

Paraphrases

- A. 4. It is necessary to fight for the faith because certain men have sneaked into the fellowship of saints for the purpose of changing the new life we have through grace into a life of evil deeds. In the process they also deny that Jesus is the Christ and our reigning Lord, who is our only Master. These are the ungodly men the former writing warned about, who, in the writing, were reserved unto a judgment of God.
- B.*4. I say this because some godless teachers have wormed their way in among you saying after we become Christians we can do just as we like without fear of God's punishment. The fate of such people was written long ago, for they have turned against our only Master and Lord, Jesus Christ.

Summary

He explains that these ungodly men secretly came in to deceive by changing God's grace to vile action and faith in Jesus to denial of Him. These are men who were condemned to eternal punishment.

Comment

There is something about the manner of expression that indicates the apostates have slipped in with stealth and deliberate intention to deceive. This is not a brother who has made a mistake, but a crafty deceiver who intends to lead the brother to make a mistake. These are like the false brethren in the Galatian church who "unawares brought in, came privily to spy out our liberty." (Gal. 2:4) By the practice of cunning craftiness and sly deception of men they lie in wait to deceive (Eph. 4:14).

Such a clever enemy demands our utmost care and defense. His craftiness makes his camouflage hard to spot. He may have "come out from among us," or he may have come in from outside. Like a mole he remains underground where he undermines the very faith of the brethren. His doctrine makes a life of loose-living seem proper: "Who can say the Christian is not supposed to enjoy the 'good' things of life? If God did not intend for us to sin a little, drink a little, lust a little, then He would not have allowed these things on earth! Besides that, we all sin a little . . . even the best of us. God certainly will not blame us for a little sin, for did He not give us all the same

kind of a body with its appetites? Surely God will not expect us to become psychotic by restricting and inhibiting the desires which He gave us and which we all have in common."

On and on the argument goes. Such cleverness and subtle cunning tempts the elect of God to be ensnared in the tangled web of sinful disobedience, until finally he is defending that which once he preached against.

Their condemnation was "before of old" declared. The same expression is used in Hebrews 1:1 and translated "times past". When was this declaration of their condemnation made? The first and most likely answer seems to be found in 2 Peter chapter two. Yet both this passage and the one in Jude refer to Old Testament scriptures that reveal, by their examples, a condemnation. Immediate references are made to such Old Testament historical examples. The indication is that the same judgment received by the devil and his angels, by Sodom and Gomorrah, and by the Egyptians that laid spoil on the Israelites is the judgment ("condemnation") that shall be given to these apostates.

It is also proper to note the judgment ("condemnation") pronounced upon the "ungodly men" who are deceiving apostates, and not upon the saints of the church who are contending earnestly for the faith. The church certainly suffers because of the intruders, but it is the intruders who are under condemnation. Of course, one may argue that the church members who aid and agree with the intruders in their apostasy will also share with them in their judgment; but the judgment rightly belongs to the intruders. How careful God's people must be not to share the sin of apostasy and thus share the judgment of apostasy!

Just as dangerous as leading the Christian in a life of loose-living, is the teaching that robs the saint of his faith in the person of Jesus. They deny "our only Master and Lord, Jesus Christ." This particular phase of the apostasy may not appear to immediately harm the brethren, but in the long run it is the most venomous of all. The seed of doubt strikes at the very roots of the church, the foundation of the gospel. There is no teaching in the Christian system that has more importance than the teaching concerning who is this man Jesus.

The fact that Jesus is our only Master makes our relationship to Him and our understanding of who He is all the more important.

Lasciviousness describes conduct that is shameless and shocking to public decency. It is descriptive of petulant wantonness, or even li-

centious lechery. The apostasy is of such a nature that the good, acceptable, and complete will of God (Rom. 12:2) is changed into something vile and repulsive to the general public. This is the most repugnant of all apostasy in that wholesomeness is changed to corruption. It is no wonder that the warning appears so strong.

Jesus here is identified as "Lord," the very fact denied by the apostates. God's ruling power is indicated by the word. The Christian's respect and submission to the rule of God makes the transformation of his life and the salvation of his soul the proper result of God's grace. Truly blessed is the man who regards God as his absolute Lord.

That we are the servant of him whom we obey is an established fact of scripture. This is the *Lord* relationship. He is our Lord when we submit to Him as such. Otherwise, He is the Lord but not our Lord. The confession that Jesus is our Lord is an indirect objection to owning any other party as Lord. The man who submits to the appetites of the flesh and the deceptions of the devil by such also submits to his flesh and to the devil as his "lord." As such, he has submitted himself to the very ones who will destroy his soul and bring him misery in even this life.

Apostasy of life is a result of apostasy of doctrine. The life we see, but the doctrine we believe. The most apparent problem in the church is the problem of life; but the most subtle is the problem of doctrine. Recognition and submission to the right Lord is the only foundation upon which the right life can be built.

True, the right doctrine does not guarantee the right life. One can recognize the fact of Jesus' lordship and still not submit himself to the Lord. Many people will recognize the fact of the gospel but refuse to lay hold upon salvation. This in no way invalidates the importance of right doctrine. Jesus is the only absolute Lord and the only universal Lord, and this fact must be admitted and proclaimed before the problem of the right life can be adequately dealt with. Complete recognition of Christ as Lord is made with the life as well as with the lips.

A second fact denied by the ungodly men was that the man Jesus was the Christ promised in the Old Testament. The divinity of the Christ promised in the Old Testament was admitted, but the Gnostics claimed that no man could possess any more than a spark of the Divine; not even God Himself could put on sinful flesh. Thus, they said, Jesus was not the Christ, for such was an impossibility.

Denying the divinity of Jesus was not limited to the Gnostics. Just who was this man Jesus is the prime consideration of all Christianity and the quarrel of the modernist in religious circles today. To denounce unbelief is to denounce a large segment of religious leaders as well as many "professing" Christians. The fact that Jesus is the Christ is the confession of faith admitted by all true Christians and is the real mark of division.

The Messiahship of Jesus demands our recognition of Him as Lord and King. He is greater than Abraham, Moses and Solomon. He was more than a man in whom God dwelt, for He was God in the flesh. Jesus said concerning His own Person: "This generation is an evil generation; it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Ninevah shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." (Luke 11:29-32).

TEACHING ON APOSTASY FROM OLD TESTAMENT HISTORY

Jude 5-8

Text

5. Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.
6. And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day.
7. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.
8. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities.

Queries

18. Why is Jude asking them to remember something?
19. Does Jude mean they knew everything that God knows?
20. All of *what* things did they know?
21. Does this "once for all" refer to the same thing as the expression in Jude 2?
22. *Two* great facts about the Israelites are mentioned in verse 5. What are both?
23. How could both of these facts have a possible bearing on the case Jude is proving?
24. God knew before that most of these Israelites would not believe. Why did He wait until 'afterwards' to destroy them?
25. How was the unbelief of the Israelites demonstrated?
26. To what angels is Jude referring in verse 6?
27. How could the angel's "proper habitation" have any relationship to the Christian's proper habitation today?
28. Who is the chief angel among those described in verse 6?
29. Has the "great day" of verse 6 come yet? To what does it refer?
30. Will there be people who will join these angels in this condemnation? (See Matt. 25:41).
31. What was the "proper habitation" for the angels?
32. "Everlasting bonds" suggest the angels are bound to a certain place, or away from a certain place. To what place, or from what place, could these angels have been bound?
33. If they are bound to this earth, how could this be said to be "under darkness?"
34. Does verse 7 suggest that the angels have committed fornication also? (Read carefully several times).
35. In what way could the rebellion of Satan against God be termed "going after strange flesh? (Note the expression "like manner").
36. Does verse 7 say, or even indicate, that angels have committed fornication with people?
37. To what must "eternal fire" refer?
38. Just *how* these men defile the flesh, set at nought dominion, and rail at dignities is clearly set forth in verse 8. How were they doing these things?
39. The word "dominion" refers to authority. Can you think of more

than one kind of authority that might possibly be included by the word?

40. "Dignities" means literally "glories", or "glorious ones." Could these dignities be the evil angels? Is it likely?

Paraphrases

- A. 5. Now I wish you would recall these things, to follow what you remember from previous revelation, which was given once for all, how that Jesus delivered a people from the oppression in Egypt, and then destroyed these same people because they refused to believe.
6. And also the angels who stayed not within the realm of their own jurisdiction, but encroached upon God, He has eternally bound them from heaven away from the light of God even until that great day of destruction.
7. Like such cities as Sodom and Gomorrah, who with the same kind of action surrendered themselves to the sin of fornication and other lewd lusting, had their fate in eternal fire recorded for our benefit.
8. In the same way the apostate teaching of these men lead to lusting and fornication, and encroaching upon the rights of God.
- B.*5. My answer to them is: remember this fact—which you know already—that the Lord saved a whole nation of people out of the land of Egypt, and then killed every one of them who did not trust and obey Him.
6. And I remind you of those angels who were once pure and holy, but willingly turned to a life of sin. Now God has them chained up in prisons of darkness, waiting for the judgment day.
7. And don't forget the cities of Sodom and Gomorrah and their neighboring towns, all full of lust of every kind including lust of men for other men. Those cities were destroyed by fire and continue to be a warning to us that there is a hell in which sinners are punished.
8. Yet these false teachers go on living their evil immoral lives, degrading their bodies and laughing at those in authority over them, even scoffing at the glorious ones—those mighty powers of awful evil who left their first estate.

Summary

Like those examples in the Old Testament, these men have done things to reserve for them a place in hell.

Comment

The purpose of the scripture is not only to instruct us concerning the will of God, but to stir up in our memory lest we forget. Peter says the purpose of both his epistles was to stir up their minds through their "remembrance," (2 Peter 3:1). Paul instructs Timothy to "put them in remembrance," (2 Tim. 2:14). So it is not strange that Jude would have us draw lessons from the scriptures imbedded in our own memories.

Here Jude makes use of the vast storehouse of evidence that every man should have: his memory. Without memory there can be no growth, neither spiritual nor scholastic. Without memory the conscience would be dead and man's will would have no purpose. A good memory we should strive for, build up, and treasure.

Memories of trite and unimportant data are of little use, except for the possibility of memory training itself. But memory that builds our treasury of evidence concerning things spiritual brings us many benefits. Jude here asks his readers to remember important events and lessons from the Old Testament. These events will furnish evidence as to the natural result of these apostate teachings, and as to the end of the apostates themselves. If we know the scriptures, we know all things once for all delivered by God for us. By this knowledge we are enabled to "discern the spirits, whether they be good or bad." This is Jude's purpose in these verses.

Manuscripts are divided as to whether it was "Jesus" or the "Lord" that delivered the people from Egypt. The evidence is about equally divided with the advantage being to the reading of "Jesus." Many commentators object to reading "Jesus" here. They claim that Jesus could have had nothing to do with Old Testament events or that Jesus is not mentioned in connection with Jewish history; or, as Plummer states, Jesus is "nowhere else in the scripture stated to be the author of anything which took place before the Incarnation."

It is not difficult to conceive that Jesus had to do with the deliverance of the Israelites from Egypt. Jesus had to do even with the creation of the universe. "All things were made through him; and without him was not anything made that hath been made." (John 1:3)

Jesus has to do with keeping all things in existence, "upholding all things by the word of his power." (Heb. 1:3) So it seems that "he that descended out of heaven" (John 3:13) was busy about the Father's business before His putting on flesh.

The purpose of the illustration concerning deliverance from Egypt and the eventual destruction of those delivered is to call the lessons to our remembrance. God will not forever tolerate a continual murmuring against His dominion. The Israelites "believed not" the words of the Lord, and because of their unbelief that which they should have known became the unknown to them. They trembled in the face of the giants and wept when water was not in sight—even before they were thirsty! With evidence of God's care manifest continually, they still chose to disbelieve He would continue, and insulted Him by doubting His word. They were destroyed.

Another Old Testament apostasy used for an example is the fallen angels'. They "kept not their first estate" (More correctly; kept not their own dignity). The results of their apostasy show the seriousness. Such a terrible apostasy with such serious results would certainly be referred to in other scriptures, and that it is. The parallel with the passage in 2 Peter is not to be discounted. "For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment;—" leaves no doubt as to the reference. The original fall of the devil and his angels is a prime example of apostasy. "What then is the everlasting bonds under darkness?" one may ask. These everlasting bonds must be the prohibition of these fallen angels from the presence of God. Like Satan himself, they roam this earth seeking to devour God's elect; but they are shut off from the light of God's presence forever. In this fashion they await the final judgment and condemnation where they shall be "cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." (Rev. 20:10)

There are some who prefer to interpret this passage to mean another period of angels being tested and falling. Although a second testing and falling is not a scriptural doctrine, such an interpretation is given to the account of giants in Genesis 6.1ff. The expression "sons of God" in Gen. 6:2 is a reference to angels, it is claimed. Thus the angels saw that women on earth they were pretty, and decided to cohabituate with them. The resultant children of these unholy alliances were "giants."

There are a number of problems that make such an interpretation unlikely. For one, the expression "sons of God" does not have to mean angels. The expression is used of angels in the Old Testament. The expression used in Gen. 6, however, most obviously refers to that which is being described in the context of Gen. 5. Here we find the descendants of Seth described as a righteous people. Of these people were such as Enoch, who "walked with God." (Gen. 5:22) The most natural and proper interpretation would be that the sons of God in Gen. 6:2 refer to the righteous descendants of Seth described in chapter five.

Again it is not necessary to invent some physical abnormality nor some unholy alliance with the demon world in order to explain "giants." There are many mysteries in this world that the Bible does not explain. The scripture does not attempt to make any explanation of the source of colored pigmentations in the skins of different peoples. Why one people would be brown, another yellow, another white, and another black was not considered by the Spirit a subject worthy of explanation. Likewise, why there should be a nation of pigmies and another of giants differing from the sizes of most peoples is not considered to be knowledge essential to our spiritual welfare.

"But why is the word *giants* used in Gen. 6:2 as a result of these marriages?" one may ask. The word in Gen. 6:4 is more properly "Nephilim" or "mighty men." Although the word can mean "giants," it also can mean "bullies, rough-necks or robbers." These are not the giants that the spies saw in Canaan, for the flood destroyed these men in Gen. 6. Genesis 6:4 calls these "Nephilim," "mighty men that were of old, the men of renown." From Gen. 6:5 forward we see that these men were renown because of their wickedness, so it seems proper that they were men mighty in wickedness and evil also.

The most natural interpretation of Gen. 6:1-4 is that the descendants of Seth (sons of God) married the daughters of men (beautiful women from the line of Cain) with the result that their children became wicked and evil like their mothers; until finally there was only one righteous family left; Noah and his sons. The passage in chapter 6 is evidently given to explain why only one righteous family remained from Seth's line.

The most likely source for the doctrine of angels marrying women is the book of Enoch. The book of Enoch is an obviously uninspired book, containing contradictions within itself and clear contradictions

with the scriptures. This apocryphal book dates back to the second century, and some would claim the book actually pre-dates Jude. There is one passage similar in both books, and much similarity of content. It is not clear, however, that Jude quoted Enoch, or that Enoch quoted Jude. Jude in his reference to "Enoch" is referring to the Old Testament descendant of Adam, for he so states. It is possible that the book of Enoch was not in existence or was not known by Jude at the time he wrote. If so, then it might be claimed that the book of Enoch was a partial quote of the inspired writing of Jude. Many modern scholars today, however, tend to give a late date to Jude and claim that Jude quoted from Enoch.

The book of Enoch has this to say regarding Genesis 6:

"And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: Come, let us choose wives from among the children of men and beget us children . . . And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon . . . and all the others together with them took unto themselves wives, and each for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. And they became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed all the acquisitions of men. And when men could no longer sustain them, the giants, turned against them and devoured mankind . . . they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants . . . Bind Azazel (the leader of those angels) hand and foot and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire (Book of Enoch 6 and 7:1, 9:9 and chap. 10. Extract from commentary on Jude by Wolff, pp70)

Sodom and Gomorrah is a third Old Testament example of apostasy. This apostasy is probably chosen to point out the sensual nature of the false teaching of the Gnostics as well as the certain destruction

to follow. Sodom and Gomorrah in rejecting God became the famous Old Testament example of the devolution of sin described in Rom. 1:28-32. The sinfulness and vileness of giving over to sensuous desires is nowhere more obvious.

The ultimate end (of the Gnostic teaching that it doesn't make any difference what one does since the flesh is sinful anyway) is the same as the end of Sodom and Gomorrah. "In like manner" says Jude, these philosophers will "defile the flesh." Rotten doctrine in public school will make rotten lives in public school children. So the Gnostic doctrine was rotten, and it could make the lives of the Christians who followed it also rotten.

The Gnostic doctrine would also cause Christians to scoff at the authority and dominion of Jehovah, even as the fallen angels had done. And who today would deny that any modern teaching that tends to make Christ less than Lord and to make Jehovah less than the ever existent Creator would not likewise lead Christians to "set at nought dominion and rail at glories?" Every Christian should be horrified because of this possible result of false teaching.

*A METAPHORE FROM THE SPIRITUAL WORLD
THAT ILLUSTRATES APOSTASY*

Jude 9-10

Text

9. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee.
10. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed.

Queries

41. What does the word "Michael" mean? (refer to a good Bible dictionary or encyclopaedia).
42. What is Michael as described in the Old Testament? (see Daniel 10:13)
43. Why did Michael dare not rail and accuse the devil? What would have been wrong with his doing so?

44. No Old Testament passage tells of such a dispute. Does this mean that Jude is in error in referring to such a dispute? Why so or why not?
45. Is it necessary to find some written or secular source for everything that Jude wrote?
46. Who buried Moses? (See Deut. 34:6)
47. What is a "railing" accusation?
48. Does the text indicate that Michael actually made an accusation against satan? In what way?
49. How can Michael's action express confidence in God?
50. How can we in the same manner express confidence in God?
51. Who are the ones in verse 10 that speak evil?
52. What kind of things is it that they do not know?
53. What is it to "know naturally?" (See the phrase that follows.)
54. Does the phrase "like the creatures without reason" refer to what follows, or what goes before? (Read carefully!)

Paraphrases

- A. 9. When Michael the archangel had a contention with the devil about the body of Moses, Michael dared not shout an accusation against even the devil; but instead acknowledged that the Lord would rebuke him.
 10. These apostates, however, shout accusations about eternal things when they know nothing about them. The fleshly lusts that they have in common with all animals is the one thing they do know, and this thing makes them corrupt.
- B.*9. Even Michael, one of the mightiest of the angels, when he was arguing with Satan about Moses' body, did not dare to accuse Satan, or jeer at him, but simply said, "The Lord rebuke you."
 10. But these men mock and curse at anything they do not understand, and, like animals, they do whatever they feel like, thereby ruining their souls.

Summary

Even Michael would not presume to accuse the devil, who was obviously wrong; but these men make accusation in their ignorance while being consumed by their own lusts.

Comment

Michael is pictured in the scriptures as an angel having authority and leading the angelic army of God. (See Rev. 12:7 and Dan. 12:1) In Daniel 10:13 he is called "one of the chief princes." His fame as an angelic being really excels in the Rabbinical traditions. Here he is given such titles as "great high-priest in heaven" and "great prince and conqueror." The book of Enoch also has many mentions of Michael. There is no cause to even hint that Jude received his ideas about Michael from the book of Enoch or from the Rabbinical traditions. His identity is established in the word of God. Jude no doubt was acquainted with the teachings in Daniel regarding Michael.

Moreover, had there been no teachings in the scripture regarding Michael, let us remember that Jude is an inspired writer who writes as he is moved by the Spirit of God.

God certainly had a message for Jude to deliver, and it comes as no surprise should we discover that Jude contains some information regarding Biblical history or regarding God's will for us that is not duplicated elsewhere in the Scriptures. A constant search of secular writings to try to determine where Jude received his ideas is unnecessary and possibly even futile when one considers the inspiration of the spirit under which he wrote.

The dispute about the body of Moses is a case in point. No such debate is recorded elsewhere in the Scriptures. Yet we know it happened because it is recorded here. Scholars have searched far and wide in an effort to determine the source of Jude's information. Some have concluded that Jude had access to scripture texts that have been lost. Some indicate that there was no such dispute, but that the reference has a figurative explanation wherein the body of Moses represents the Jewish community after captivity. Some say that the apocryphal book *The Ascension of Moses* at the time contained reference to this dispute, and that Jude received his information from this book. The case is hypothetical, for we do not know that Jude had such a text available to him, and the *Ascension of Moses* as it is today has no reference to such a dispute.

That the Jews had an enormous amount of traditions regarding the death of Moses is not denied. These traditions do refer to such a controversy, with Michael being the chief contender. Can it be that Jude "copied" from these traditions?

Because traditions in themselves do not prove truth and certainly

are not infallible as authority, we may erroneously assume that no truth could possibly be contained in tradition. Certainly traditions are often a mixture of truth and fable. An inspired writer such as Jude by the inspiration of the Spirit, would be able to distinguish truth from falsehood. The source back of Jude is the Holy Spirit. Whether or not the fact is contained in the Jewish traditions has nothing to do with the establishment of that fact.

What is Jude's intention in recording the fact? It is to point out that these unholy apostate teachers bring railing accusations of a nature that even the high angel of God dared not bring against the devil himself! The entire doctrine of the Gnostics was implied accusation against angelic beings and even against Jehovah. They (the Gnostics) had access to knowledge that God had not revealed in the scriptures. Through their ritualism they knew truth that the inspired writers of both the Old and the New Testaments did not have. These false teachers presumed to add to or alter the Word of God.

Unlike these false teachers, Michael (who well knew the judgment the devil deserved) glorified God as the great Judge. He dared not presume to take this judgment from God, or even to share in it as Moses himself did in the wilderness. God alone knows how to punish the wicked without partiality and with complete justice.

What a lesson for us in this! How often are we tempted to both determine the inner thoughts of our fellow man and then to pronounce the judgment? Like Jonah we sit under a bush and pout because judgment does not come in a manner we choose, or at the time we choose, or to the person we choose. We presume to assume that every man who does not have the same understanding of the Word of God that we have is destined to hell, when really we are often at a distance and in the dark as to what the man's understanding and obedient nature really is. And if we really did understand, should we presume to be the author of another man's judgment? Should we presume to be the author of the rebuke (assuming one was due) or should we, like Michael, leave the rebuking to the Lord?

The word used for "rebuke" here is not the word for reproving another man that he might see his sin. Rather it is a word that means to chide, or censure severely. In love and Christian concern we might bring another man to see his wrong-doing so that he might repent and his soul be saved. (See James 5:19-20) But it is not ours to chide or "rub it in."

Michael, in his manner of response to the devil, expressed a real confidence in God. He knew that God would bring a just judgment, and he was entirely willing to be submissive to God's will and content in God's judgment. Oh, that we would likewise be content and submissive to God; showing great confidence in the work of God, both in the spiritual realm of judgment and in the material realm of God's care in this life. God is on His throne, and He knows every tear, every heartache and every need of his servants. This is a part of our faith.

Jude, like his brother James, condemnes the misuse of the tongue. (vs. 8, 10, 11, 15, 16) He clearly states they speak evil, and this in a manner feared even by the angels. Yet their evil speaking is in ignorance. They know not what evil they speak, nor of whom they speak it. They do know they rail and that it is sinful. Out of an evil inclination they proceed arrogantly through the darkness. They have turned out the lights lest they see. Their very ignorance is guilt and needs to be forgiven. (Luke 23:34) They hate the light because their intentions are evil. (John 3:20)

Their practice is sensual; and like a cow or a horse, they thoroughly know the practices and objects that bring them sensual enjoyment. They follow their natural appetite and live to feed their senses. What they don't know they blaspheme, and what they do know destroys them.

A TRILOGY OF WOE

Jude 11

Text

11. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gain-saying of Korah.

Queries

55. Three examples of punishment are given in this verse. What are they?
 56. What was Cain's sin? (see Gen. 4: I John 3:15).
 57. What was Balaam's sin? (Num. 22:7ff).
 58. What was Korah's sin? (Num. 16:1-3; 31-35).

59. Motivations for the sin of Balaam and Korah are given. What are they?
60. Write the three verbs describing the action of the apostates. Note the progress of action from one to another.

Paraphrases

- A. 11. How horrible is their impending doom! They have traveled the same way that Cain traveled. They have run helter skelter, hither and thither, like Balaam, chasing a sensual indulgence. They have been consumed by the same bold, haughty ambition of Korah.
- B.*11. Woe unto them! For they follow the example of Cain who killed his brother; and, like Balaam, they will do anything for money; and, like Korah, they have disobeyed God in the hope of gain and will die under His curse.

Summary

What a tragedy! They have thrown themselves to destruction like Cain, Balaam, and Korah.

Comment

Woe upon them! The exclamation expresses grief and/or denunciation. Jude neither gives the woe nor wishes it; but he sees it clearly in the three examples from the Old Testament. His heart is filled with grief over their plight. With saddened eyes he sees them sinning the sins condemned so long ago. Their wickedness has been proclaimed, and now he predicts their misery.

Cain's way was one of envy, hatred, and murder. These apostates disdain the welfare of the saints and use them to their own selfish purposes. Like Cain, they do not believe that God means what He says. They are walking the same road as this "archtype" of all bad men. Hateful and envious of their brethern, they are guilty of Cain's type of murder. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (I John 3:15)

One wonders how many Christians within the church today are beginning the same walk as Cain. Not willing to repent, they begin to dislike and even rebel at the example of godliness in their breth-

ren. Soon their dislike will turn to complete disregard and hatred, and they will find the Christian examples about them unbearable. This is the road of hatred and murder. This is the road of Cain.

Balaam was looking for a reward from the king, and sold his life in a futile chase for money. He was drowned in destruction and perdition in attempting to curse the people of God. For money he would do what Cain did for hate. So it is that money figures largely in the motivation for these apostates. Doctrine is a matter of pay, not a matter of truth, and in reaching for the pay they depart from the truth. They ignore the warning of I Timothy 6:9,10: "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

Korah rebelled against God's authority. He was envious and jealous of the authority God gave to Moses and Aaron; so he presumed to share in that authority. This was contrary to God's expressed instruction. With a terrifying finality and suddenness, punishment followed. The earth opened up and swallowed the wicked men and their followers. Fire from God consumed all the goods that pertained to these men. In a moment Israel learned a lesson that caused them to flee in terror.

How serious is rebellion against divine authority! How certain will be the result! With what fear and respect we should follow after the authority of God. These apostates did not do so. They ignored the authority of Jehovah, and worked out their own rules by which they conducted their lives. The doctrine in God's revelation they ignored, and were ignorantly content to create teachings that satisfied their own ears and pleased their own lusts.

Can it be that people today, even within the church of the living God, also ignore divine instruction? Will people today follow after the ways of Korah and invent offices, positions, and authority for themselves; contrary to the revelation of God? Korah was not the first, but his destruction should have been a lesson for all mankind. These apostates are not the last, for this seems to be one way for an evil heart. May God help us to find His authority sufficient, and like Michael submit ourselves to His will.

There also seems to be a progress in the action expressed in these three examples. The apostates "went in the way" of Cain, "ran in the

VERSES TWELVE AND THIRTEEN vs. 12, 13

error" of Balaam, and "perished in the gainsaying" of Korah. Such is a way of sin. First one walks, then one runs; and finally one is consumed. The lusts of the flesh have the same process. First there is a sinful play with the fire. Then there comes a frantic chase after the sin; and finally one is completely consumed in his lusts. Sin is a snare that draws tighter with indulgence. Sin is not a single trap, but a series of traps, each one stronger and more vicious than the last. It begins with playful rebellion and ends with total destruction. "Woe unto them!"

*METAPHORES FROM NATURE THAT
ILLUSTRATE APOSTASY*

Jude 12-13

Text

12. These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without roots;
13. wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever.

Queries

61. Jude compares these apostates with five different things from nature. What are they?
62. What does the King James translation call these hidden "rocks?"
63. In what way would a hidden rock in a feast cause trouble? (Imagine a rock in a dish of dried beans).
64. What is implied by the expression: A shepherd that feeds himself without fear?
65. What does Prov. 25:14 compare to a cloud without water?
66. Can you see any significance in the fact that the clouds are "carried along by winds"? If so, what?
67. Why do you think he specifically mentions "autumn" trees?
68. In what way are these trees "twice" dead?
69. In what way are these apostates "twice" dead?

The manuscripts seem to differ as to whether the reading is "rocks" or "hidden rocks". In either case, the reading should be "rocks" rather than the "spots" of *King James*.

Shepherds they are called. The word means "those who tend the flock." A secondary meaning of "feed themselves" (shepherds) is to furnish pasture, or nourishment, to one's body; thus to serve the body. This last meaning seems to be in keeping with the textual context, for they *feed themselves without fear*. They do not look for nor dread any possible correction, expulsion from the brotherhood, nor punishment from God. Absorbed in the satisfaction of their own sensuous desires they have no thought for feeding their souls.

The waterless clouds, that raise men's hopes but are always a disappointment, are also referred to in 2 Peter 2:14,17. They are clouds that blot out the light of God and bring no moisture for growth. Ever visible they are, as well as ever fruitless. Unstable, at the mercy of every wind of false doctrine, they are "carried with the tempest." They are strangers to the faithful word, and have no fixed direction in their own course.

While the stars in heaven keep a fixed course in relation to the rotation of the earth, there are planets that appear as stars, but wander off the fixed course. They are not in the same orbit as the other stars, and their relative wanderings appear aimless and unrelated. So are these libertines as they hold not to the faith that had been delivered to the saints once for all. Their lives are a departure from the Christlike witness that is normal for the Christian. Their witness appears aimless and unrelated to Jesus Christ.

Their sensuous passions are beaten constantly into a filthy, roaring foam. Their shameful deeds ("shames") are the only fruits of their agitations. The "hidden things of shame" (2 Cor. 4:2) are not renounced by them, but rather from the depths of their rotten lives are the seaweeds and dirt, mire and unclean scum, that are laid bare as the foam of their agitation bursts forth upon the sands of time.

Their destiny is also shown forth by the aimless stars of heaven. With no fixed course but wandering aimlessly about the blackness of space, they have both all expanse and all eternity without any hope of a resting place with God.

Such sensuality among the brethren within the living church of God is not an impossibility. The libertines of that day had their places for feeding the desires of the flesh and promoting sensuality. Today, however, the very home itself has become a spawning area

for all kinds of filth. Magazines that contain all kinds and all amounts of sex are often carried, even through the mails, into the home. The television set has become a "living" fixture in the home that carries death through sensuality as many as twenty or more hours in every day. Spirituality is lost in the sensual desire for the sensuous programs. Wednesday night prayer services, and even the Sunday evening church services have been overwhelmed by the avalanche of fleshly carnality via the TV. Entire churches have dismissed these services, admitting defeat. Time for prayer and devotions within the home is no more. There are too many "programs" that might be missed. There are too many games to be played and too many parties to be attended. Besides all this, if there were regular devotions within the home, where would one find time to cook, eat, sleep, and cook again? The appetites of the flesh are many, and they cry out as demanding in this day as the day in which the epistle of Jude was written. May God help us to heed the warning.

*TEACHING ON APOSTASY FROM
OLD TESTAMENT PROPHECY*

Jude 14-16

Text

14. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones,
15. to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.
16. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

Queries

75. There were only five patriarchs between Adam and Enoch. How could Enoch be called the seventh from Adam?
76. Who, probably, are the "holy ones" referred to in verse fourteen?
77. Is there any other place in the scripture where it is said that

- the Lord will come to judge the ungodly? Can you find some of them?
78. What in verse 16 might tempt a person to show respect of persons?
 79. Why would a person who was living to please himself more likely be a murmurer and complainer than one who lived to please God and others?
 80. Does our murmuring and complaining reveal anything about whom we love first of all? What?

Paraphrases

- A. 14. Enoch, of the seventh generation counting from Adam, prophesied telling how the Lord would come with ten thousand times ten thousand holy ones to sit in judgment at his court.
 15. These will establish the guilt of the ungodly deeds performed by all the ungodly ones, and bring sentence because of all the evil things spoken against the Lord.
 16. This includes these libertines who are so wrapped up in their own fleshly desires they complain continually. In their murmurings they speak arrogantly, giving special favours to those who can and will feed their vain desires.
- B.*14. Enoch, who lived long ago soon after Adam, knew about these men and said this about them: "See, the Lord is going to come with millions of His people;
 15. "He will bring the people of the world before Him in judgment, to receive just punishment, and to prove the terrible things they have done in rebellion against God, revealing all they have said against Him."
 16. These men are constant gripers, never satisfied, doing whatever evil they feel like; they are loud-mouthed "show-offs," and when they show respect for others, it is only to get something from them in return.

Summary

The patriarch Enoch told how God would bring judgment upon all evil deeds, including these apostates within the church.

Comment

Verses 14 and 15 are considered to be difficult because there is no recorded prophecy of Enoch saying these things in the scripture. The apocryphal book of *Enoch* does ascribe similar passages as being prophesied by Enoch. Again, the comments on verse 9 also applies here. There is no need to insist that Jude copied from *Enoch*. The fact that Jude does include the reference as fact, so establishes it. By the Holy Spirit Jude knew this to be fact, whether or not he was familiar with a similar statement in the book of *Enoch*.

The information that Jude here gives establishes one additional fact we would not otherwise have from the scriptures: That Enoch himself made these prophesies. The prophesies are contained elsewhere in the scripture, in both the Old and New Testaments. Daniel says "a thousand thousand served him, and ten thousand times ten thousand stood before him; the court sat in judgment, and the books were opened." (Dan. 7:10) Zechariah says "Then the Lord your God will come, and all the holy ones with him." (Zech. 14:5) Such references also may be located in the book of Revelation.

The Jewish method of counting included the first and last figure. Thus Jesus was said to have been in the grave three days, counting the day He was buried and the day He arose. By the time a child reached the age of one year and one day (as we would say it), the Jews would call the child age two. Likewise, in counting generations the first and last generations were counted. So it was that Enoch was the seventh generation from Adam, counting both Adam and Enoch.

The prophesy is given to verify the fact of the judgment to come. The language of prophecy is often from the viewpoint of God: as good as accomplished! Such is the case here. The Lord *came* with ten thousand of his holy ones. Holy ones is correct rather than the saints of the *King James*. Angels are included among God's holy ones, and the reference here could well be to angels. The figure ten thousand is a common figure to denote a very great number. Sometimes the expression "a thousand thousands" or "ten thousand times ten thousand" is used.

The purpose "to do judgment" is the same expression used in John 5:27.

The spiritual gift of discerning of spirits gave the Corinthian church the ability to make manifest the secrets of the heart of the unbelieving prophet. He stood reprov'd by all and judged by all.

(I Cor. 14:24-25). In that last day when the Lord shall come the second time, the ungodly shall be manifest and his wicked deeds laid bare in their true colors. The ungodly life in which they wallowed is not a mistake, nor a stumbling sin. It is a chosen way of vileness and deceit. Their wickedness is well-pleasing to them; and if it were not for the wages there would be no regret.

Their hard speeches, like Lamech (Gen. 4:15), are uttered in defiance against God. This is comparable to the ungodly men of I Peter 4:4, who speak irreverently of God or against believers.

Verse sixteen does not let these present ungodly men escape the judgment predicted. *These* are the ones who murmur and complain because they think only of pleasing themselves. *These* are the ones who speak great swelling words against God and against God's people. *These* are the ones who show partiality because of personal profit expected. They refuse to submit where it is rightful they should, and they do submit where personal gain may be obtained. Their flattery (admiration of faces, literally) is soon found out, for when there is no personal profit to them the admiration is suddenly gone. Their lives are strewn with great havoc and hatred for they make merchandise of many. (Rom. 16:18 and 2 Peter 2:3). They will even feign repentance for the sake of personal gain.

The sincere Christian who knows such a one hates himself for the knowing. He knows the smile for its insincerity, and when he sees the smile he can only expect to be immediately used. A hatred for the evil and a distrust of the person is the only end of knowing such a one. A sincere saint does not relish this ever-present evil and necessary distrust. So it is that misery dogs those who cross the path of these insincere flatterers who are partial for the sake of advantage.

A SPOKEN WARNING OF APOSTASY

Jude 17-19

Text

17. But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;
18. that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.
19. These are they who make separations, sensual, having not the Spirit.

Queries

81. In describing the people addressed in verse 17, what is common to the verse 1 description?
82. What is common in this verse with the fifth verse?
83. What, in verse 17, would make it very unlikely that the epistle of Jude was written in the second century, as some claim?
84. Do you think the quote in verse 18 was actually spoken, or could it have been written?
85. How could "in the last time" be referring to the time when the epistle was written, when nearly 2,000 years have passed and the last day has not arrived yet?
86. Explain how a person who followed after his own lusts would also be a "mockler"?
87. How many times has the word "ungodly" been used in verses 15 and 18?

Paraphrases

- A. 17. But you, dear brethren, are different; for you remember the words which you hear the Lord's apostles speak,
 18. When they told us, as they habitually spoke, that there would be fools who would make a mock of sin during the Christian days, having as the object of their desires ungodly sensuousness.
 19. These are the ones whose conduct destroys unity and fellowship, for they are governed by the natural body rather than the Spirit of Christ.
- B.*17. Dear friends, remember what the apostles of our Lord Jesus Christ told you,
 18. That in the last times there would come these scoffers whose whole purpose in life is to enjoy themselves in every evil way imaginable.
 19. They stir up arguments; they love the evil things of the world; they do not have the Holy Spirit living in them.

Summary

The apostles also prophesied concerning these, as you recall.

Once again a strong denunciation of the libertines is preceded by an appeal to prophecy. This time, the prophets are the New Testament apostles. "Remember the words," says Jude. If the readers remembered hearing the apostles speak the words (and more than one apostle is included), then the epistle could not have been written far into the second century, nor could Jude be quoting from a book that was not completed until the second century. The fact that the readers could remember the apostles' words harmonizes with the evidence that Jude, the Lord's brother, wrote the epistle.

Some seem to see a repetition of 2 Peter 3:2,3 in this passage. The two passages are not parallel, however. Peter does not indicate that the apostles' words were spoken, but Jude does so indicate. What they mock in each case is entirely different. With Peter, they are scoffing at the second coming of Christ. These apostates in Jude are mocking God's dealing with themselves and the surrendered life and conditionalities of the gospel. Note also the different verbs used.

Paul also warned against apostasy in I Tim. 4:1; 2 Tim. 3:1-9; and Acts 20:29,30. Jesus also prophesied of the seducers in Mark 13:22, 23, as Peter reminds us in the 2 Peter passage. These all prophesied of apostasy to come whereas Jude writes that it has come. Although this seems to date Jude after 2 Peter, it is probably not very long after. The warnings are too similar in content and expression.

The content of the apostles' prophecy again pinpoints the men whom he describes. These men make a mock of sin, and without shame follow their own ungodly lusts. In mocking the reality of sin, they also mock God and His righteousness.

The phrase "in the last time" may give some difficulty, but it need not. The last days were ushered in with the coming of Christ, and that "great and notable day of the Lord" the day of salvation, actually begun on the day of Pentecost. Paul writes to believers upon whom the ends of the ages have come. (I Cor. 10:11). God has spoken to us "at the end of these days." (Heb. 1:2)

In this connection we might also note Heb. 9:26; I Peter 1:5, 20; and I John 2:18.

All history looked forward to the coming of Christ. All redemptive prophecy looked forward to that great and notable day when salvation would be offered, and the writer of Acts says, "This is it!" The two thousand years since Christ have been an unfolding of that

great and notable day, wherein the Spirit and the bride say, "come."

These are the men prophesied against. These are the sensual, who have not the Spirit. Who have not *what* spirit? Some think the spirit of man is intended. Thus, these are the men who walk after their bodies but who have no spirit of a man. Although this is a possible meaning, the point seems somewhat strained.

More proper, it would seem, these are the men who walk after their physical desires, but who have not the Spirit of Christ. They do certainly have *some* spirit, as does every man (I John 4:6); but the Spirit of Christ is not to have sensuousness as a goal. The meaning could also be that these men walk after sensuality but have not the Holy Spirit. The implied fact is the same: they are not Christians!

Added information about them is here given. They "separate themselves." It is not as though they walked away from the brethren. They are still in the presence of the church, preying upon them. They are separated by their choice of desire. They want the ungodly lusts, and strive for sensuality. Thus the Holy Spirit is quenched and cannot remain with them. Their spirit is far removed from the Spirit of Christ, and so they are separated from those who do have the Spirit of Christ. True unity and fellowship is based directly upon loyalty to Christ. It is a unity of spirit; His Spirit. Without the loyal life and submission to Christ there can be no real unity, and fellowship is not much more than a convenience for opportunists.

Apostasy is a growing canker. One of its immediate results is division among the brethren. This division will jel, if the apostasy continues, into a schism. A fault will then exist across the brotherhood of saints, and will deepen and widen until finally no bridge is possible. Then heresy follows, and a new body loyal to an apostate doctrine is the result. Thus apostasy has again and again split the church of the living God until the final result has been a tangled web of feuding denominations. The only way out is to go back to the author and finisher of our salvation, Jesus Christ. With a new heart surrendered to Him each man can search the holy word of God afresh; and allow his brother the same privilege. Allowing that God is the judge, man could through submission to Him find unity in Him, if he would.

*A BELIEVER WHO GUARDS HIMSELF BY
BUILDING UP A GROWING FAITH*

Jude 20-23

Text

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,
21. keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
22. And on some have mercy, who are in doubt;
23. and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Queries

88. Who is responsible for having faith according to verse twenty?
89. What does the word "building" infer as to the speed of attaining a full strength Christian life?
90. Who is the object of faith in verse twenty, i.e. belief in *whom*?
91. What does the Holy Spirit have to do with our prayers? (See Romans 8:26,27).
92. Notice also who is responsible for keeping ourselves in the love of God in verse twenty one. In this sense, who protects us from *outside* interference with the love of God? (See Romans 8:37-39).
93. By mercy out of the love of God we will receive eternal life in only one way in verse 21. What is that way?
94. The "some" of verse twenty-three refers to what people?
95. Who is in doubt, and what do they doubt?
96. What is the fire out of which we snatch some?
97. Notice that hate is involved with the Christian where there is such apostasy. What does the Christian hate?

Paraphrases

- A. 20. Finally, beloved brethren, see to it that you grow in trusting the grace and knowledge of Jesus Christ, praying to God as a Spirit-filled person.

VERSES TWENTY THRU TWENTY - THREE vs. 20-23

21. See to it that you do not walk out on the love of God, but that you keep your eye upon the eternal life offered through the mercy of Jesus Christ.
 22. Have pity on some of these wayward brethren, for when they separate themselves from you they really doubt that this is the right thing to do.
 23. Some of these souls can be saved from eternal damnation; but walk in fear, brethren, for the things they do are rotten and against God, and the Christian should hate every expression of sin.
- B.*20. But you, dear friends, must build up your lives ever more strongly upon the foundation of our holy faith, learning to pray in the power and strength of the Holy Spirit.
21. Stay always within the boundaries where God's love can reach and bless you. Wait patiently for the eternal life that our Lord Jesus Christ in His mercy is going to give you.
 22. Try to help those who argue against you. Be merciful to those who doubt.
 23. Save some by snatching them as from the very flames of hell itself. And as for others, help them to find the Lord by being kind to them, but fear the possibility of being pulled along into their sins. Hate every trace of their sin while being merciful to the them as sinners.

Summary

Beloved, see to it that you grow in Christ while you walk carefully among these apostates, though some of them may be brought back to Jesus.

Comment

With a final appeal, Jude turns to the sincere brethren. Out of a deep love he has written to them, and now with a burning heart he urges them to build up their faith. Some may read this, as other scriptures they so read, that there is virtue in faith itself. Not so. Most all men believe something, yet most men are on the broad road that leads to destruction. The most holy faith certainly places the faith in the proper scriptural object: Jesus Christ. The heart of the gospel and the object of our faith is many places set forth

as Christ. There is no need that a reminder be made of this at every mention of the word *faith*. We do not build our lives on confidence; but on Christ, in whom we have confidence.

"Praying in the Holy Spirit" is an unusual expression. To determine the meaning we should let other scriptures do the interpreting. Nowhere are we instructed, or do we have the example, to pray *to* the Holy Spirit. This, then, is not the meaning. Nor do we have any teaching nor example that would indicate that the Holy Spirit completely submerges us and overwhelms our will to enable us to pray. Likewise the baptism of the Holy Spirit is not linked with our ability to pray.

What can the expression mean? Romans 8:26,27 says "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." And so we do have specific instruction as to the part the Holy Spirit has in our prayers. Because we are saved, and have the first-fruits of the Spirit, and have the Holy Spirit dwelling within us, then the Spirit intercedes on our behalf, interpreting our very will, before God. This is especially beneficial when we are unable to frame our heart's desires with the proper words.

It may be said that we are to pray to God as Spirit filled Christians; and not as these libertines who follow sensuousness and have not the Spirit. "Hereby we know that he abideth in us, by the Spirit which He gave us." (I John 3:24) We know the Spirit of God because of the confession made with the lips and with the life. (I John 4:2-6). John also adds that "this is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us: and we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him." (5:14-15).

We might also note a linking of the God, the Son of God, and the Holy Spirit in this section. We pray in the "Holy Spirit," we keep ourselves in the love of "God," and we look for mercy of our Lord "Jesus Christ." All have a part in our being kept for heaven, and all fulfill their parts with unexcelled flawlessness.

There is a fourth party to our being kept, however. This party is ourselves. Our decision to stay with Him and to remain in His fold

is not so flawless. And so we have the careful admonition to "build up yourselves," to "keep yourselves," and to "look for the mercy." These are all admonitions that demand our active participation. We can by default or by choice neglect the object of our faith and so drift away from Him. (Hebrews 2:1). We can choose to go out from among the brethren. We can choose the way of apostasy, as Jude has so carefully warned. Even here he urges, with a burning heart, that we work with these apostates with fear; for a danger is involved!

Finally, we are admonished to hate. Sin is the mortal enemy. The wages of sin is death. Sin caused the death of Christ, and of every man. Sin made these apostates what they are, and can overthrow the Christian if he will not keep himself in Christ.

The particular sin of these apostates is the love of the flesh. Their danger is in the spread of lust to the saint. So it is the saint should hate the fleshly lusts, and even more, hate even the garment spotted by the flesh. The lust of the flesh is a possibility within every man and woman who is yet alive on this earth. The Christian is no exception, for he still resides in a body of flesh. Therefore "have mercy with fear," says Jude.

If only the saints of God could realize the terrible result of sin, they would then hate every aspect of sin. The world is not just spotted with sin, it is engulfed in the crimson tide. In the most protected situation, such as the Christian home, or the church of Jesus Christ, there are still spots of sin. These spots must be seen in their true light, and hated, and resisted.

*CONCLUSION: A BELIEVER GUARDED SECURELY
IN THE STATE OF HIS CHOICE*

Jude 24-25

Text

24. Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,
25. to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

Queries

98. Since God is able to keep us from falling, does this imply that God will keep us from rejecting Him and from choosing to wallow in sin again?
99. In what sense will God keep us from falling? (see question 91)
100. What does it mean to be presented before God *faultless*?
101. Analyze all the equalities of God that are mentioned in verse 25. (Do not neglect the very last phrase).

Paraphrases

- A. 24. Now we conclude by pointing to the one who is able to keep you from stumbling in sin, if you so wish to be kept. He will honor your choice of grace by receiving you in His holy presence without any spot of sin. Oh, what joy!
25. To Him who is the *only* God and Savior, through no other way except through our Lord Jesus, who is the Christ; belongs His excelling regal dignity, His mighty strength and rule, throughout all eternity beyond time itself.
- B.*24. And now—glory to Him Who alone is God, Who saves us
25. through Jesus Christ our Lord; yes, splendor and majesty, all power and authority are His from the beginning; His they are and His they evermore will be. And He is able to keep you from slipping and falling away, and to bring you, sinless and perfect, into His glorious presence with mighty shouts of everlasting joy. AMEN.

Summary

In conclusion let us look to our only God who saves us through Jesus, and give Him His proper place in our life and praise. Amen.

Comment

How fitting that the conclusion would take the reader back to facts concerning God and His salvation through Christ, for these are the very facts attacked by the loose-living libertines. These libertines are evidently the forerunners of the Gnostic element within the church, for by their loose example the Gnostics were enabled to

infiltrate the church with their particular brand of apostasy during the second century.

There is only one God, contrary to the brand of apostasy developed by the Gnostics. Jesus *is* the Christ, again contrary to the Gnostic heresy. All perfection, rule, power, and majesty belong to Him, and not to any so-called "superior" god, nor to any sect or privileged group.

This God has ordained to redeem us through Jesus Christ, and no other. He will present us faultless, without any spot or wrinkle of sin, because we are washed in the blood of Jesus and only for this reason. The saints will be put in the full view of His glory and will rejoice with joy unspeakable and full of glory. (I Pet. 1:8).

He not only legally absolves us from blame, but He presents us faultless. We are made internally pure and eternally unblemished. To such a one we can only marvel in His wisdom, and glorify His majesty, and submit to His dominion, and be eternally thankful for His keeping power.

What a conclusion to an exhortation to contend earnestly for the faith! In an age as today, when atheism is the byword in public education, where the fear and worship of God are prohibited, when philosophers and men of "science" openly ridicule the idea of God, when sensuousness has become a way of life so common it is seldom noticed; here and now, our God is able and willing to keep us spotless and pure in Him through Jesus Christ our Lord. God help us also to be willing!

THE HOLY SPIRIT

SPECIAL STUDY

PART ONE: INTRODUCTION

(1)

WHAT IS THE HOLY SPIRIT?

He is God.

The Father, Son, and Holy Spirit are all ONE GOD!

(Deut. 4:4). (1 Cor. 2:1-2) Matt. 28:19; 1 Jno. 5:6-12;
2 Cor. 13:14; Jno. 1:1, 16.

To blaspheme the Holy Spirit is to blaspheme God! Matt. 12:
31-32, Acts 5:4

He had a part in the creation. Gen. 1:2; Job 26:13; Psalm
104:30

(2)

He is a person.

Personal Characteristics:

- (a) a mind. Rom 8:27
- (b) affection Rom. 15:30
- (c) a will. I Cor. 12:11
- (d) can be vexed. Isa. 63:10
- (e) can be resisted. Acts 7:51

The work of a Person:

- (a) He Speaks. John 16:13
- (b) He teaches. John 14:26

The suffering of a Person:

- (a) Grieves. Eph. 4:30
- (b) can be blasphemed Matt. 12:31-32
- (c) can be lied to. Acts. 5:3

He is

a person

a part of the Godhead

a Divine Being!

II. WHAT IS THE WORK OF THE HOLY SPIRIT?

(1) Primary task: *The Revealer.*

- (a) Revealed God's will in Old Test. Acts. 4:24-36; 2 Pet. 1:21
- (b) Revealed truth of New Testament. John 16:12-15; John
14:26

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- (c) Revealed God's will by guidance. Acts 8:29; Acts. 16:6
(d) Revealed by bearing witness to God's truth. John 15:26
Acts 5:32; Rom 8:16, 17.

(2) *To help the Christian.*

(a) By comforting: The Apostles John 14:16; The Church: Acts 9:31

(b) By helping in prayer. Rom. 8:26, 27.

(Note He *dwells* in the Christian: Acts 5:32; 2:38; I Cor. 3:16; John 14:17; 2 Tim. 1:14; Rom. 8:9).

(3) *To convict the world.*

- | | |
|----------------------|--|
| (a) of sin. | } John 16:8-11 (Note: this conviction is done through God's Word, the MIRROR OF THE SOUL!) |
| (b) of righteousness | |
| (c) of judgement | |

(4) *To invite the world to Christ.*

Through the Word of God, the spirit invites.

By preaching the Word of God, the Church offers the same invitation. Rev. 22:17.

III. WHAT FOUR THINGS DID THE HOLY SPIRIT USE TO ACCOMPLISH THIS WORK?

Ans.:

- (1) Baptism of Holy Spirit. Purpose: Credential to open the door.
- (2) Special Spiritual Gifts. Purpose: Temporary guidance for church.
- (3) Sword of the Spirit. Purpose: Permanent guidance for church.
- (4) Gift of the Spirit. Purpose: Indwelling presence for saved.

It is the *same Spirit* that works in each of these four ways! I Cor. 12:4

There is one Spirit of God! . . . the Holy Spirit.

EPH. 4:4

Christians are ONE with that spirit—I Cor. 6:17; Rom. 8:14.

ARE THERE OTHER SPIRITS? Yes!

Spirit of antichrist . . . I John 4:3

Spirit of Bondage . . . Rom. 8:15

Unclean Spirits . . . Matt. 12:43; Luke 11:24; Mark 1:23; 5:2.

Seducing Spirits . . . I Tim. 4:1

Spirit of Devils . . . Rev. 16:14

Spirit of whoredoms . . . Hos. 4:12; 5:4

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Preverse Spirit . . . Isa. 19:14

Fool Spirit . . . Mark 4:25; Rev. 18:2

Spirit of error . . . I John 4:6

Spirit of devination . . . Acts 16:16 etc. etc.

We must try the spirits! I John 4:1

IV. HOW WERE THESE FOUR THINGS RECEIVED?

(1) Baptism of Holy Spirit. Luke 24:49; Acts 2:2-4

(Given by promise to Apostles)

(2) Special Spiritual Gifts. Acts 6:6-8; 8:14-18; Rom. 1:11.

(By laying on of Apostles hands)

(3) Sword of the Spirit. Rev. 1:16.

(By those having gifts of prophesy).

(4) Gift of the Spirit. Acts. 2:38; 5:32.

(By promise after repentance and baptism).

V. WHY WERE THESE FOUR THINGS GIVEN BY THE SPIRIT?

(1) Baptism of the Holy Spirit . . . *to furnish a credential for unlocking the door of salvation to both Jews and Gentiles.*

Matt. 16:18-19; Acts 2:14a, 10:44-48; 14:29.

(2) Special Spiritual Gifts . . . *to guide the church until the perfect New Testament had come.* I Cor. 13:8-10.

(3) Sword of the Spirit . . . *to permanently guide the Church!*

2 Tim. 3:16-17.
To overcome the enemy of God! Heb. 4:12. Rev. 2:16. John 16:7.

(4) Gift of the Spirit . . . *To dwell in the Christian (thus strengthening the saint, helping him to pray, proving he belongs to God, and giving him a down payment upon heaven).*
Acts 5:32; 2:38.

BAPTISM OF THE SPIRIT

1. Where was the "outpouring of the spirit" first promised? Joel 2:28-30.

2. When was the promise fulfilled? Acts 2:17-18, and Acts 10:45.

3. How does "all flesh" receive the spiritual result of this out-pouring of the spirit? Acts 2:38, I Cor. 12:13.

(Note: "Pour forth my spirit upon all flesh" does not say every individual Christian will be baptized with the Holy Spirit—)

4. Who promised to send the Holy Spirit? Matt. 3:11; Luke 24:36

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5. To whom was the Baptism of the Holy Spirit promised? Luke 24:33, 49
6. When was this promise fulfilled? Acts 1:4, 5; Acts 2.
(Note: Once a promise is fulfilled, the promise is finished. A promise does not need to be fulfilled again and again, or then Christ would have need to die for us again and again).
7. In Acts 2:1, who were "with one accord in one place?" Acts 1:26
8. Since only the apostles were assembled awaiting the baptism of the Holy Spirit, when did the vast multitude assemble? Acts 2:6
9. List seven reasons why it is apparent that only the Apostles were baptized with the Holy Spirit on the day of Pentecost.
 - (1) "They", in Acts 2:1, who were baptized with the Holy Spirit, refers to the "Apostles" in Acts 1:26.
 - (2) The promise was only to the Apostles. Luke 24:33, 49.
 - (3) Only the Apostles were told to wait for it in Jerusalem. Acts 1:1-5
 - (4) Peter stood up 'with the eleven' Acts 2:14
 - (5) All the audience was not gathered when the Holy Spirit descended upon the apostles. Acts 2:6
 - (6) The multitude also were amazed and marveled at what they saw. Acts 2:6-7
 - (7) The multitude did not know and had to ask the apostles what they must do to be saved. Acts 2:37
- 10: Who was appointed to unlock the door of salvation? Matt. 16:18-19.
11. Who preached the first sermon, thus using the "key"? Acts 2:14a.
12. To whom was the sermon preached? Acts 2:5
13. When did Peter unlock a door to another people? Acts 10:44-48.
14. Why was the baptism of the Holy Spirit given? for credentials (a sign from God): (a) for opening the door to the Jews (Acts 2:21-22a) (b) for opening the door also to the Gentiles. (Acts 11:15-18; 14:27).
(Note: Once a door is unlocked and standing open, the keys do not have to be used everytime someone goes in or out of the doorway.)
15. What were the immediate signs (credentials) to be seen by

HOLY SPIRIT

the Jews? Acts 2:2-4. Sound—like tornado; speech—other languages; sight—like fire.

16. What was the reaction of the multitude to these signs? Acts 2:6-7.

17. What are the five Baptisms in the New Testament?

<i>Baptism</i>	<i>Whence</i>	<i>Executor</i>	<i>Medium</i>	<i>Subject</i>	<i>Purpose</i>
John	A commandment before the cross	John Acts 1:5a	Water Acts 1:5a	Believing Jews.	Prepare for Christ. John 1:23
of Holy Spirit	A promise at Pentecost	Christ John 16:7	Holy Spirit Acts 2:4 Acts 10:45	Apostles Acts 1:26, 2:1, and Cornelius Acts 10:1	Credentials to opening of door to Jews Acts 2:21-22a and to Gentiles Acts 11:15-18
of Commission	A command to believers	child of God Matt. 28:19	Water Acts 8:36	Penitent Believers	Remission of past sins. Acts 2:38
of fire	A thirst at judgment	Christ Luke 3:16-17	Fire Rev. 20:15	Unbelievers Rev. 20:15	Punishment Rev. 20:10
of Death Mk. 10:38	Possible in this life	Persecutors	Death	Christ and some Christians	Martyrdom

18. Who was the first Gentile to hear the New Testament invitation into Christ. Acts 10:1

19. What convinced Peter that he should preach to the Gentiles. Acts 10:9-13

20. What was to convince Peter that he should also unlock this door by baptizing these Gentiles with water into Christ? Acts 10:44; 11:17-18.

21. Was Peter convinced to go ahead with the water baptism? Acts 10:47-48.

(Note: At Cornelius' house was the second time Peter had used the keys, but now that the door was open to Jews and Gentiles alike, there was no more need to unlock doors, as Jew and Gentile includes all people. Thus *the only two cases of baptism of the Holy Spirit in the New Testament* come when the Gospel door was first opened to the Jews, and first opened to the Gentiles).

22. How many baptisms are mentioned in the New Testament?

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- a. Fire (for sinners—"chaff") Matt. 3:11-12.
 - b. Suffering (for martyrs, such as Jesus and some Apostles) Mk. 10:38-39.
 - c. John's (for John's disciples, before Jesus' baptism) Acts 19:1-5
 - d. Holy Spirit (As a credential for opening the door of salvation to the Jew and Gentile peoples.) Acts 2 and 10. (see also Matt. 3:16).
 - e. By water into Christ. (for Christians) Acts 2:38; 8:38.
23. How many baptisms are there for God's people today? Eph. 4:5
24. Which one of the above baptisms is this "one baptism"? Rom. 6:3-6

SPECIAL SPIRITUAL GIFTS

The condition: From 30 A.D. to approx. 150 A.D. the churches grew to be many. Churches were everywhere. There were 7 in Asia Minor alone!

The Need: The many churches needed divine guidance. They needed instruction from God as to how to organize, how to refute error, how to combat false teachers and preachers who would destroy the church.

God ordained that this need be met in three different ways. Each way filled a need at the time it was used.

THEY ARE AS FOLLOWS:

- (1) *Inspired Apostles.* This is the way God guided the church when it was first started. There were only 12 apostles, so when the churches grew to be many more than 12, there had to be another means of guiding the church. There were not enough apostles to go around!
- (2) *Special Spiritual Gifts.* Men in different congregations were chosen and endowed with special miraculous qualifications from God so that the Gospel could be preached in each church without mistake, and so that false teachers could be recognized. Thus the church was perfectly guided until the N.T. was completed. This system, planned by God, is called SPIRITUAL GIFTS in I Cor. 12:1.

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(3) *The New Testament.* As the New Testament was written, copies were distributed to the churches. But the last book of the New Testament was not written until nearly 100 A.D. By 150 A.D., the N.T. had been complete long enough that churches had opportunity to obtain copies of the books, and thus have in their possession "that which is perfect," the "perfect law of liberty."

SUMMARY: Thus, we might summarize God's guidance for the church;

- (1) *The beginning*, the Holy Spirit guided the church through the Apostles.
- (2) *Temporary guidance*, the Holy Spirit guided through *Spiritual Gifts*.
- (3) *Permanent guidance*, the Holy Spirit guides the church through the *New Testament*, which is the love way, the perfect law of liberty way, (I Cor. 13).

Scriptural reference about special spiritual gifts:

I Cor. Chapter 12: The gifts are listed. They are the Holy Spirit's own. All men cannot expect to have them, for a more excellent way of guidance is ordained by God.

I Cor. Chapter 13: The more excellent way (gift) is described (love). As this more excellent way became clear, the spiritual gifts would cease.

I Cor. Chapter 14: To a church where everyone wanted to use the "showey" gifts, and even the women wanted to speak, Paul gives kind but firm instructions for governing these more showey gifts until they should cease. He points out that the main purpose of the gifts was so the church could preach and teach *to be understood and the word obeyed*.

Acts 6:5-8 The Apostles endow spiritual gifts upon some deacons.

Acts 8:14-24 Simon tries to buy the Apostolic power to endow these spiritual gifts on others. This was not transferable, and not for sale!

Romans 1:11 Paul desires to give spiritual gifts to Rome. (Note: We had to do this in person. He could not send them).

(These gifts were given by the laying on of the apostles hands. Only an apostle could impart them! See Acts 6:6-8; 8-14-24; Rom. 1:11).

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How long did the Spiritual Gifts last?

- (1) The purpose was to guide the church until the N.T. was complete.
- (2) When the Apostles died, no one was left to impart these spiritual gifts!
- (3) Paul said the spiritual gifts would cease. (I Cor. 13:8)
- (4) The guidance through the Spiritual Gifts was called "when I was a child", and "that which is in part", and "seeing in a mirror darkly", and knowing "in part". (See I Cor. 13:9-13).

The temporary plan of God called Spiritual Gifts, was fourfold in purpose. These gifts (1) *qualified* the church with wisdom, knowledge and faith, they furnished a means (2) to prove their qualification, they enabled the church to do the job of (3) *preaching and teaching*, and they enabled the church to (4) *reach people* whose languages they had not learned.

THE PURPOSE	THE GIFT	HOW THE TASK IS DONE TODAY:
QUALIFIED the church.	{ 1. <i>Wisdom</i> : The ability to reveal divine truth. 2. <i>Knowledge</i> : The ability to know what to teach and how. 3. <i>Faith</i> : A conviction that brought forth divine energy.	2 Tim. 3:15 Eph. 3:4 John 20:31
PROVE QUALIFI- CATION of church.	{ 4. <i>Healing</i> : Divine healing of the sick. Miraculous & instantaneous. 5. <i>Miracles</i> : Wonders performed other than healing.	2 Tim. 3:14-17
MAIN JOB OF PREACHING AND TEACHING	{ 6. <i>Prophecy</i> : The ability to preach and teach with no mistake. 7. <i>Discerning of Spirits</i> : Ability to recognize false teachers & preachers.	Gal. 1:8 I John 4:1
REACH PEOPLE (Unto All the World . . .)	{ 8. <i>Tongues</i> : The ability to speak in languages they had not learned. 9. <i>Interpretation of Tongues</i> : Ability to understand languages they had not learned.	* *

* (The Bible has been translated into over 1,000 tongues and dialects. On the average of every six weeks the Bible is translated into a new tongue or dialect. Thus, on the day of Pentecost, the Word of God was understood in 15 different languages, but today the Spirit through the New Testament speaks in over 1,000 different languages).

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I Cor. 13:10 But when that which is perfect (2 Tim. 3:17, James 1:25) is come, then that which is in part (I Cor. 12:1, 31) shall be done away.

. . . and "then shall I know even as I am known." (See I John 2:21, 27).

The Sword of the Spirit: God's Word

The Holy Spirit works *through the Word of God!*

To the disobedient, the Word of God is the *sword* of the Spirit, fighting your sins!

To the obedient, the Word of God promises the GIFT OF THE SPIRIT, making your life fruitful.

X—The sun is an attacker to clay, hardening and breaking it in pieces.
The sun is a blessing to wax, softening it so it can be moulded.

Likewise:

God's Word is a sword fighting the sinful, hardening heart of clay.
God's Word has promised a blessing of the gift of the Spirit to the softened obedient heart.

The Sword of the Spirit (Christian's only weapon) is the *Word of God!* Eph. 6:11-17.

This sword is the best *possible weapon*. Heb. 4:12

It comes from the mouth of God. Rev. 1:16.

It is used against those who do not repent. Rev. 2:16

It contains the fierceness and wrath of King of Kings. Rev. 19:21

WHAT IS THE PURPOSE OF THE SWORD OF THE SPIRIT?

A sword is used to *fight an enemy*.

The enemy of God is *sin*.

Sin has reached the heart of *every person!*

Therefore the Sword must cut sin out of the heart of sinful man, convince him of Jesus, and warn him of the devil's hell.

John 16:7-11

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The task of the Sword: To convict (convince) the world:

- (1) of *sin* (unbelief which leads to disobedience).
- (2) of *righteousness* (Jesus Christ, the perfect savior)
- (3) of *judgment* (Eternal destruction reserved for the Devil and his angels).

In other words, the Holy Spirit, through the Sword of the Spirit (God's Word) converts sinners (convicts them of sin) in order that they may accept Jesus Christ (convince them of His righteousness) and be saved from Judgment (convicts them of the judgment).

Obey the Sword—let it cut the sin from your life— and receive the gift of the Spirit.

THE GIFT OF THE SPIRIT

Blessed promise to *all Christians*. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Truly the Joel promise: "And I will pour out my Spirit upon all flesh" is fulfilled. It was promised to Joel, Peter received and promised it on the day of Pentecost, and it is still true today: *All who repent and are baptized shall receive the gift of the Holy Spirit.*

WHAT IS THIS GIFT? The scripture answers . . . the Spirit itself, that dwells within the Christian. I Cor. 3:16.

WHEN IS HE RECEIVED? When we obey God's Word, which says: *Repent, and be baptized!* Acts 2:38; Acts 5:32.

(Note: He is not promised after "praying through" nor after begging God for Him . . . but only is he promised when we *obey God's Word!*)

WHY IS HE GIVEN TO US?

- (1) To strengthen us. Eph. 3:16-19.
- (2) To give us an "earnest" (down payment) 2 Cor. 1:21-22, Rom. 8:11
- (3) To help us pray. Rom. 8:26-27.
- (4) Proves we are God's. Rom. 8:9.

How does he do this? By assuring us of salvation Rom 8:12-17. i.e. How can I tell He is in me?

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SWORD OF THE SPIRIT THE SPIRIT IN OUR HEARTS

AGREEMENT

(When these two agree, we know we are God's)

I Cor. 6:17; Rom. 8:14

There is one Spirit Eph. 4:4, *The Spirit dwells in us* I Cor. FSVT
(He does not just come to us for a moment in Church service, but is with all Saints constantly!)

HOW CAN OTHER MEN TELL WHEN HE IS IN ME? "Ye shall know them by their fruits" Matt. 7:16

WHAT ARE THE FRUITS OF THE SPIRIT? Gal. 5:22-24

<i>Love</i>	<i>Goodness</i>
<i>Joy</i>	<i>Faith</i>
<i>Peace</i>	<i>Meekness</i>
<i>Longsuffering</i>	<i>Temperance</i> (Self-control)
<i>Gentleness</i>	

(Note: The first gift listed is "Love", that which Paul said in I Cor. 13 would out-last all the special gifts listed in Chap. 12. *Only one of the special spiritual gifts* listed in I Cor. 12 are listed here! Also notice that the last gift is "Self-control". One with God's spirit will control himself, and not jump around "out of control").

HOW WILL I ACT WHEN I AM FILLED WITH THE SPIRIT?
Eph. 5:15-21.

SIN AGAINST THE SPIRIT

The promise to all flesh: Joel 2:23; Ez. 36:27

The fulfillment of the promise: Acts 2:16-17.

How we receive the Spirit: Acts 2:38

Where the Spirit dwells (fulfillment of Ez. 36:27): Rom. 8:9; I Cor. 3:16 and John 14:7) I Cor. 6:19; 2 Tim. 1:14.

What the Spirit does within us:

1. Strengthens us. Eph. 3:16-19
2. Gives us the down payment on heaven. 2 Cor. 1:21-22; Rom. 8:11

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3. Helps us to pray. Rom. 8:26-27

4. Proves we are God's. Rom. 8:9

(By assuring us of salvation. Rom. 8:12-17)

Thus: We would harm the Spirit which dwells within us, we would lose the strength He gives us; we would lose the joy we have as an "earnest" (down payment), our prayer life would be hindered, and we would even lose our certainty of salvation!

HOW CAN WE HARM THE HOLY SPIRIT WHICH DWELLS WITHIN US?

1. Grieving the Holy Spirit. Eph. 4:30-32 (see also Isa. 63:10)

A. Bitterness

B. Wrath and anger

C. Clamour

D. Evil Speaking

E. Malice

F. Unkindness

G. Hard-hearted

H. Unforgiving

2. Quenching the Holy Spirit. I Thes. 5:19.

A. Doing despite unto the Spirit of *grace*. Heb. 10:29

3. Lying to the Holy Ghost. Acts 7:51

4. Blasphemy. Matt. 12:31; Mark 3:29

A. The spirit can give up Gen. 6:3, as He did with Ephraim (Hos. 4:17)

B. When the Spirit gives up, a man cannot believe (John 12:39)

C. This sin grows gradually . not a sudden slip of the lip! (i.e. the Pharisees of Matt. 12:22-31) (A condition of the heart)

D. It is *attributing the works of God to the Devil . . .* thus we would never be saved, since we accept not the works of God.

E. It is also *attributing the works of the Devil to God . . .* thus we would, as Christians, enter into a life of *willful sinning . . .* (see Heb. 10:26 ff)

F. Resisting the invitation of the Spirit and the Bride can lead to the unpardonable sin! Such a one would eventually view his sinful state as a condition of righteousness, and he would no longer see his need of a Savior!

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