

NOTES ON THE TRANSLATION

The rendering of Jude's letter is an attempt to do an accurate translation in modern English. Following the practice adopted by the translators of the King James (Authorised) Version, words not in the original Greek are *italicised*. These are added to complete the sense according to English usage.

Included for comparison are other passages of scripture from the KJV and a quotation from "The Book of Enoch From The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles, Oxford: The Clarendon Press". The English of these is modernised but the sense is retained.

INTRODUCTION**THE PERSON: WHO WAS JUDE?**

Jude 1. The name "Jude" is from the Latin for the Hebrew "Yehudah" [Judah] which in Greek is *Ιουδας* [Judas]. Many in the tribe of Judah were named Jude. He identifies himself as a brother of James. James 1:1. James was the Lord's brother. Galatians 1:19. Jude is also listed as one of the Lord's brothers. Matthew 13:55, Mark 6:3

He was not either of the Apostles named Judas in Luke 6:16. The Lord's brothers must not be confused with his apostles. Acts 1:13,14.

Why did he not claim to be a brother of the Lord? We can only speculate on this. It might be because before the crucifixion the Lord's brothers did not believe in him. Also, in that context, the Lord Jesus had pointedly emphasised that those who obeyed the heavenly Father were the same as brothers to him. Matthew 12:46-50 (Luke 11:27-28 & John 7:5). Another reason could be that after the Lord's ascension, in humility they might have been hesitant to claim to be the brothers of the glorified saviour and preferred to be known as his bonded servants.

After the ascension the Lord's brothers did believe and actively travelled around doing the Lord's work. Acts 1:13:14, 1 Corinthians 9:5

Jude was married (1 Corinthians 9:5) and apparently had children and grandchildren known to be devout Christians:-

According to the historian Eusebius, Hegesippus (circa 110-180) wrote about two of Jude's grandsons, brought before the Emperor Domitian accused of being a political threat as they were descendants of the royal house of Judah, being dismissed by him with contempt, having demonstrated their poverty and explained that Christ's Kingdom is not of this world. [H.E.III.XX]

REFERENCES

Jude 1 Judas a bonded servant of Jesus Christ, the brother of James ...

James 1:1 James, a bonded servant of God and of the Lord Jesus Christ ...

Galatians 1:19 But I saw none of the apostles, except James the Lord's brother.

Matthew 13:55 Isn't this the carpenter's son? isn't his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?

Mark 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and of Judas, and Simon? and are not his sisters here with us? And they were offended at him

Luke 6:16 And Judas *the brother* of James, and Judas Iscariot, who was also the traitor.

Acts 1:13,14 13 And when they had come in, they went up into an upper room, where Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the zealot, and Judas *the brother* of James were all living. 14 These all continued with one accord in prayer and supplication, with the women, with Mary Jesus' mother, and with his brothers.

1 Corinthians 9:5 Haven't we the right to take with us a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and *Kephas? *[Peter]

Matthew 12:46-50 46 Whilst he was still talking to the people, behold, *his* mother and his brethren stood outside, wanting to speak to him. 47 Then someone said to him, "Look, your mother and your brothers are standing outside, wanting to speak to you" 48 But he responded, saying to him who told him, "Who is my mother? and who are my brothers?" 49 And he stretched out his hand towards his disciples, and said, "Look, my mother and my brothers! 50 Because whoever will do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

THE LETTER'S ANTIQUITY

Origen (circa AD185-251) quoted it as scripture. [Strom III.ii & Paed III.viii]

It is in the Muratorian Fragment (circa AD 170). This puts it even earlier.

It must have been written before AD 68 because it does not mention the traumatic events of AD 68 to 70. If it had been written after the destruction of Jerusalem and the temple then it would have been an ideal illustration for Jude to use in verse 5 to illustrate the judgement of God on the wicked.

There are many similarities between Jude's letter and Peter's second letter, particularly chapter two. But there is a significant difference. Peter speaks of the evils as a future threat. Jude speaks of them as a present problem. Errors in the church had begun and were beginning to accelerate (**2.Peter 2:1-3**). So Jude would have been written a while after Peter's second letter. Compare Jude 17&18 with 2.Peter 3:3, Acts 20:29, and 2 Timothy 3:1. It helps to read 2nd.Peter chapter 2 in conjunction with Jude's letter.

Some scholars think Jude's letter might have been written in Aramaic because of its Hebraisms. Another explanation could be that Jude dictated it in Aramaic. A more likely explanation could be that, being a Hebrew, his Greek had Hebraic idioms.

TO WHOM WRITTEN AND WHY?

Whereas his brother James' letter appears to have been written mainly for Jewish Christians, Jude seems to be writing to Christians from a heathen background. He does not introduce any new teaching. He encourages them to steadfastly hold to the complete body of faith already received (v.4).

It appears from verses 3 and 4 that the criticism was directed against an antinomian type of gnosticism. Gnostics claimed to have superior knowledge to ordinary Christians. Antinomians rejected moral restraints, teaching and practising greed and immorality whilst claiming to be inwardly spiritually purified by God's grace. 1.Corinthians 5:1-2, 6:9-18 & 11:17-18 illustrate some of the evils affecting the church.

Luke 11:27-28 27 ...a ... woman ... said to him, "Blest *is* the womb that bore you, and the breasts which you sucked." 28 But he said, "Yes, rather, they *are* blest *who* hear the word of God, and observe it."

John 7:5 ... neither did his brothers believe in him.

Jude 17&18 17 But **you**, beloved, remember the things previously said by the apostles of our Lord Jesus Christ, 18 that they used to tell you how, in the last era, there would be scoffers, who would go after their own impious* craving. *(insolent towards God)

2 Peter 2:1 ... there will be false teachers amongst you, who will secretly bring in damnable heresies, even denying the Lord who bought them, and bring upon themselves swift destruction. 2 And many will follow their destructive ways. Because of them the way of truth will be slandered 3 And motivated by greed, they will make merchandise of you with deceitful words ...

2 Peter 3:3 Knowing this first, that, in the last days, scoffers will come, pursuing their own lusts,

Acts 20:29 Because I know this, that after my departure grievous wolves will enter in among you, not sparing the flock.

2 Timothy 3:1 Also know this, that in the last days perilous times will come.

1 Corinthians 5:1-2 1 It is commonly reported *that there is* fornication amongst you, and such fornication as is not even mentioned amongst the Gentiles, that someone would take his father's wife. 2 and you are conceited, rather than grieved, that he who has done this deed might be removed from amongst you.

1 Corinthians 6:9-18 9 Don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. ... 13 ...the body *is* not for fornication, but for the Lord; and the Lord for the body. ... 16 What? Don't you know that he who is joined to a harlot is one body? Because he says "two will be one flesh" ... 18 Flee fornication. Every sin that a man does is outside the body; but he who commits fornication sins against his own body.

1 Corinthians 11:17-18 17 Now in this ... I do not praise *you*, ... 18 because first of all, when you come together in the assembly, I hear that there are splits amongst you; and I partly believe it ...

STUDY NOTES

1 Who was Jude? See the INTRODUCTION.

"sacred" All true Christians are called sacred, having been made sacred by God and in God.

["invited *people*"] (κλητος) is a dative adjective which coupled with the dative article "the" is an indirect object of the verb "made sacred". κλητος is from καλεω which means to call or to invite.]

"invited *people*" is placed at the end of the sentence in the Greek text. This is probably to emphasise that the letter is addressed to those who are invited and are made sacred - not to those present in the church who stealthily creep in (see verse 4),

God invites us to believe the truth by the message of the Gospel. This is the way God chooses people. 2.Thessalonians 2:13-14. Those who obey the gospel are referred to as "called" and "chosen" (e.g. Romans 8:28. Revelation 17:14 AV).

2 **"be increased"** (in the AV. "multiplied").

Knowing God and Jesus our Lord brings inner peace. 2.Peter 1:2.

3 **"contend for the faith"** Here the word "faith" means the body of teaching which we have to believe and follow. Jude does not introduce any new teaching in this letter. The body of faith was already complete.

"making every effort ... is necessary" It was and is vitally important that the pure unadulterated original faith is taught and practised. That is why Jude wrote this letter. Similarly the apostle Paul emphatically insisted that no modification of the original gospel message can be tolerated. Galatians 1:8-9

We must abandon all men's creeds and return to the pure teaching given in the New Testament, to the Lord's church, in faith and practice.

"summon" (παρακαλεω) literally means "call to one's side". They benefited from a "mutual salvation". Jude appeals for a mutual effort to preserve the faith on which it is based.

The complete faith was given once and for all time. No one has any right to add to it or to take away from it or to modify it.

4a **"creep in stealthily"** False Christians, antichrists, advocating and living lifestyles diametrically opposed to the spirit of Christ.

1 John 2:19,22 Galatians 2:4-5.

JUDE'S LETTER

(a direct translation)

1 Judas a bonded servant of Jesus Christ, the brother of Jacob [James], to the[§] invited* *people*, made sacred in[#] God the father, and preserved for Christ Jesus.

[§](τοις) *(κλητος) [#](εν) .

2 Thessalonians 2:13-14

13 God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Unto which he called* you by our gospel, to obtaining our Lord Jesus Christ's glory. *(καλεω)

2 Mercy to you, and peace and love be increased.

2 Peter 1:2

Grace and peace be multiplied to you through the knowledge of God, and of Jesus our Lord,

3 Dearly loved, in making every effort to write to you about this mutual salvation, it is necessary that I write to summon* you to contend for the faith which is once delivered to the sacred *people*.

4a because some persons creep in stealthily. *(παρακαλεω)

Galatians 1:8-9

8 But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. 9 As we said before, so now I say again, If any *man* preach any other gospel to you than that you have received, let him be accursed.

1 John 2:18-19

18 Little children, it is the last time: and as you have heard that antichrist will come, even now are there many antichrists; by which we know that it is the last time. 19 They went out from us, but they were not of us; ...

Galatians 2:4-5.

4 And that because of false brethren brought in secretly, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 Not even for an hour did we yield in subjection; that the truth of the gospel might continue with you.

4b "These ... were already listed ... for this condemnation." The AV. reads: 'who were before of old ordained to this condemnation.'

"**already**" (AV "of old") is from *παλαι* which refers to events in the past, whether distant or recent. It is never used of anything decided before creation of the world.[§] So the word "listed" (AV. "ordained") cannot be about a matter foreordained before creation.

"**listed**" (*προγραφο*) means: written previously or recorded beforehand. God was well aware of and had made note of their wickedness.

"**accusation**" *κριμα* forensically: the case to be decided in court or the sentence passed by the judge. They are to be put on trial.

[§]Here is every occurrence of the word *παλαι*:— Matthew 11:21 Mark 15:44, (Luke 10:13 "a great while ago", Hebrews 1:1 "in time past", **c.p. 2 Peter 1:9** "old sins").

5 "remind" The seriousness of vital issues must never be forgotten. This is to ensure that the original teaching is not forgotten or set aside.

2 Peter 1:12

... I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

"**since**" Examples of the past are used to show that God will not overlook distrust, rebellion or immorality, or let them go unpunished.

"**removes**" When God brought the children of Israel out of Egypt he punished all those who persistently distrusted him. Hebrew 3:17,19 (read Numbers chapters 13 and 14)

6 Evidently the angels who sinned (**c.p. 2 Peter 2:4**), being dissatisfied with their God given role, abdicated their responsibilities and deserted their post. So God is keeping them permanently bound until the day of judgement.

God detains the unjust until the judgement day then they will be punished. (**c.p. 2 Peter 2:9**),

7 The punishment of Sodom and Gomorrah* is an example of God's condemnation of illicit sexual activity and of all impiety.

(**c.p. 2 Peter 2:6**) *(Genesis chapters 18 and 19)

8 "despite" Lessons from the past are ignored. (**c.p. 2 Peter 2:10**)

4b These *persons* were already* listed *to be tried* for this accusation#: impious people, changing our God's favour into hedonism and denying the only Master, God and our Lord Jesus Christ.

*(*παλαι*) #(A Greek legal term)

Matthew 11:21

Woe to you, Chorazin! woe to you, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented **long ago** in sackcloth and ashes.

Mark 15:44

And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been **any while** dead.

5 You have perceived this once, yet I must remind you, since:-

Out of the land of Egypt, the Lord removes those distrusting him, saving the second generation of people.

Hebrews 3:17,19

17 ... with whom was he grieved *for* forty years? *was it* not with those who had sinned, whose carcasses fell in the wilderness?

19 So we see that they could not enter in because of disbelief.

6 He has kept in eternal bonds in black darkness until the great judgement day, the angels *who were* not only neglecting their *exclusively* eminent *role** but *were* also deserting their own dwelling.

*(compare this with Hebrews 1:7 and 14)

7 Even as Sodom and Gomorrah (and the cities round about them, in like manner with them) practising fornication and going away after other flesh are *constantly* held up as an example of perpetual fire, suffering judgement.

1 Corinthians 10:5-12

5 ...with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also

9 In Zechariah 3:1-5. Satan[#] is accusing Joshua son of Josedech, of not being fit to be the high priest, to the angel of the LORD. The LORD intervenes saying Joshua is "a brand plucked out of the fire" (see v.23 "snatching *them* out of the fire"). Perhaps Satan also confronted Michael in a similar manner over Moses' body because, Moses had struck the rock when God had told him to speak to the rock (Numbers 29:7-13, **c.p. 2.Peter 2:11**). However, why the disagreement over the body? See appendix 1 "MOSES' BODY"

10 See the comment on the soul in verse 19. Satan the accuser slanders and these false brethren slander spiritual morals failing to understand them because they are entirely governed by their physical desires, being spiritually devoid. (**c.p. 2.Peter 2:12** where AV."natural" (φυσικος) should be "physical").

11 "**manner of life**" (οδος) way, literally or figuratively.

The apostle John seems to imply that Cain was figuratively *an offspring* of the cause of troubles (that is Satan) and that his actions were evil but his brother Abel's were right (1.John 3:12). In what way were Cain's actions troublesome?

"**Cain's manner of life.**" Cain was morose because God respected Abel's sacrifice and rejected his. (Genesis 4:3-8). If he had done it right, his sacrifice would have been accepted (Genesis 4:7). However the word "actions" (1.John 3:12). refers to more than the one act of offering a sacrifice. Cain was a troublesome person. This suggests he had an awkward disposition that always wanted to have things his own way and became disgruntled if he couldn't. Hence the subsequent confrontation with his brother which led to murder, the first murder.

The self interested false Christians tended to get nasty toward those who upheld the word of God.

"**embroiled in Balaam's error**" The elders of Moab and Midian wanted Balaam to put a curse on the children of Israel. God told him not to get involved with them, however increased pressure and bribery persuaded Balaam to have several more attempts.

(**c.p. 2 Peter 2:15,16**. See Numbers 22 to 24)

The minds of the false Christians were so distorted that they had no conscience about using the church as a source of income.

lusted. 7 Also don't you be idolaters, as *were* some of them; as it is written, 'The people sat down to eat and drink, and rose up to play.' 8 Neither let us commit fornication, as some of them committed, and three and twenty thousand fell in one day. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed by snakes. 10 Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer. 11 Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him who thinks he stands take heed lest he fall.

8 despite that, these dreamers are not only polluting the body in the same way but are also setting aside *divine* lordship, and are even slandering *divine* authority,

9 Yet Michael, the archangel, whilst disputing with the devil[#] (he was reasoning about Moses body) hesitates to bring *against him* a charge of slander* but says, "The Lord censure you".

[#] [διαβολος an accuser]

* [βλασφημια blasphemy, slander]

Zechariah 3:2

the LORD said to Satan, The LORD rebuke you, O Satan; even the LORD who has chosen Jerusalem rebuke you: *is* not this a brand plucked out of the fire?

10 But these slander* everything they have not understood, moreover, everything they *happen to* be focusing on physically[#] (like the irrational animals), by these they are being corrupted.

[*βλασφημεω blaspheme, slander. [#]φυσικος]

11 Woe to them because:

they adopt Cain's manner of life,

1 John 3:12

Not as Cain, *who was of that wicked* one*, and slew his brother. And wherefore slew he him? Because his own actions were evil*, and his brother's were right.

"the rebellion of Korah perish" God had sanctified the sons of Aaron to be priests. The sons of Korah objected and raised prestigious support from other tribes in rebellion against Moses and Aaron. God slew them and their supporters for their audacity. (see Numbers 16:1-41)

In the church, those opposing Divine principles were raising supporters in rebellion against the faithful.

12 "gatherings of love" literally: 'the loves' (ταις αγαπαις). Jude is probably drawing his illustration from the Greek custom of having communal friendship meals, called "the loves." This practise might have given rise to the abuses at Corinth. Paul's rebuke "have you not homes to eat and to drink in?" 1 Corinthians 11:22. condemned the practice of turning the Lord's supper into a common meal.

See appendix 2 "LOVE FEASTS" (c.p. 2 Peter 2:13,17)

"sunken rocks" Like the danger posed by hidden rocks in the sea, the loving fellowship of the faithful was at risk from the sneaks (verse 4) who brazenly put on the appearance of Christlike friendship but were out to take advantage of and shipwreck the faith of the church. They pretended to be the source of spiritual wisdom whilst really their devious teaching produced spiritual death, reasoning black is white and white is black. Isaiah 5:20.

13 "foaming out, of themselves" as though they were spewing out the evil within. It is what comes out of a man's mouth that makes him unfit company. Matthew 15:11,18, Proverbs 23:7. (c.p. 2 Peter 2:17).

14 "the seventh from Adam" distinguishes him from Cain's son. (Genesis 4:17, 5:18)

In scripture, Enoch and Elijah are unique. Enoch did not die. God took him [Genesis 5:24] and Elijah also did not die. He was taken directly to heaven [2 Kings 2:11]. Enoch walked with God and pleased God [Hebrews 11:5].

Enoch's predictions are not recorded anywhere else in scripture. We do not need to conclude that Jude quoted from "scripture". He could have quoted from a well known historically reliable document. [The same can be said of the book of Jasher. Joshua 10:13 & 2 Samuel 1:18].

There was a "Book of Enoch" in circulation in

* [πονηρος – troublesome]

Genesis 4:7

If you do well, will you not be accepted?

and are embroiled in Balaam's error of seeking financial gain,

1 Timothy 6:5

Perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw yourself.

and in the rebellion of Korah perish.

12 These *folk* are sunken rocks in your gatherings of love. They are sharing with you boldly, They are providing themselves with pasture, waterless clouds being driven by winds, autumn trees without fruit, twice dying, uprooted.

Isaiah 5:20

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

13 The sea's violent waves are foaming out, of themselves, shameful ways - stars - wanderers who are reserved to the blackness of darkness beyond the ages.

Matthew 15:11

It is not what goes into the mouth that defiles a man; but what comes out of the mouth, this defiles a man.

Matthew 15:18

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Proverbs 23:7

For as he thinks in his heart, so *is* he: Eat and drink, he says to you; but his heart *is* not with you.

14 Enoch the seventh from Adam prophesied before about such saying: Behold, the Lord shall come with thousands of saints,

15 to execute judgement against everyone and to convict all their impious ones, about all of their impious actions, which

New Testament times and there is a "Book of Enoch" available in English today. Unfortunately the sources from which this was translated have many discrepancies. It can hardly be called historically reliable.

Alfred Plummer listed similarities between the "Book of Enoch", 2 Peter and Jude, in his "Excursus on Notes to Jude" (Ellicott's Commentary). Most might be coincidental but the similarity of one to Jude 15 is striking. It is in the right hand column after Jude 15.

15 The only other occurrence of the phrase "to execute judgement" is in John 5:27 ("And has also given him [the son] authority to execute judgment, because he is the Son of man".) It is important to read the context.

The Lord will come in order to "convict" them, not to give them a second chance.

John 16:8 "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment"

16 "murmurers, discontented persons," They were disgruntled complainers like the discontented angels in verse 6.

"**their mouth utters conceit**" 2 Peter 18 (For when they speak **great swelling words** of vanity ...)

"**appearance**" (προσωπον face), looks, image, social status, elitist, superficial - empty. Having social graces but morally bankrupt. Doing things for the sake of appearance.

"**For advantage**" like Balaam (see verse 11).

17 The word "**you**" is emphasised in verses 17 and 20, contrasting the beloved with the impious.

18 This advice, initially written to first century Christians, shows they understood that they were already in "the last time". The phrase "last time" did not refer to some remote future era. The "last time" is the Christian era. 1.John 2:18, 2.Timothy 3:1,2,6, Hebrews 1:2 1.Peter 1:20. That is why he used the present tense "**and**" in verse 19.^(x)

19 "**natural**" (ψυχικος of the soul, ψυχη). Man consist of "body, soul and spirit"

1 Thessalonians 5:23 'And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.'

they impiously commit, and about all the offensive things which impious sinners speak against him.

The Book of Enoch Section I Chapter 1

...And behold! He comes with ten thousands of His holy ones To execute judgement upon all, And to destroy all the impious:

And to convict all flesh of all the works of their impiety which they have impiously committed, And of all the hard things which impious sinners have spoken against Him.

2 Thessalonians 1:5-10

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

16 These are murmurers, discontented persons, going after their own craving, and their mouth utters conceit, admiring appearance for the sake of advantage.

17 But **you**, beloved, remember the things previously said by the apostles of our Lord Jesus Christ,

18 that they used to tell you how, **in the last time**, there would be scoffers, who would go after their own impious craving.

19 These **are**^(x) divisive, natural*, devoid of spirituality[#].

*(ψυχικος of the soul) #(πνευμα spirit)

The body goes to dust and the spirit returns to the giver - God.

Ecclesiastes 12:7 "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The word of God distinguishes between the soul and the spirit.

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Here the word "soul" refers to the individual who dwells within the body, which the apostles referred to as their tent (AV. "tabernacle").

2. Corinthians 5:1 For we know that if our earthly house of *this tent* is dissolved, we have a building from God, a house not made with hands, eternal in the heavens.

2. Corinthians 5:4 For we who are in *this tent* do groan, being burdened: not because we would rather be unclothed, but clothed upon, that mortality might be swallowed up by life.

2. Peter 1:13 Yes, I think it appropriate, as long as I am in *this tent*, to stir you up by putting *you* in remembrance;

"natural, devoid of spirituality" These individuals were engrossed in their own personal interests having no spiritual aspirations. This brought them into conflict with the others.

20 "sacred" "sacred" means the same as "holy".

The "once delivered" faith (verse 3) is sacred.

"praying in the Sacred Spirit" The Holy Spirit guides us on what to pray and reinforces our supplications. 1. John 5:14, Romans 8:26.

21 It is possible for a Christian to lose God's love and fail to gain eternal life. The Lord Jesus' mercy is constantly held out to us. It is up to us to accept it by being faithful and so keep ourselves in God's love. It must not be snubbed.

22 and 23

"Moreover" Despite the seriousness of the problem addressed in this letter there might be Christians who need to be handled compassionately and these are to be

1 Corinthians 2:14

But the natural* man does not receive the things of the Spirit of God: for they are foolishness to him: neither can he know *them*, because they are discerned spiritually#.

*(ψυχικός of the soul)

*(πνευματικώς spiritually).

20 But **you**, beloved, building yourselves on your sacred faith, praying in the Sacred Spirit,

1 John 5:14

...this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us:

Romans 8:26

Similarly the Spirit also helps our infirmities: for we don't know what we should pray for as we should: but the Spirit himself makes intercession for us with groaning which cannot be uttered.

21 keep yourselves in God's love, unto eternal life, accepting the mercy of our Lord Jesus Christ,

22 Moreover, definitely have compassion on some, distinguishing between *them*

23 and others *whom you must save* with horror, snatching *them* out of the fire; even detesting the undergarment, sullied by the flesh.

Zechariah 3:1-7

1 And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And the LORD said to Satan, 'The LORD rebuke you, O Satan; even the LORD who has chosen Jerusalem rebuke you: *is* not this a brand plucked out of the fire?' 3 Now Joshua was clothed with filthy garments, and stood before the angel. 4 And he answered and spoke to those who stood before him, saying, 'Take away the filthy garments from him.' And to him he said, 'Behold, I have caused thine iniquity to pass from you, and I will clothe you with change of

distinguished from those who need snatching out of the fire. Some Greek texts are confusing but the Received Text is quite clear on this being a comparison between two situations.

23 Joshua son of Josedech was "a brand plucked out of the fire" (see comments on verse 9). Yet God was able to make him suitable to be a High Priest. Zechariah 3:1-7. There are many thoughts to ponder on and spiritual wisdom to be found in this passage. Joshua's sin-stained garments were removed. The LORD removed his iniquity. He was clothed with righteous garments making him suitable for service. But note - the LORD sternly instructed him to be actively faithful and then only would the LORD honour him with responsible service.

"even detesting the undergarment, sullied by the flesh." Timothy was advised to "Flee also youthful lusts: but follow righteousness, faith, love, peace, with those who call on the Lord out of a pure heart" 1.Timothy 2:22. Christians are advised "let him who thinks he stands take care in case he falls." 1.Corinthians 10:12.

24 "to keep them upright" Again some Greek texts are confusing but the Received Text is quite clear that the restored fallen are in mind. There is exceeding joy in heaven over sinners who repent. Luke 15:10

25 The wicked might fail to understand God and slander him. The self righteous might accuse God of being foolish in being so merciful. But his ways are immeasurably higher than our ways. Well did God through Isaiah say:

For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah 55:9)

The humble cry "God be merciful to me a sinner" and rejoice in the LORD their Saviour.

He who stooped to save us, may He ever rule over us.

Amen.

raiment.' 5 And I said, 'Let them set a fair mitre upon his head.' So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by. 6 And the angel of the LORD protested to Joshua, saying, 7 'Thus says the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give you places to walk among these that stand by.'

24 Now to the *one* having the power to keep them upright, and to present them in the presence of his glory, without blemish, in exceeding joy,

Luke 15:10

...I say to you, there is joy in the presence of the angels of God over one sinner who repents.

25 to the only wise God our Saviour - glory and majesty - dominion and authority - both now and throughout the ages.

Revelation 5:11-13

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* to him who sits upon the throne, and to the Lamb for ever and ever.

Amen.

APPENDICES

1) MOSES' BODY

Jude 9

FROM NOTES ON JUDE 9

In Zechariah 3:1-5. Satan[#] is accusing Joshua son of Josedech, of not being fit to be the high priest, to the angel of the LORD. The LORD intervenes saying Joshua is "a brand plucked out of the fire" Perhaps Satan also confronted Michael in a similar manner over Moses' body because, Moses had struck the rock when God had told him to speak to the rock (Numbers 29:7-13). However, why the disagreement over the body?

[#][σατανας adversary]

Jude 9

(direct translation)

Yet Michael, the archangel, whilst disputing with the devil[#] (he was reasoning about **Moses' body**) hesitates to bring *against him* a charge of slander* but says, "The Lord censure you".

[#] [διαβολος an accuser]

* [βλασφημια blasphemy, slander]

Zechariah 3:2

the LORD said to Satan, The LORD rebuke you, O Satan; even the LORD who has chosen Jerusalem rebuke you: *is not this** a brand plucked out of the fire? *(Joshua son of Josedech)

COMMENT

GOD'S PLAN

God had a plan. Satan was aware of it and intended to thwart it. [See the series of studies "UNDERSTANDING THE BIBLE"]

The plan was to bring the Messiah into the world to set up his kingdom on earth. This materialised at the end of the Hebrew era when the Lord Jesus came into the world, prepared his followers for the inauguration of his universal kingdom. Having died, risen from the dead and ascended into heaven he set up his kingdom in this the final era. This kingdom is in the world but not of the world. It is a spiritual kingdom. Many saints of old anticipated and yearned for Messiah's coming.

Job was one of them:

The Book Called Job tells of a thoroughly good man of God named Job who lived in Uz [in south Jordan] probably when the Israelites lived in Egypt. Even whilst enduring extreme suffering and being castigated by his friends, Job made four astounding statements:-

- 1) "Even if He/it slays me, yet I will confidently wait for Him. I can definitely acquit myself before Him*" (Job 13:15,16a. direct translation). *That is - before the LORD God.
- 2) "Because I personally know that my redeemer lives, and that at the end* He will stand upon the earth". (Job 19:25. direct translation)
- 3) "So after my skin is destroyed, yet in my body I will behold God. Whom I, me-myself, will behold for myself. That is my own eyes will see and not someone else's." (Job 19:26-27a. direct translation) then at the end of v.27:-
- 4) "My yearning for this engrosses me." (direct translation)

Job expected to meet the LORD, **in his body**, on the earth.

Joseph would be another of them:

Joseph insisted on his bones being taken back to Canaan **to be buried there**, because he knew that God would bring the children of Israel out of Egypt.

Genesis 50:25

And Joseph took an oath of the children of Israel, saying, God will surely visit you, and you will carry up my bones from here.

Exodus 13:19

And Moses took the bones of Joseph with him: for he had strictly sworn the children of Israel, saying, God will surely visit you; and you will take up my bones away from here with you.

Joshua 24:32

And the bones of Joseph, which the children of Israel brought up out of Egypt, they buried in Shechem, in a parcel of ground which Jacob bought from the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

This request was an act of faith not a superstitious or sentimental desire to be buried in Canaan.

Hebrews 11:22

By faith Joseph, when he died, mentioned the departure of the children of Israel; and gave commandment concerning his bones.

Evidently he anticipated being raised along with many other saints to meet the Messiah.

They were not disappointed:

An astounding event took place **after the Lord Jesus rose from the dead**. There were numerous whitened graves of the saints outside of Jerusalem. Many of the saints of old **rose from the dead and were seen** in Jerusalem:-

Matthew 27:52-53

52 And the graves were opened; and many bodies of the saints which slept rose, 53 And came out of the graves after his (Jesus') resurrection, and went into the holy city, and appeared to many.

This was at the end of the Mosaic era, when the Messiah set up his spiritual kingdom on earth, in the last days:-

Galatians 4:4

But when the fulness of the time was come, God sent forth his Son ...

Hebrews 1:1-2

1 God, who at various times and in different ways spoke in time past unto the fathers through the prophets, 2 Has in these last days spoken to us through his Son

Hebrews 9:26

but now, once, in the consummation of the ages, he has appeared to put away sin through the sacrifice of himself. c.p. Hebrews 8:13 & 1 Corinthians 10:11 "ends of the ages" (gk.)

Faithful Christians are in the Messiah's kingdom

Colossians 1:13

Who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son:

What about Moses?

There was conflict in heaven. Satan contested Job's faithfulness. He insisted that if God made things difficult for Job then he would curse God to his face. Satan had more reason to contest God over Joshua's suitability to be the high priest but God said isn't he 'a brand plucked out of the fire?'

In Moses' case also Satan would think he had reason to accuse God of inconsistency, that he Moses should be buried, having refused him entry into the promised land because of his disbelief. But Moses was also a brand plucked from the fire.

God could have raised Moses whether his body was buried or not but it seems God was making a statement in himself burying Moses* and that Satan knew it. Moses would rise to meet the Messiah. But did Satan know that Moses would be with the Lord on the mount of transfiguration discussing the Lord's death? (Luke 9:30-31) Satan did not appreciate the significance of the Lord's death, otherwise he would not have slain him (c.p. 1 Corinthians 2:8). *(Deuteronomy 34:5-6)

2) LOVE FEASTS

FROM THE NOTES ON JUDE 12

"gatherings of love" literally: 'the loves' (ταις αγαπαις). Jude is probably drawing his illustration from the Greek custom of having communal friendship meals, called "the loves." This practise might have given rise to the abuses at Corinth. Paul's rebuke "have you not homes to eat and to drink in?" 1 Corinthians 11:22. condemned the practise of turning the Lord's supper into a common meal.

Jude 12

Jude 12

(direct translation)

These *folk* are sunken rocks in your **gatherings of love**. They are sharing with you boldly, They are providing themselves with pasture, waterless clouds being driven by winds, autumn trees without fruit, twice dying, uprooted.

1 Corinthians 11:20-22

(direct translation)

20 Wherefore do you gather together as one? It is not to eat the Lord's supper, 21 because, as you eat, each one first gets his own supper, so one is famished, whilst the other is drunk.

22 What? Have you no homes to eat and to drink in? or do you despise God's assembly and shame those who have nothing? What should I say to you? Shall I praise you for this? I do not praise you.

COMMENT

Virtually no writings by far eastern Christians exist. Most early Christian writings are from countries in the vicinity of the Mediterranean. From the writings of the latter it appears that in Greek culture communal meals were held as an expression of friendship. Sometimes these degenerated into drunken brawls.

Greek Christians also had communal meals where the poor benefited from sharing the food of the well off. They were careful to conduct themselves as Christians should. It seems these meals were held at various times and even on the First Day of the week, maybe before or after meeting for the Lord's supper, but were distinct from the Lord's supper. It must be born in mind that most if not all churches did not have places of worship and met in houses to observe the Lord's supper. According to Tertullian (c.197), these communal gatherings would be in the evening and they would begin and end with prayer. They would sing hymns either from the scriptures or of their own composition.

The church in Corinth had a communal meal before the Lord's supper when the wealthy overindulged and the poor went hungry. Paul seems to be criticising the wealthy when he says "Have you no homes to eat in?" Paul was not banning gatherings where the food was shared by all. The selfish rich had come together to gorge themselves and not to remember the Lord.