns

1 Cor. 1: 7, “*So that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ.*”

1 Pet. 1: 5, “*Who are protected by the power of God through faith for a salvation ready to be revealed in the last time.*”

1 Pet. 1: 13, “*Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.*”

Jude 24, “*Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy.*”

John 6: 38-40

John 17: 24

John 14: 3, “*If I go and prepare a place for you, I will come again and receive you to Myself, that where I am , there you may be also.*”

So we can see that the beauty and strength of this doctrine is not about us at all – it is ALL about the LORD! It is His doing from beginning to end. So He alone receives the praise – this is as it should be.

Wayne Grudem says, “*The perseverance of the saints means that all those who are truly born again will be kept by God’s power and will persevere as Christians until the end of their lives, and that only those who persevere until the end have been truly born again.*”

A grave mistake would be to look at all these wonderful promises of our eternal security as an invitation to sin or become slothful in regard to diligence and vigilance in our walk of faith. This is why we see so many warnings and encouragements blended into these precious truths of our state with our Lord.

“For we have become partakers of Christ, if we hold fast the beginning of our assurance firm to the end.” Heb. 3: 14

JUDE

¹ Jude, a bond-servant of Jesus Christ, and brother of James,

To those who are the called, beloved in God the Father, and kept for Jesus Christ:

² May mercy and peace and love be multiplied to you.

³ Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down to the saints.

⁴ For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ.

⁵ Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe.

⁶ And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day,

⁷ just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example in undergoing the punishment of eternal fire.

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

⁹ But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, “The Lord rebuke you!”

¹⁰ But these men revile the things which they do not understand; and the things which they know by instinct, like unreasoning animals, by these things they are destroyed.

¹¹ Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.

¹² These are the men who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted;

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

¹⁴ *It was* also about these men *that* Enoch, *in* the seventh *generation* from Adam, prophesied, saying, “Behold, the Lord came with ^[p]many thousands of His holy ones,

¹⁵ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.”

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

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

¹⁸ that they were saying to you, “In the last time there will be mockers, following after their own ungodly lusts.”

¹⁹ These are the ones who cause divisions, worldly-minded, devoid of the Spirit.

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

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

²² And have mercy on some, who are doubting;

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

²⁴ Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

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

KEY WORDS:

KEY MESSAGE:

TERMS

Acrostic: An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>
An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet.
<https://en.wikipedia.org/wiki/Acrostic>

a [text](#), usually a [poem](#), in which [particular letters](#), such as the first [letters](#) of each [line](#), [spell](#) a word or phrase. <https://dictionary.cambridge.org/us/dictionary/english/acrostic>

Antiphonal music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

Chiasm: a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (*x*). This device can either mark entire psalms or merely highlight certain segments.

Condensed expression: also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

Context: the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

Cross reference: verses located in other places within scripture which relate and explain the currently observed text

Declarative praise: praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

Descriptive praise: psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

Distich: a two-line compound thought; also called a bi-colon

Eisegesis: the process is misinterpreting a text by reading into the text one’s preconceived ideas

Exegesis: explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

External Evidence: Data derived from sources other than the document under consideration

Hendiadys: the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalm 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalm 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May 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.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

Hesed – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

Historical Critical Method: Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

Hypostatic Union: union of Christ’s human and divine natures in one being

Inclusio - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

Internal Evidence: Data derived from the document under consideration itself

Kerugma - Kerygma (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

Kerugma is the Greek word associated with preaching. It means "proclamation or proclaiming."

At least five elements are involved in the New Testament *kerugma*.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God's wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.

Litotes or Meiosis

Irony understatement in which an affirmative is expressed by the negative of its contrary (e.g., "You won't be sorry" meaning you'll be glad)

"Not badly at all"

"I am not as young as I used to be"

Definition: A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city.* Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

Maskil: a song for teaching purposes as well as artistic, it's exact meaning is unknown but it is attached to 13 psalms

Merism (Latin merismus, Greek μερισμός merismós) is a **rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

Metonymy: use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

Original Language: the language in which the text was originally written (for instance, Greek for the New Testament)

Parallelism: a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

Pericope: in rhetoric, a unit or passage of writing that forms a thought, such as a story

Pesher: The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

Psalms

Hallel psalms: Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalms 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

Imprecatory psalms: those which contain the request for God to judge the enemies of the psalmist

Psalms of lament: psalms characterized by a complaint or distress expressed by the psalmist

Laments of the individual: there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

Interior lament: psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

Psalms of Confidence These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

Psalms of praise: psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

Psalms of thanksgiving: usually involves the psalmist gratitude at deliverance from crisis

Songs of ascent: Psalms 120-134 which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

Torah psalms: three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

Yahweh is King psalms: "*YHWH malak*" – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

Qal vahomer: the basic idea of "how much more", if God cares for the lilies of the field, then how much more will He care for His children

Selah *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

Sitz im leben: “setting in life” is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

Stich or colon: the line or completed thought segment of poetry

Strophe: a larger thought segment in Hebrew poetry, made up of multiple stichs

Syncretism: the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

Cultural syncretism is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,examples%2C%20and%20the%20Ghost%20Dance.>

Targum, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation. The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

Tehillim: the Hebrew word which designates the Book of Psalms; it means “praises”

Torah: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

Typology: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

Unit: the basic words or phrases that make up the larger thought segment of a poetic line or stich

Wisdom motifs: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

Writings: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.

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