

Commentary on Jude by Chuck Smith 3.23.25

Pastor John Donovan, cell phone 508-380-0471

Pastor Terry Gerlarneau, cell phone 603-455-4399

Web site todbc.org email us at opendoorbiblechurch@todbc.org

January 2025 memory verse (NKJV)

Luke 24:45 And He opened their understanding, that they might comprehend the Scriptures.

February 2025 memory verse

Luke 24:46 (NKJV) Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

March 2025 memory verse

Luke 24:47 (NKJV) and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

Commentary on Jude by Chuck Smith 3.23.25

Includes John MacArthur :: Bible Introductions - Jude

Shall we go to the general epistle of Jude. Jude introduces himself as... A servant of Jesus Christ, and brother of James (Jud 1:1),

The word servant in Greek is *doulos*, bonds slave of Jesus Christ. But also adding this identification as brother of James, which leads to a very interesting speculation, which is in all probability correct. In Matthew's gospel, chapter thirteen, when Jesus was attracting great multitudes, there were those that were offended because of Him. They said, "Hey, we know who this is! This is the son of Joseph, the carpenter! Aren't his brothers still around here? James, and Simon, and Jude?" So he is named as the brother of James, but also would make him a stepbrother to Jesus. In Mark's gospel also, James and Jude are named as brothers of Jesus.

This James became one of the leaders of the early church, and one of the spokesmen. When, in the fifteenth chapter of the book of Acts, the question came up as far as the Gentiles' relationship to the law, the Gentile leaders in Christ, their relationship to the law. It was James who made the final proclamation that was accepted by the church and sent to the Gentile church in Antioch, encouraging them in their faith in Christ, and freeing them from the responsibility of obedience to the Mosaic Law.

So the identity, then, of Jude becomes very interesting: a servant, the bonds slave of Jesus Christ, but a brother of James. He is writing to those who are first of all sanctified by God. The word sanctified means to be "set apart" for exclusive purposes.

So when we commit our life completely unto God, sanctified, what it means is that your life has been set apart for God's use and you're really not to use it for your own purposes. So... those that have been sanctified by God the Father, and preserved in Jesus Christ, [or kept in Jesus Christ,] and called: [A typical greeting] Mercy unto you, and peace, and love, be multiplied. [So rather than grace, mercy and peace, and love. Now he said] Beloved, when I gave all diligence to write unto you of the common

Commentary on Jude by Chuck Smith 3.23.25

salvation, it was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith which was once delivered unto the saints (Jud 1:1-3).

Now, his original intention in writing to them was to just write to them concerning the common salvation that they had. But as he sat down to write to them about the common salvation, that which was upon his heart, the Holy Spirit changed the subject, and the Holy Spirit pressed upon him to write to them encouraging them to earnestly contend for the faith that was delivered to them. So here's an interesting thing where the Holy Spirit superceded that which Jude was intending to write, the subject upon which he was intending to write. The Holy Spirit superceded and he writes to them concerning the necessity of holding on to the faith and to the truth that they had received. For again, the deceivers and the false prophets were a problem to the church. So "it was needful" or "it was impressed upon me to write unto you and to exhort you that you should earnestly contend for the faith which was once delivered unto the saints."

For there are certain men who have crept in unaware, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ (Jud 1:4).

So into the church had come these men. Now the same thing is true today. There are men in the church, garbed in the robes of ministry, who deny our Lord God and the Lord Jesus Christ.

I will therefore put you in remembrance, that though you once knew this (Jud 1:5),

It's interesting how we need to be, needed to be reminded often of the things we already know. Peter said, "Now I know that you know these things, but I feel it is necessary to write them unto you and to bring you into constant remembrance of them. Knowing that I'm gonna be leaving this tent; I'm gonna be moving out of my body pretty soon. I'm now gonna write them to you so that even after I'm gone you might be reminded." Certain things of which we need constant reminding. So Jude said much the same, "I'm gonna put you in remembrance of these things that you already know."

how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not (Jud 1:5).

So God brought the children of Israel out of the bondage of Egypt. It was the intention of God, the desire of God, to bring them into the land that He had promised to their father Abraham. To bring them into a rich land that they could call their own, that they could possess as their own. No longer be slaves in a foreign country, but now to have your own land, and to possess your own land, build your own houses, plant your own vineyards, eat of the fruit of your own labor. God's intention to bring them into the land that was well-watered, flowing with milk and honey.

But they came into the wilderness, to the border of the new land, Kadesh-Barnea; and when the spies brought back a discouraging report, "Giants in the land! Huge cities with

Commentary on Jude by Chuck Smith 3.23.25

high walls, we can't go! We can't take it!" the people lost faith. They did not believe that God would keep His word and deliver the land to them. Their lack of faith, their lack of entering in, kept them from all that God had for them. They said to Moses, "Why did you bring us out here to perish in the wilderness? If we try and go in there, they'll kill our kids and we'll be wiped out!" So God said, "Alright that's it. Moses, I will not allow them to go into the land now. But they will wander here in the wilderness for forty years until they all die off. And their children that they were worried about being slain, they will go in and take the land." Unbelief kept them from all that God had for them. God, in His love, was wanting to bless them, wanting to bring them into this land of promise.

So the children of Israel, the first example of those who did not enter into God's full blessings because of unbelief.

Second example...

The angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day (Jud 1:6).

These creatures of God, dwelling there in the presence of God, the glory of God, kept not their first estate, their first principles, and now are reserved in everlasting chains under darkness until the judgment of the great day.

Third example...

Sodom and Gomorrah, cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire (Jud 1:7).

God sent fire and brimstone and destroyed the cities of the plains, Sodom and Gomorrah, and those cities of the plains. Cities that existed in this beautiful fervent valley that was well-watered. Tropical climate, great soil, produced food without any effort. You see, as cultures develop, the first thing is in the primitive cultures a person is usually capable of producing enough food to keep himself alive. With primitive tools, primitive cultures, and this is what you find in areas where you really don't have any cultural, any culture kind of a development. The reason why is that people can only, they have to work all day just to provide food. I mean that's basic if you, you've got to have food.

They speak evil of things that they don't even know about (Jud 1:10):

This is so true and it's crazy, but there are people who have spoken evil of the work that God is doing here, and they don't even know about it! They've never been here! I'm amazed at some of the articles I've read in some of the magazines and papers and so forth about things that are supposedly happening here at Calvary Chapel

Commentary on Jude by Chuck Smith 3.23.25

but one thing they do know naturally, as brute beasts, [I mean, you have a certain innate natural knowledge.] they even corrupt that. Woe to them! for they've gone the way of Cain, [The way of hatred, the way of bitterness, the way of the works of the flesh, rather than relying upon the work of God.] they've run greedily after the error of Balaam, [Filled with greed they looked to better their own position using the things of God, or their knowledge of the things of God.] they perished in the gainsaying of Core (Jud 1:10-11).

As Core came to Moses and said, "You've taken too much upon yourself. Giving Aaron, your brother, in the position of going in before the Lord. We're Levites, we have as much right as Aaron." He perished when the ground opened up and swallowed him.

Now here's what He has to say about these false teachers and apostles, apostate teachers:

They are spots in your feast of love, when they feast with you, they are feeding themselves without fear: they are clouds without water, carried about with the winds; they are trees whose fruit withers, without fruit, twice dead, plucked up by the roots (Jud 1:12);

Now rain, of course, was always a welcome thing in that land. It's a desert area. The clouds form and you have the promise, "Oh, it's gonna be great we're gonna get some rain!" You know, they give great swelling words of promise, "We're gonna do this, we're gonna do that." But there's no substance, no rain, clouds without water. They're carried about with every wind. They are fruit that withers, it doesn't really come to maturity; it doesn't really develop fully. Again, it gives the promise, "Oh, there's a blossom." Apostate teachers, they give all kinds of promises; they never produce. The fruit withers, it dries up.

They are like raging waves of the sea, foaming out their own shame; [Just driven, no real purpose, just raging waves foaming.] wandering stars, to whom is reserved the blackness of darkness for ever (Jud 1:13).

Now Gehenna is described as the place of the eternal abode of Satan and his followers. Jesus described Gehenna as existing in outer darkness. What a fitting place for God to put the people who hate the light! Jesus said, "They will not come to the light, because they hate the light." Outer darkness, to whom is reserved the blackness of darkness forever. Now that would be awesome.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints (Jud 1:14),

Now this reference to Enoch prophesying, "Behold, the Lord cometh with ten thousands of His saints," is found in the book of Enoch, which is known as an apocryphal book. An apocryphal book is a book whose authorship is questioned and has not been brought in and accepted as a part of the canon of scripture. There are doubts as to its

Commentary on Jude by Chuck Smith 3.23.25

authenticity, or its inspiration. The book of Enoch, the apocryphal book of Enoch, is such.

Now Jude, no doubt, was aware of this statement of Enoch from somewhere. The book of Enoch does have the statement in it, but the book of Enoch that we have, the apocryphal book of Enoch, didn't show up until about the second century. So whoever wrote that book of Enoch could have known that Jude made reference to it, and so included it in the book of Enoch so that it looked like it was a very authentic book. But that book of Enoch, the apocryphal book, did not turn up until the second century. It was not, of course, one of the books that was copied by the Hebrew scholars that wanted to put the scriptures in the Greek language, the Septuagint, so that the Jews of Jesus they could understand the scriptures, or read them for themselves.

Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all of their hard speeches which ungodly sinners have spoken against Him (Jud 1:14-15).

The day of judgment is coming.

These are murmurers, complainers, walking after their own lusts; and their mouths speak great swelling words, having persons in admiration because of advantage (Jud 1:16).

So these are the typical politicians! Having persons in admiration because of advantage. The politicking of man.

But beloved, remember ye the words which were spoken before by the apostles of our Lord Jesus Christ; How that they told you that there would be mockers in the last times, who would walk after their ungodly lusts (Jud 1:17-18).

This is probably a reference to Peter. In Peter's epistle he said, "In the last days scoffers will come saying, 'Where is the promise of His coming?'"

These are they who separate themselves, they are sensual, they do not have the Spirit. But you, [in contrast], beloved, building up yourselves on your most holy faith (Jud 1:19-20),

Our faith should be increasing. Our faith should be growing. The longer you walk with the Lord, the greater your faith should be. "Faith comes by hearing, hearing by the Word of God" (Romans 10:17). Because you're gonna begin to understand more and more about God, and the more you understand Him, the more you'll trust Him and learn to trust Him. Building up yourself in a most holy faith. Praying in the Holy Spirit.

Keep yourselves in the love of God (Jud 1:21),

Commentary on Jude by Chuck Smith 3.23.25

That's the important thing! You see, God loves you and because He loves you, He wants to bless you. He wants to bestow His goodness upon your life. But it is possible for you to get out of the place of God's blessing. As the children of Israel, who through unbelief, did not enter into the full blessings that God had intended for them. So you can keep yourselves from the full blessings that God wants to bestow upon you because of His love. Even as the angels, which kept not their first estate, lifted up with pride, rebelled against God, so you, through pride and rebellion against God, can put yourself outside the place of God's blessings upon your life. God won't do for you those things He desires to do in His love for you.

Now on some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh (Jud 1:22-23).

You can't witness to everybody alike. I mean this pattern of witness, or this little can presentation, it is not really good. People are different, people have different temperaments. Some you've got to scare the hell out of them. Others are drawn by love. Some with compassion making a difference, others, by fear, pulling them out of the fire. I mean, what's that mean? Now, it means that we have got to be led by the Spirit as we deal with people, hating even the garment that has been spotted by the flesh, pull them out of the fire. But hate the garment spotted by the flesh.

The close of the epistle is with a benediction, a beautiful benediction, one that is used quite often within the church.

Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (Jud 1:24),

Hey, that's exactly how the Lord's gonna present me, faultless before the presence of His glory! That's how He's gonna present you! "There is therefore now no condemnation to those that are in Christ Jesus" (Romans 8:1). Jesus bore the sins of the world. Every sin you have ever or will ever commit, Jesus died for, all covered by the blood.

We may stumble, we may fall, but He's gonna present us faultless when He presents us to the Father. "

Now unto him who is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, [Reference to Jesus Christ] be glory and majesty, dominion and power, both now and for ever. Amen (Jud 1:24-25).

John MacArthur :: Bible Introductions - Jude

Title

Jude, which is rendered "Judah" in Hebrew and "Judas" in Greek, was named after its author (v. 1), one of the 4 half-brothers of Christ (Matt. 13:55; Mark 6:3). As the fourth

Commentary on Jude by Chuck Smith 3.23.25

shortest NT book (Philem., 2 John, and 3 John are shorter), Jude is the last of 8 general epistles. Jude does not quote the OT directly, but there are at least 9 obvious allusions to it

Author and Date

Although Jude (Judas) was a common name in Palestine (at least 8 are named in the NT), the author of Jude generally has been accepted as Jude, Christ's half-brother. He is to be differentiated from the Apostle Judas, the son of James (Luke 6:16; Acts 1:13). Several lines of thought lead to this conclusion: 1) Jude's appeal to being the "brother of James," the leader of the Jerusalem Council (Acts 15) and another half-brother of Jesus (v. 1; cf. Gal. 1:19); 2) Jude's salutation being similar to James (cf. James 1:1); and 3) Jude's not identifying himself as an apostle (v. 1), but rather distinguishing between himself and the apostles (v. 17).

The doctrinal and moral apostasy discussed by Jude (vv. 4–18) closely parallels that of 2 Peter (2:1–3:4), and it is believed that Peter's writing predated Jude for several reasons: 1) 2 Peter anticipates the coming of false teachers (2 Pet. 2:1, 2; 3:3), while Jude deals with their arrival (vv. 4, 11, 12, 17, 18); and 2) Jude quotes directly from 2 Pet. 3:3 and acknowledges that it is from an apostle (vv. 17, 18). Since no mention of Jerusalem's destruction in A.D. 70 was made by Jude, though Jude most likely came after 2 Peter (ca. A.D. 68–70), it was almost certainly written before the destruction of Jerusalem. Although Jude did travel on missionary trips with other brothers and their wives (1 Cor. 9:5), it is most likely that he wrote from Jerusalem. The exact audience of believers with whom Jude corresponded is unknown, but seems to be Jewish in light of Jude's illustrations. He undoubtedly wrote to a region recently plagued by false teachers.

Although Jude had earlier rejected Jesus as Messiah (John 7:1–9), he, along with other half-brothers of our Lord, was converted after Christ's resurrection (Acts 1:14). Because of his relation to Jesus, his eye-witness knowledge of the resurrected Christ, and the content of this epistle, it was acknowledged as inspired and was included in the Muratorian Canon (A.D. 170).

The early questions about its canonicity also tend to support that it was written after 2 Peter. If Peter had quoted Jude, there would have been no question about canonicity, since Peter would thereby have given Jude apostolic affirmation. Clement of Rome (ca. A.D. 96) plus Clement of Alexandria (ca. A.D. 200) also alluded to the authenticity of Jude.

Background and Setting

Jude lived at a time when Christianity was under severe political attack from Rome and aggressive spiritual infiltration from gnostic-like apostates and libertines who sowed abundant seed for a gigantic harvest of doctrinal error. It could be that this was the forerunner to full blown Gnosticism which the Apostle John would confront over 25

Commentary on Jude by Chuck Smith 3.23.25

years later in his epistles. Except for John, who lived at the close of the century, all of the other apostles had been martyred, and Christianity was thought to be extremely vulnerable. Thus, Jude called the church to fight, in the midst of intense spiritual warfare, for the truth.

Historical and Theological Themes

Jude is the only NT book devoted exclusively to confronting “apostasy,” meaning defection from the true, biblical faith (vv. 3, 17). Apostates are described elsewhere in 2 Thess. 2:10; Heb. 10:29; 2 Pet. 2:1–22; 1 John 2:18–23. He wrote to condemn the apostates and to urge believers to contend for the faith. He called for discernment on the part of the church and a rigorous defense of biblical truth. He followed the earlier examples of: 1) Christ (Matt. 7:15ff.; 16:6–12; 24:11ff.; Rev. 2, 3); 2) Paul (Acts 20:29, 30; 1 Tim. 4:1; 2 Tim. 3:1–5; 4:3, 4); 3) Peter (2 Pet. 2:1, 2; 3:3, 4); and 4) John (1 John 4:1–6; 2 John 6–11).

Jude is replete with historical illustrations from the OT which include: 1) the Exodus (v. 5); 2) Satan’s rebellion (v. 6); 3) Sodom and Gomorrah (v. 7); 4) Moses’ death (v. 9); 5) Cain (v. 11); 6) Balaam (v. 11); 7) Korah (v. 11); 8) Enoch (vv. 14, 15); and 9) Adam (v. 14).

Jude also vividly described the apostates in terms of their character and unconscionable activities (vv. 4, 8, 10, 16, 18, 19). Additionally, he borrowed from nature to illustrate the futility of their teaching (vv. 12, 13). While Jude never commented on the specific content of their false teaching, it was enough to demonstrate that their degenerate personal lives and fruitless ministries betrayed their attempts to teach error as though it were truth. This emphasis on character repeats the constant theme regarding false teachers—their personal corruption. While their teaching is clever, subtle, deceptive, enticing, and delivered in myriads of forms, the common way to recognize them is to look behind their false spiritual fronts and see their wicked lives (2 Pet. 2:10, 12, 18, 19).