

*A Study on
the Epistle
of Jude*

Jesse C. Jones

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Bible Study Guides for the New Testament

Writing a book was not on my mind when this effort was initiated some years ago. In fact, it began when a member of my Sunday School class commented that his son had talked about committing suicide the previous week. As a result, I felt an urge to see what the Bible had to say about hope, with a view toward helping his son cope with his suicidal feelings. The result of that effort was an article entitled: “Hope and the Miraculous Three Pound Computer,” located in Chapter 6 of the book [After the Big Bang](#). My next writing endeavor was a fallout from a Sunday School class discussion about temptations, or trials, and their purpose in our lives. An article entitled “The Trials of Job” located in Chapter 7 of the same book resulted from that effort. After this I began to feel a prodding from the Lord to continue studying and writing. The chapters in this book document what I subsequently learned about two of God’s greatest and most marvelous creations: earth and mankind, who He made to exercise dominion over it.

Some of the material presented in these New Testament Bible Study Guides conflicts with commonly held viewpoints, and differs as well on the definitions

of some words used to explicate them. One thing I have learned through this effort is that the meaning of many of the words used in the Bible is not uniformly agreed to by expositors, and in many cases, not agreed to by the various versions of the Bible. For example, in the KJV of the old testament (OT), the word “soul” is used over 780 times. Vine’s Complete Expository Dictionary of Old and New Testament Words notes that in over 400 of these uses, the Hebrew word used is misinterpreted. I mention this not to heap criticism on the KJV, for it is my personal Bible, and I love it dearly, but to point out the importance of consulting Hebrew and Greek sources, and good conservative lexicons, when trying to understand difficult scripture. The meaning of some words is not absolutely clear even then. Nevertheless, this is the process I have followed in this effort.

I am a retired engineer: my education and work experience sparked a great interest in details. I found that to understand the technical difficulties and problems that arise in the operation of complex machines, a good understanding of the details of the design is absolutely necessary. What is presented herein is an analysis of important details in God’s creation of the earth and man: his habitat and milieu. However, no description is completely

adequate to portray the unbelievable complexity and efficacy of tripartite man. Scientists and engineers have tried to duplicate the various subsystems in God's design of man for years, with limited success. Part of the problem is that we do not understand many of the operational details, but the greatest impediment is probably the fact that man is composed of three parts: spirit, soul, and body, two of which (spirit and soul) are immaterial, and are thus largely beyond the scope of scientific and medical analysis. The third part, the highly complex body, is strongly influenced by these two immaterial parts. God has given mankind a great challenge in trying to understand tripartite man. What better model could we find for our study than our Lord and Savior Jesus Christ: spirit, soul and body in perfect relationship. When Jesus came to earth He emptied Himself, and was formed in the likeness and fashion of a man. Like us, He was a tripartite being, but without a sin nature. Thus, He was the perfect man, the ideal for all to emulate.

I read a book several years ago by Watchman Nee in which he made the observation that one of the primary ways God speaks to us is through our intuition. After that I began to try to follow the guidance I received in this manner, and what is presented herein is largely a result of that attempt. I

hasten to add that all readers will not agree with my conclusions. I have learned much about God's creation, and His design of man through this effort: that may be the primary purpose He had in mind. My hope is that readers will find new ideas in these words that drive them to the absolute authority: God's Word - the Bible.

As references I have used the King James Version (KJV), the New International Version (NIV), the New Living Translation (NLT), the Revised Version (RV), and Recovery Versions of the bible, as well as the Interlinear NIV Hebrew - English Old Testament (OT), and the Interlinear Greek - English New Testament (GNT). I have also used Vine's Complete Expository Dictionary of Old and New Testament Words, Vincent's Word Studies in the New Testament, Moulton's Analytical Greek Lexicon, the Brown-Driver-Briggs Hebrew and English Lexicon, and Webster's New World Dictionary for word interpretation. Unless otherwise noted, scripture passages quoted are from the KJV.

The John A. Dickson New Analytical Bible and Dictionary, Authorized King James Version, Chicago 1950, was a primary reference source. This Bible was given to my wife and I in 1957, and is one of my dearest treasures. It has

been rebound once, and is in need of a repair job at the present time. Thus, the reader can appreciate the usage it has had over these 62 years, most of which has been during the last 25 years. The book introductions have been generally quoted from this source, with changes (mostly grammatical) made only when considered necessary.

Finally, I want to recognize the lady that takes everything I have written, and makes the necessary changes for placing it on the internet. Ms. Sandra Crosnoe is the daughter of two of my, and my deceased wife's, dearest friends, Ted and Jimmie Crosnoe (also deceased). When God moved us (my wife and I), to a Methodist Church in Pasadena, Texas, in 1962, Ted, Jimmie, and their two daughters were among the group of several families in the church that were touched by God in a mighty way that led to a weekly Bible study, that resulted in many changed lives. As the years passed by, and the families went in different directions, we were not able to maintain the close relationship we had in Pasadena. We settled in Lubbock, Texas, in 1982, and I got the call to start writing on the Bible. Sometime after that Sandra was in Lubbock and we got together for dinner. When she learned of my involvement in writing on the Bible she immediately volunteered to help in making it available by publishing

it on the internet. She may not have known what she was getting into, for God has not ceased from giving me Bible subjects to study and write about. This series on the New Testament has been our greatest undertaking, and Sandra's help (as always) has been essential. She has corrected my grammar, argued with me on interpretation, prepared the pictorial cover pages, and generally polished the appearance of the various books in ways that I could never have accomplished on my own. Without her help, this (and other) documents would never have been made available to the general public. I do so appreciate all her work. I believe Ted and Jimmie will give her a "well done" when she joins them in heaven. Her personal website is [Finding Gems and Sharing Them](#).

These bible study guides are available at no charge to read, print, download and share on a platform called Scribd (no membership is required to read/download). They are all listed and linked as a group in [Bible Study Guides by Jesse C. Jones on Scribd](#). Upon completion, most of them will contain study questions in the Appendix. Other works available are listed and linked with [Books for Believers and Seekers](#). If you hit a pop-up page on Scribd asking you to become a member to read free, simply click the 'x' in the upper right corner

to remove the pop-up and continue to our links on Scribd. My personal website is [Revealed by Fire - Jesse's Studies](#) if you wish to see my latest articles and updates.

It is my sincere hope that these works will guide you to a personal ongoing relationship with Jesus and a life led and anointed by the Holy Spirit.

JESSE JONES

A Study on the Epistle of Jude

This epistle (letter) was written by Judas (Jude), the brother of Jesus, James, Simon, and James who wrote the Book of James (see Matthew 13:55). It was after the resurrection that the brethren of our Lord acknowledged His Messiahship, and it may be Jude's chagrin over his delayed recognition that caused him to make no mention of his relationship to Jesus in this epistle. Jude was not an apostle, and, in fact, seems to identify himself apart from the apostles in verses 17 and 18, where he refers to the "*words spoken before by the apostles*," and identifies them as "*they*." The exact date of this epistle is not known, although it was thought to have been written no earlier than 64 AD, and not later than 67 or 68 AD.

In this epistle Jude is writing to believers who were under physical, as well as spiritual attack, from unbelievers and apostates. Most of the apostles had been slain by this time, and the fledgling church was highly vulnerable, so Jude is warning them about false teachers: the Libertines and the Antinomians of that day.

The Book of Jude is similar to 2 Peter, and this has led to arguments as to which was the earlier epistle. Jude also contains apocryphal references to the Book of Enoch (verse 14), and to Michael, the archangel (verse 9), who was considered the special protector of the Jewish nation.

Ungodly Men Within the Body

Jude 4-25 deals with ungodly men who had worked their way into the body, and were teaching lasciviousness (wantonness), and denying the ministry of the Lord Jesus Christ. Jude draws an analogy between the condemnation of these false teachers and the Israelites being delivered out of Egypt, but later being destroyed because they did not believe. He also uses the example of the *“angels which kept not their first estate, but left their own habitation.”* God has placed them in *“everlasting chains under darkness unto the judgment of the last day.”* This passage of scripture has been the subject of more than one interpretation.

Several Bible expositors interpret this as referring to angels (*“sons of God”*) who supposedly left heaven and were involved in intercourse with the *“daughters of men,”* either directly or by possessing men who then acted according to their lustful urgings (Genesis 6:4). The more conservative expositors suggest that this refers to Revelation 12, and the angels that joined Satan’s rebellion against God, and who were expelled from heaven as a result.

According to this view these angels left their own principality (heaven), and were consigned to the abyss, or pit, where they are held by the authority of Christ in chains of darkness. Although Jude 6-7 could be interpreted to say that fallen angels left their first habitation (in heaven as spiritual beings), entered the bodies of men, and participated in sexual sin, going after “*strange flesh*,” I think this interpretation is false. Both Jude and 2 Peter 2:4, imply that this event occurred at a particular time in ancient history, and God seemingly dealt with the perpetrators at that time, once and for all.

There is no indication in either of these passages of scripture that God is continuing to dispatch offending angels to confinement, although men are still succumbing to Satan, and some ultimately becoming possessed by demons, or fallen angels. We also know that fallen angels (demons) are at work doing Satan’s bidding in our own day, so we conclude that these dispatched angels retain some freedom to disrupt, and otherwise corrupt the thoughts and actions of mankind, even though God has ultimate control of these beings. Ephesians 6:11-12 indicates that we must put on the armor of God to withstand the efforts of these principalities, powers, and rulers of the darkness of this world.

Jude 7 continues this line of thought by saying that Sodom and Gomorrah, in like manner, gave themselves over to fornication and going after other flesh. This is also referred to by some expositors as justifying their interpretation of Genesis 6; however, another interpretation of this passage is given by the Jamieson, Fossett, and Brown commentary. They say that this recognizes that both the angels and the inhabitants of Sodom and Gomorrah had abandoned their proper habitation: they left their normal and God given constitution for unnatural habitations or natures.

The question of exactly who, or what, these fallen angels represent is certainly enigmatic, but the Bible does give us certain clues that help in piecing together a possible explanation. Revelation 12 relates an anecdotal story describing the relationship between the Jewish nation and Satan, from the time that God first conceived of His plan for establishing a people of His own, to a time near the end of the world, when Satan is finally cast out of heaven to the earth. From this narrative, and other scriptures (see Genesis 6:4; Isaiah 14:12; and Luke 10:18), we know that Lucifer (Satan) rebelled against God, and drew a third of the angels in heaven into his insurrection. As a result, Satan

lost his position in heaven, and was seemingly restricted to appearances before God only when summoned (Job 1:6), and the angels that joined him were cast out into the earth. We identify them as the demons that do Satan's bidding. In Jude 6 and 2 Peter 2:4 we see that God cast them down into Tartarus, the lowest chamber in Hell, to be restricted in what they could do by chains of darkness. These are not physical chains, but are figurative in the sense that they hinder and restrict what these demons can do. Even though these demons obey Satan in his attempt to destroy the works of God, they are under the absolute control of Jesus Christ. In Luke 8:31 Jesus delivered the Gadarene man who was possessed by a legion of demons. The demons begged Jesus to not send them into the "deep," or abyss, so instead He sent them into a herd of swine. The conclusion we derive from this incident is that these demons had some (limited) freedom in roaming the earth to do Satan's bidding, but their normal abode was in the abyss, where they were held by figurative chains of darkness. Their feelings about being returned to the abyss are obvious from their begging Jesus to send them to some other place, even into a herd of swine. Revelation 12:7-17 describes another war in heaven, and this one occurs during the last seven years, near the time of Satan's final defeat. Satan is cast out to earth forever, and his angels with him. We are advised in this passage of

scripture that Satan comes to earth with great wrath because he knows he has only a short time left (< 3 1/2 years).

Jude verse 9 points out that even Michael, one of the seven archangels, when contending with the devil for the body of Moses, did not bring railing accusations against him. This may have come from an apocryphal book called the “Assumption of Moses.” Michael was a great prince among God’s angelic army, yet he apparently did not have the authority to rebuke Satan in this encounter. However, Michael and his army of angels overpower Satan and his army, and force them out of heaven permanently, as recorded in Revelation 12:9. These two events, with seemingly opposite conclusions, are separated by a long period of time (one occurred during the OT period, and the other during NT time), and it may be that Michael’s authority increased over this time period.

Michael also appears in Daniel 10:13, where he comes to help God’s messenger, sent in response to Daniel’s prayer regarding a vision he had been given. The spirit Prince of the kingdom of Persia delayed God’s messenger, and Michael was sent to help in freeing him. Michael contends with the devil

(supposedly Satan) in the event referred to in Jude, and Satan is the very epitome of evil, possibly more powerful than Michael, at least at this time. This is another possible explanation for Michael's statement in Jude 9, "*The Lord rebuke thee.*"

Jude 8 says that these "*dreamers defile the flesh, despise dominion, and speak evil of dignities* (dignitaries)." These false teachers speak evil of things about which they do not know, and corrupt themselves as a result. They run greedily after the error of Balaam, who devised a plan for Balak, king of Moab, to entice Israel into a compromising situation with idolatry and immorality (Numbers 22-25). They are also guilty of the sin of Korah, who with 250 Jewish leaders rebelled against the God appointed leadership of Moses and Aaron (Numbers 16:1-35). Jude 11-19, continues this tirade against these false teachers and mentions a prophecy of Enoch referring to the Lord coming with ten thousands of His saints to execute judgment on ungodly men. Jude goes on to remind them about how the apostles told them there would be mockers in the last days who would walk after their own ungodly lusts (1 Timothy 4:1; 2 Timothy 3:1; and 2 Peter 2:1, 3:3).

Jude verses 20-23 encourage believers to build themselves up in faith, and pray in the Holy Spirit. The Holy Spirit will guide us in what we should pray about, and this is the only effectual way to communicate with God. Romans 8:26 says, *“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself [himself] maketh intercession for us with groanings that cannot be uttered.”* We should have compassion for those in need and those that have doubts. We are also advised to pull those that are in sin out of the fire, and to hate anything that comes from the flesh that might spot our “*garment*” of righteousness.

Questions on The Epistle of Jude

1. What were the false teachers in Jude teaching the Israelites?
2. Who are the angels referred to in Jude 6?
3. Explain Jude 7.
4. Explain Jude 8.
5. Why is Michael contending with the devil about Moses' body?
6. Explain Jude 11.
7. Why is the prophecy in the Book of Enoch referred to since it is not in the Bible?
8. What were these false teachers teaching?

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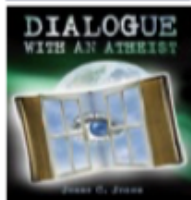
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