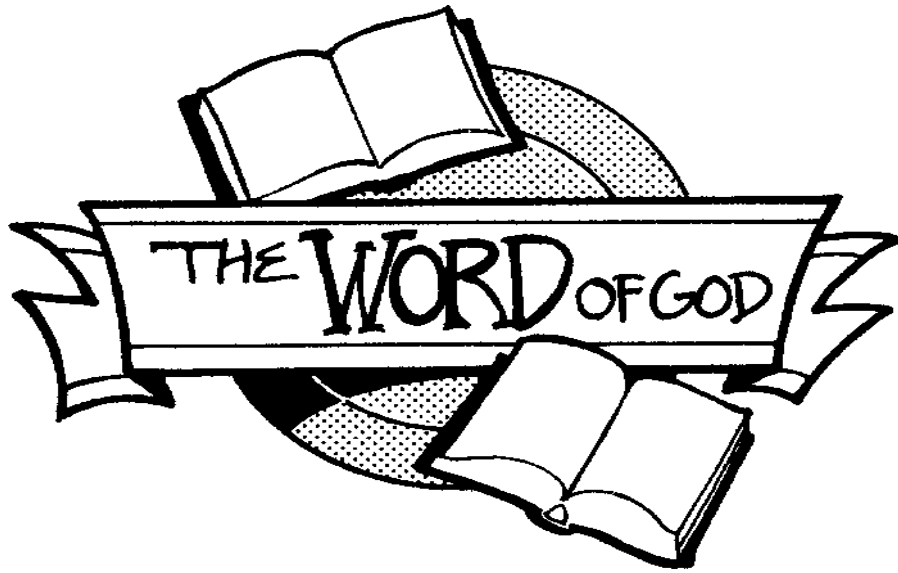


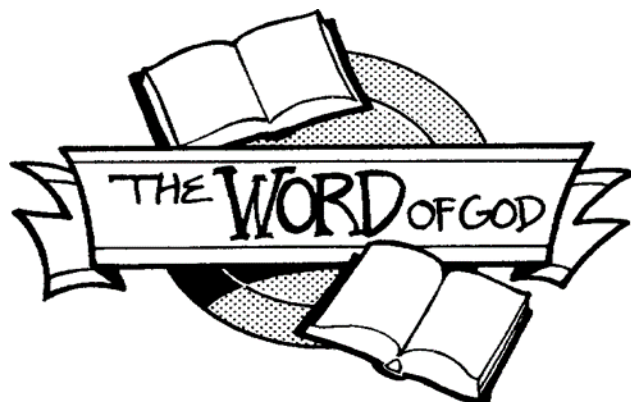


# Jude-The Unplanned Book

Written by John Teague, ThD

Edited by Joseph F. Roberts, ThD, PhD

International Missionary Baptist Ministries Publishing



# **Jude-The Unplanned Book**

Written By:  
Dr. John W Teague

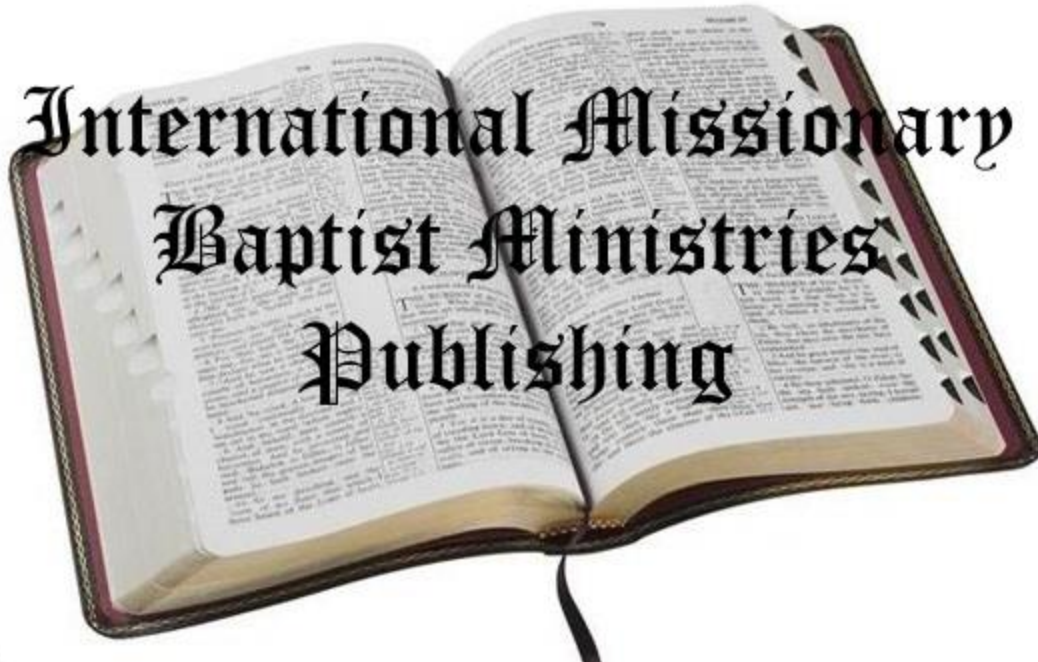
Edited By:  
Joseph F. Roberts, ThD, PhD

Copyright © 2020 International Missionary Baptist Ministries

All rights reserved

No part of this book may be reproduced, or stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without express written permission of the publisher.

Produced in the United States of America



## Table of Contents

|                             |    |
|-----------------------------|----|
| Title Page                  | 1  |
| Copyright Page              | 2  |
| Table of Contents           | 3  |
| Jude Verses 1-25            | 4  |
| Introduction                | 6  |
| Section One                 | 8  |
| Section Two                 | 13 |
| Section Three               | 24 |
| Section Four                | 32 |
| Section Five                | 38 |
| Acknowledgement             | 42 |
| Other Books by John Teague  | 43 |
| Books Written by the Editor | 44 |

*1Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*  
*2Mercy unto you, and peace, and love, be multiplied.*  
*3Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*  
*4For there are certain men crept in unawares, 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.*  
*5I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*  
*6And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*  
*7Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*  
*8Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.*  
*9Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*  
*10But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.*  
*11Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.*  
*12These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;*  
*13Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*  
*14And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,*  
*15To 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 their hard speeches which ungodly sinners have spoken against him.*  
*16These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.*  
*17But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;*  
*18How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.*  
*19These be they who separate themselves, sensual, having not the Spirit.*  
*20But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*

*21Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

*22And of some have compassion, making a difference:*

*23And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

*24Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,*

*25To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

# Jude-The Unplanned Book

## Introduction:

This epistle is addressed to all believers in the gospel. Its design appears to be to guard believers against the false teachers who had begun to creep into the Christian church, and to scatter dangerous tenets, by attempting to lower all Christianity into a merely nominal belief and outward profession of the gospel. Having thus denied the obligations of personal holiness, they taught their disciples to live in sinful courses, at the same time flattering them with the hope of eternal life. The vile character of these seducers is shown, and their sentence is denounced, and the epistle concludes with warnings, admonitions, and counsels to believers. The apostle exhorts to steadfastness in the faith.<sup>1</sup>

General Theme: Christianity in the light of the epistle of Jude today and tomorrow.

- General Outline:
1. Section One – Jude, the letter never intended to be written. Vs 1-4
  2. Section Two – An exercise in memory. Vs 5-7
  3. Section Three – Hidden Rocks and stuffed clouds. Vs 8-13
  4. Section Four – Un---Ungodly, unrestful, unspiritual. Vs 14-19
  5. Section Five – Kept in time and faultless in eternity. Vs 20-25

General problems faced by the church today:

1. Lack of serious theological Bible study.
2. Lack of real concern for the local church.
3. Lack of commitment to the historic faith delivered unto the saints.
4. Lack of Scriptural evangelization of the world.
5. Lack of edification of those already evangelized.
6. Lack of Scriptural soundness.
7. Lack of acceptance of individual and congregational responsibility.
8. Lack of vigilance against apostasy in the church.

<sup>1</sup> <https://www.kingjamesbibleonline.org/Jude-Chapter-1/>

- 9. Lack of proper priority setting.
  - 10. Lack of the unifying principles upon which spiritual and Scriptural fellowship are based.
- Undeniable facts:
- 1. That which was unheard of not long ago is now the accepted norm within the church.
  - 2. Stress has been shifted from that of transformation to that of conformation.
  - 3. A general apathy has swept across the local church in regard to practice, principle and policy.
  - 4. Individual accountability for private and public sin has been replaced with the “What does it matter mentality”, “Who cares anymore syndrome”, and the “This is the twenty-first century complex.”

## Section One Vs 1-4

### Jude, The Letter Never Intended To Be Written.

**General Theme:** Christianity in the light of the epistle Jude, today and tomorrow.

Jude's warning against apostasy. Vs 1-4 *1Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*

*2Mercy unto you, and peace, and love, be multiplied.*

*3Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*

*4For there are certain men crept in unawares, 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.*

Apostasy defined: Apostasy is the abandonment of what one has voluntarily professed; total desertion of principles of faith.

Apostasy evidenced. Apostasy is evidenced by an utter disregard for the old paths. Apostasy is evidenced by acceptance of those things which the church ought to safeguard against. Apostasy is evidenced by allowing any doctrinal view to be presented in the hearing of the church. Apostasy is evidenced by seeking common ground upon which to agree rather than contending for uncompromised truth. Apostasy is evidenced by closing the door to spiritual discernment and opening the door to so called educational attainment. Apostasy is evidenced by the fact that open sin and rebellion demands no accountability, no confession, no apology, and no turning from that sin. Apostasy is evidenced by what sounds good to the carnal mind rather than what is good for the spiritual mind.

Jude gives an appraisal of himself. Vs 1-2 *1Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*

*2Mercy unto you, and peace, and love, be multiplied.*

He describes himself as "the servant of Jesus Christ." V 1 Jude was the son of Joseph and Mary. He was one of the natural brothers of Jesus.

**Acts 1:13 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.**

It is interesting that Jude did not begin his letter “brother of Jesus Christ” but with “servant of Jesus Christ.”

He describes himself as the “brother of James.” V 1 James was a natural son of Joseph and Mary. James is linked to the church in Jerusalem.

He describes himself not only as a servant to Jesus Christ but also a servant “to them.” This “to them” are the (ηγπημενοις) “beloved” by God the Father. V 1 This “to them” are the (τετηρημενοις) “preserved, kept, guarded, watched over protectively ones” in Jesus Christ. V 1 This “to them” are the (κλατοις) “those called, invited, summoned to a participation or for a participation in the privileges of the gospel.” V 1

**Ephesians 2:10 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

The grounds of these being called is the love of God. The word “sanctified” in verse one is the word often translated “beloved.” The fact of being “beloved” is a direct consequence of the holy and loving nature of God.

As a servant “to them” Jude pronounces a threefold blessing upon those to whom he writes. V 2 **2Mercy unto you, and peace, and love, be multiplied.**

Mercy upon you. Mercy is the source of all the good we have or hope for. Peace be multiplied upon you. Peace is that personal individual recognition of mercy as given by God. Love be multiplied upon you. As peace is the product of mercy, so love is the product of peace. Peace brings love for God, others and self.

Jude describes himself as a watchman for the sheep. V 3 **3Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.**

He had originally intended to write a letter relating to the doctrine of salvation. That intent was changed to writing about a problem common to the church in his day as well as in ours. The problem of apostasy. Jude’s concern for the spiritual wellbeing of those to whom he wrote was so great that was moved to address the cancer which had “wormed” itself into the fabric of that local church. True love will cause us to warn others of the serpent who bites with a deadly sting. Jude’s exhortation to those to whom he wrote was different from what is being preached today. Much is said today of getting along, compromising, working together and such. Jude does not call out with a note of getting along with others but with a note of confrontation and contention with those who bring damnable heresy into the local church.

He said of the faith that: It was once for all, knowing once forever, constant, unfailing. It was committed, entrusted, and delivered to the pure, righteous, holy, saints who are true believers. It was under attack not so much from those on the outside but from those who had been allowed to get on the inside.

Jude's exhortation used the word (επαγωνιζεσθαι) meaning to "contend strenuously in the defense of" the once forever delivered body or system of faith. Consideration of the word "faith" as used in verse 3.

Salvation is our experience; faith is our belief. Theology is changeable. Faith is not changeable. Faith is delivered of God to the believer.

The word (πιστει) "faith" used in verse three is very important. It does not denote a head, heart, or hand type faith. The emphasis of the word faith in verse three lays upon the Scriptures as being the infallible and unchangeable Word of God. The word faith in verse three refers to the matter of gospel faith or to the matter of the written word.

**Acts 6:7 *7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.***

Acts 6:7 means the company of priests were obedient to that matter of the written word.

Jude describes the reason he wrote this letter rather than one concerning the "common" salvation. V 4 ***For there are certain men crept in unawares, 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.***

Certain men had crept in unawares. These men (παρεισεδυσαν) crept in stealthily, entered privily, stole themselves in, wormed themselves in. These men were "certain men." They are specified by Jude, pointed out, spotted, and noted for their particular error.

Notice Jude's honest appraisal of these men. They come in stealthy. They came in secretly. They slipped through some other way other than coming through the door. They came in unawares. What a horrible thing to say of the church who is to ever be on guard against heresy and apostasy. The church in Jude's day had become so lax in principle and precept that it led to the infiltration of the wicked. They were ungodly (ασεβεις) impious, wicked, unholy, profane. They turned the grace of God into "lasciviousness." Lasciviousness carries the idea of being leud, lustful, wicked, worthless, base, unchaste. They denied the only Lord God. They denied the Lord Jesus Christ.

Bishop Pike comes under this classification. He said of the trinity that it was "excess baggage." He called for "more belief" and "fewer beliefs" because he did not want to be bound by the doctrine of the Bible.

A poll was taken at the National Council of Churches in the early 1960's. Its delegates were polled concerning the knowledge of God's existence, the divinity of Christ, life beyond death and miracles.

On the question, Does God exist? One third doubted.

On the question, Is Jesus the Divine Son of God? Over one third said He is not.

On the question, Is there life beyond death? Almost one third said no.

On the question, Miracles happened as the Bible declares them to have happened. Almost two thirds said no. Luke called these miracles “many infallible proofs.”

Many theological professors and preaches deny the blood atonement. The Bible says, “***without shedding of blood is no remission.***” Many deny the resurrection. They say, “a corpse cannot come alive and crawl out of the grave.”

Many deny the second coming of our Lord Jesus Christ. They maintain that “this is an exaggeration, and the Church would be better off without it.”

There was a liberal preacher who was called to a woman on her death bed. She was seeking of him comfort and peace in her time of need. He told her there was no need to worry...to depend on her church work and her good life and she would be alright. She told him that he could not help her and then she remembered the words of that hymn:

### **There is a fountain**

There is a fountain filled with blood, drawn from Immanuel’s veins, And sinners plunged beneath that flood lose all their guilty stains. Lose all their guilty stains, lose all their guilty stains. And sinners plunged beneath that flood lose all their guilty stains.

The dying thief rejoiced to see that fountain in his day, And there may I tho vile as he, wash all my sins away. Wash all my sins away, wash all my sins away. And there may I though vile as he, wash all my sins away.

Dear dying Lamb, thy precious blood shall never lose it’s pow’r. Till all the ransomed church of God be saved to sin no more. Be saved to sin no more, be saved to sin no more. Till all the ransomed church of God be saved to sin no more.

E’er since by faith I saw the stream thy flowing wounds supply. Redeeming love has been my theme and shall be till I die. And shall be till I die, and shall be till I die. Redeeming love has been my theme and shall be till I die.

Then in a nobler sweeter song I’ll sing thy pow’r to save. When this poor lisping, stamm’ring tongue lies silent in the grave. Lies silent in the grave, lies silent in the grave. When this poor lisping, stamm’ring tongue lies silent in the grave. (William Cowper and Lowell Mason)

Jude therefore issued a wonderful blessing upon them. Mercy unto you. Peace be multiplied. Love be multiplied.

## Section Two Vs 5-7

### An Exercise In Memory

#### Numbers 13:26-30; Genesis 6:1-9; Genesis 19:1-11

*5I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

*6And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

*7Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

Numbers 13:26-30 *26And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.*

*27And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.*

*28Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.*

*29The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.*

*30And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.*

Genesis 6:1-9 *1And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,*

*2That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.*

*3And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

*4There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*

*5And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

*6And it repented the LORD that he had made man on the earth, and it grieved him at his heart.*

*7And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*

*8But Noah found grace in the eyes of the LORD.*

**9***These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.*

Genesis 19:1-11 **1***And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;*

**2***And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.*

**3***And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.*

**4***But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:*

**5***And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.*

**6***And Lot went out at the door unto them, and shut the door after him,*

**7***And said, I pray you, brethren, do not so wickedly.*

**8***Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.*

**9***And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.*

**10***But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.*

**11***And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.*

**General Theme:** Christianity in the light of the epistle Jude today and tomorrow.

Origion wrote in the third century “Jude wrote an epistle in few verses yet filled with vigorous words of heavenly grace.”

The church in Jude’s day was filled with men who had crept in unawares. The church was given the message of a “new morality” through a seductively presented sensibility and intelligence. When reading the phrase “have turned the grace of God into lasciviousness” there is found the connotation of the most sinful of sexual offences against God and man.

Some with this higher education mentality have referred to the instances of which Jude writes as the “New Morality.” There was nothing new to the new morality cry in Jude’s day, neither is it new in ours. Men with men, women with women, men and women with animals is not a new thing. It is a long-practiced sin of perversion. If these higher educated men have discovered a new morality, their discovery is based upon a particular interpretation of love. Many architects of this so-called new morality are men of questionable Christian qualities. They are not Christian in their Biblical exegesis.

Bishop Robinson, author of the book, Honest To God; Joseph Fletcher and Martin Marty who happened to be Lutherans; Arby Cox a Baptist in name only but not in principle; and Robert Wood Lynn a Presbyterian all have something in common.

With varying degrees all teach that right and wrong cannot be legislated even of God in a once and for all code which fits every situation. They maintain that God has not issued such a code but has called for love instead. The thing their assumption states is that each particular situation is right based upon what love would do...hence their philosophy has been called “situation ethics” or the new morality.

Application of the rule of “situation ethics” justifies under certain circumstances every sin imaginable. Under their teaching it would be fine to commit fornication in preparation for marriage, it would be fine to commit adultery if one of the marriage partners did not fulfill their contract of love with their spouse, it would be alright for a homosexual to engage in their perversion on the basis of a particular interpretation of love, bestiality is not wrong in this situation ethics scenario if it did not harm anyone, lesbianism is acceptable if all parties agree and no one is hurt, stealing can be justified on the basis of love where someone is hungry and you want to feed them.

The church in Jude’s day had allowed these certain men to worm themselves in and pervert the truth which they had received. The idea of worming themselves in is seen in how worms can enter into the bark of a tree and render it useless for anything. They drill holes in the foundation and structure destroying the usefulness for which a thing has been made.

The greatest problem facing the church today is not money, not programs, not new ideas. The greatest problem is an apathy toward apostasy. There is a general lack of concern for God, His Son, The Holy Spirit, The Church, the Word of God. This is the reason so many excuses are made as to why we cannot be faithful. The truth is that the problem is not that we cannot be faithful, the truth is that we **will not be faithful**.

The only justification needed for open and blatant sin against God is that it be done in love and that it does not harm.

The cry that the church needs more belief and less beliefs is an attack upon God and what He has declared in His Word.

The new mortality philosophy is seen in the success of Hugh Hefner’s Playboy magazine. The situation ethics philosophy has grossed millions, maybe billions, for Mr. Hefner.

Is there a price to pay when believer’s open the door to apostasy and sins of abomination toward God and man? Is there danger of judgment falling upon those children of God who do not maintain a genuine faithfulness to God? What does the Word of God say?

Consider verse five of Jude. This verse is a clear indication that the judgment of God can and will fall upon His disobedient children. ***5I will therefore put you in remembrance, though ye***

*once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

*Numbers 13:26-30 26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.*

*27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.*

*28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.*

*29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.*

*30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.*

*Numbers 14:10-38 10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.*

*11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?*

*12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.*

*13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;)*

*14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.*

*15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,*

*16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.*

*17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,*

*18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.*

*19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.*

*20 And the LORD said, I have pardoned according to thy word:*

*21 But as truly as I live, all the earth shall be filled with the glory of the LORD.*

*22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;*

*23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:*

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.  
 25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.  
 26 And the LORD spake unto Moses and unto Aaron, saying,  
 27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.  
 28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:  
 29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,  
 30 Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.  
 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.  
 32 But as for you, your carcasses, they shall fall in this wilderness.  
 33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.  
 34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.  
 35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.  
 36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,  
 37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.  
 38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

The children of Israel had been told to possess the land. Twelve spies were sent into the promise land to spy it out and come back with a report. God had told the children of Israel to possess it. The children of Israel wanted to send a group of spies into the land to see how it might go with them.

Apostasy entered almost immediately upon God telling them to make possession of the land. God said, “do it” but some said, “let’s see if we can.” God said, “take it” but some said, “let us not be hasty.” God said “go” but some said, “let us get a committee to determine if what God said to do can be done.”

The children of Israel opened the door to apostasy and listened to the voice and reasoning of men rather than the voice of Almighty God. Twelve spies were sent into the promise land. They came back with the committees report and over 83 % of them returned with the verdict that God was asking them to do something they could not do. The children of Israel gave heed to the 10 spies who apostatized themselves and then lead the people of God into apostasy. Apostasy brings with it a price to pay.

Jude used this case to verify that where apostasy is not dealt with by the people of God, God will deal with it. Israel's apostasy brought the judgment of God upon them. Judgment came on an individual basis. The ten spies on the committee who had given the apostatized report died.

Numbers 14:37 ***37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.***

The two spies on the committee who had given the true report lived.

Numbers 14:38 ***38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.***

Judgment came on a collective basis; forty years

Numbers 14:33-34 ***33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.***

***34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.***

Consider verse six of Jude. Verse six gives the illustration of angelic beings receiving the judgment of God. ***6And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.***

Genesis 6:1-9 ***1And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,***

***2That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.***

***3And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.***

***4There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.***

***5And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.***

***6And it repented the LORD that he had made man on the earth, and it grieved him at his heart.***

***7And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.***

***8But Noah found grace in the eyes of the LORD.***

***9These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.***

Verse six is the beginning of Jude's analysis of the angels that intermingled with humans in sexual sins. Jude broadens his thesis that the judgment of God is not limited to only one sphere of creation. Verse 5 revealed that judgment came upon the children of God who were disobedient to the command of God to possess the promise land. Verse 6 reveals that judgment came upon the angels who left their first estate.

**[Editor's Note:** *I have to disagree with Dr. Teague's explanation concerning the "son's of God." One reason for disagreement is that the angels are "sexless," according to Jesus. The son's of God as referenced are the men of the Godly line, Seth's lineage. There could be no sexual interaction between angels and women. To follow his, and others, belief concerning the angels, reads much into the Scriptures that just are not there. It is a law of nature that "like begets like." Angels are totally different from humans.]*

The reference to "Sons of God" in Genesis 6:1-9, according to the Greek translation of this Old Testament text, is actually a reference to angelic beings having given themselves to sexual relations with the daughters of men. It is apparent that the apostates who had entered into the church of Jude's day were guilty of gross disobedience as were the children of Israel in their refusal to possess the promise land and the angels who sought sexual participation with the daughters of men. In both cases judgment from God came swiftly and severely. The same will be true of God's dealing in judgment against apostates.

The children of Israel wandered in the wilderness forty years until the disobedient had died. The angels which "kept not their first estate" (principality, domain, place of power) are reserved in eternal bonds "under darkness" unto judgment.

Jude is not the only one to speak out against apostates and sins of perversion.

Noah preached against them. Genesis 7:1 ***And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.***

Peter preached against them. 2 Peter 2:1-3; 12-22 ***1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.***

***12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:***

*15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;*

*16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.*

*17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.*

*18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.*

*19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.*

*20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*

*21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

*22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

Paul spoke against them. Romans 1:18 *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

The Holy Spirit strived with them. Genesis 6:3 *And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

Consider verse seven of Jude. Verse seven deals with several cities that gave themselves over to illicit sexual perversions. *7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

Genesis 19:1-11; 24-25 *1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;*

*2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.*

*3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.*

*4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:*

*5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.*

*6 And Lot went out at the door unto them, and shut the door after him,*

*7 And said, I pray you, brethren, do not so wickedly.*

*8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.*

***9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.***

***10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.***

***11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.***

***24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;***

***25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.***

Genesis 19:1-11 records the visitation of two angelic beings with Lot and the circumstances surrounding that visit. Verses 1-3 tells of the meeting, feeding, and providing for the angels by Lot. Verses 4-5 tells of the unnatural sexual desires the men of Sodom had toward the angels. The words “may know” in verse five are used in the same sense as “and Adam knew Eve his wife” in Genesis 4:1. The men of Sodom were not interested in a formal introduction to the angels. They were interested in having a homosexual sexual relationship with them.

Apostasy and homosexual behavior go hand in hand. A new bible (not the Word of God) is being placed on the market. It is spearheaded by homosexuals and lesbians. They have removed all references to their particular sexual perversion; but, be assured that their rejection of the Word of God, their disobedience to God, their desire not to retain the knowledge of God will not prevent the judgment of God falling mightily upon them. Homosexuality is an abomination before God. Homosexuality is ranked with the grossest of sins. Homosexual behavior is not the result of genetic makeup---it is the result of sin. God’s judgment will not be diverted. Apostasy and homosexual behavior will net the offender the most severe judgment.

Verses 6-8 relate Lot’s response to the request of the men of Sodom. Verse 9 gives the response of the Sodomites to Lot’s offer. Verses 10-11 record the protection given by the angels to Lot.

Genesis 19:24-25 tells of the judgment of God upon the ungodly cities practicing homosexual perversion.

Jude, in referring to the Israelites, the angels and the cities that fell under the judgment of God, issues an eternal warning against allowing apostasy to worm itself in.

Judgment fell upon the Israelites who had the blessing of God’s redemption.

Judgment fell upon the angels who had the blessing of being God’s highest creation.

Judgment fell upon the sexually perverted cities which had the blessing of being in a spot where God’s choicest creation existed. Moses said of Sodom that it was like the garden of the LORD.

**Genesis 13:10 *And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.***

Final words relating to this section of Jude. The French have called homosexuality the “vice of the English.” The truth of the matter is that it is not only the vice of the English, but also a vice eating at the heart of world society. It is a consuming cancer bringing physical, emotional, and spiritual destruction upon those who practice it.

It is endorsed by, condoned, and publicly sanctioned by religious apostates as evidenced by seven clergymen who sponsored a dance for homosexual in San Francisco around 1967. The acceptance of this perversion has only increased over the years.

Homosexuality, the sin of perversion, exists in places of greatest significance for our country’s future with the greatest concentration of those practicing this sinful perversion being seated in Washington, DC.

Professor Pitirin A Sorokin, in his book The American Sex Revolution, marshaled facts which prove that sexual anarchy leads to mental breakdown rather than otherwise and that increasing sexual freedom results in decreasing creativity in economic life and in artistic productivity. He maintained in the book that there is a correlation between decreasing capitalism and increasing sexual freedom.

Look at what homosexuals and lesbians are omitting from their bible. Romans 1:24-32 **24 *Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:***

**25 *Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.***

**26 *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:***

**27 *And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.***

**28 *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;***

**29 *Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,***

**30 *Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,***

**31 *Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:***

**32 *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.***

The Biblical warnings have been set before us. The undeniable results of apostasy and homosexuality are all about us. The ultimate consequence of apostasy and homosexuality is the severe judgment of God. The only remedy is Jesus Christ.

## Section Three Vs 8-13

### Hidden Rocks And Stuffed Clouds.

**General Theme:** Christianity in the light of the epistle Jude, today and tomorrow.

Jude, the brother of James and servant of the Lord sat down to write an epistle concerning the common salvation but was moved upon by the Spirit of God to write otherwise.

Rather than write about salvation, Jude wrote instead a letter to defend the faith, to expose apostasy and to strengthen the believers.

Men crept in unawares and lead away apostates after themselves who shall receive Divine judgment as well as themselves. **NO MAN SHALL ESCAPE.**

The method of writing employed by Jude in verses 8-13 raises the question of ones right to execute judgment. Is it proper for a child of God to judge when Christ said to judge not? Christ said that the believer is to judge righteous judgment.

Never did Jesus say that we are not to judge as to the matter of truth and error. He instead would have us to do so. We are not to judge motives which we do not have the capacity to judge. Whenever the facts are plain and clear, we not only may judge, we **MUST** judge.

Judgment of apostates is one of the chief themes found in the Scripture...Deuteronomy 13, Jeremiah, Ezekiel 34, John the Baptist and Jesus were all judges of apostasy. Jesus in Mathew 23:13-15, Paul in 2 Corinthians 11:13-15 and Peter in his second epistle all alarm the believer of the apostae worming his way into the believers fold. There is nothing wrong with putting the finger upon apostasy in the church. **What is wrong is that we often times are not sound enough to do so or so afraid to cause a wave that we will not act upon but be acted upon by apostasy.**

Apostasy is here with us today. It is unpopular to say so; nevertheless, it is so. It could be seen with the eye were we not blind, heard with the ear were we not deaf and felt with the heart were we not dead, insensitive, or unconcerned.

Apostasy is in the church. It is in our schools of Christian education. It is everywhere; but where are the Christians?

Jude in his short epistle calls attention to the fact of apostasy and authoritatively calls the believer to be aware of it. He used Israel in verse 5, the angels in verse 6 and Sodom and Gomorrah in verse 7 as examples of apostates, apostasy and the judgment of God falling as the consequence of willful disobedience in regard to God and His explicit Word.

Verse eight and it's connection to apostates and apostasy today and tomorrow.

The apostates of Jude's day and ours are the same as those mentioned in verses 5-7. The word "likewise" carries the significance of "in like manner" or "yet in the same manner." The apostate of today and tomorrow are like apostates throughout the course of human history. None of them are spiritual in the sense of what true spirituality entails.

Jude gives an honest appraisal of these apostates who he calls dreamers. These apostates "defile the flesh." They corrupt themselves physically and spiritually. These apostates "despise dominion." They are arrogant toward leadership in that they scorn and reject authority and government. These apostates "speak evil of dignities." They revile, make libel and scoff at (heavenly) glories or the glorious ones. They revile angelic majesties.

Verse nine relates a safe position when dealing with dignities. Michael the archangel opposed evil. He contended with the Devil. He disputed (argued judicially) with the Devil.

Michael gave an example of how we are to stand against the Devil. He did not bring a railing judgment against him. Angels do not revile angels. He would not rebuke the Devil but left that up to the Lord.

2 Peter 2 (entire chapter) Note especially verses 10-11.

***1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.***

***2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.***

***3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.***

***4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;***

***5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;***

***6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;***

***7 And delivered just Lot, vexed with the filthy conversation of the wicked:***

***8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)***

***9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:***

***10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.***

***11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.***

***12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;***

*13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;*

*14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*

*15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;*

*16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.*

*17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.*

*18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.*

*19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.*

*20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*

*21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

*22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

*(KJV)*

Zechariah 3:1-2

*1 And he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?*

Verse ten underscores the darkened condition of the apostates in Jude's day and reflects upon apostates today and tomorrow. They are not spiritually discerned (they can not distinguish, tell the difference, discriminate, differentiate, determine or recognize truth relating to right and wrong) "these (apostates) speak evil of those things which they know not."

### **THEY HAVE NO TRUE SPIRITUAL UNDERSTANDING.**

Their only knowledge is based upon the natural "but what they know naturally, as brute beasts, in those things they corrupt themselves." Their knowledge is based upon instinct and personal gratification. They are like unreasoning animals. That which they are acquainted with destroys them. Ungodliness leads to unrighteousness and unrighteousness to death.

### **NATURAL MEN CANNOT KNOW THE SPIRIT OF GOD.**

The word “sensual” (ψυχικοί) in Jude 19 comes from the root word (ψυχω) meaning “occupied with mere animal things, animalistic, sensual” and has to do with the natural element of life only; therefore, these apostates are devilish, worldly minded and devoid of the Spirit of God. The word meaning “natural or sensual” is found also in 1 Corinthians 2:14 and James 3:15.

1 Corinthians 2:14

***14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.***

James 3:15

**15 This wisdom descendeth not from above, but is earthly, sensual, devilish.**

A lot has been said in support of the liberty found in the new morality. Several years ago the editor of “The American Journal of Psycharity” said, “Pre-marital sex relations growing out of the so called new morality have significantly increased the number of young people in mental hospitals.”

The article in this leading Journal may be viewed as an application to our text. What they know as brute beast they corrupt themselves in it; hence, they are destroyed by the liberty they call freedom.

Verse eleven sets forth a woe not to be forgotten.

The writers of the Bible are historians who draw valuable lessons from history. Jude, like Jesus, has drawn some valuable lessons from history that should be considered carefully. The first historical incident cited by Jude in his condemnation of apostasy is found in Genesis 4:2-5. “Woe unto them....”

Genesis 4:2-5

***2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.***

***3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.***

***4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:***

***5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.***

Cain was an unspiritual man like Esau. He had no real or genuine fellowship with God. He was not a man of faith. He wanted to approach God on his own merits. He was a rebellious person. His reasoning was based upon the natural, carnal mind. He cared nothing about what God had commanded.

Polygamy came from the lineage of Cain. Compare Genesis 4:19 with Genesis 2:24.

Genesis 4:19

***19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.***

Genesis 2:24

***24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.***

A second historical incident cited by Jude in his condemnation of apostasy is found in Numbers chapters 22:1 through 25:1. “Woe unto them...” Balaam was an apostate prophet. He was called by Balak, King of the Moabites, to curse Israel. Balaam went to Balak for reward as have many others who have entered the congregation of the Lord seeking reward. God would not allow him to curse Israel. God would not allow the tongue of Balaam to be under his own control.

When Balaam realized he could not curse Israel, he turned to the natural, sensual sphere of life to effect the downfall of Israel. He went to the Moabites and instructed them to inter-marry with the Israelites. By means of natural, sensual and sexual relationships, Balaam seduced Israel to sin in the matter of lust. The consequence was the judgment of God upon Israel.

What Balaam could not do in one area, he accomplished in another. The instructions of Balaam to the Moabites to get the Israelites to partake in mixed marriages brought the desired results of Balaam and Balak. An important lesson to be learned from this is that mixed marriages are wrong. They are exercises in sin. Another lesson to be learned is that the natural when unchecked will eventually turn the heart. Israel followed a course of lust which led to idolatry and ultimately to the judgment of God.

A third historical incident cited by Jude in his condemnation of apostasy is found in Numbers 16:1-3; 31-35. “Woe unto them...”

Numbers 16:1-3

***1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:  
2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:  
3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?***

Numbers 16:31-35

***31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:***

***32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.***

***33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.***

***34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.***

***35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.***

Korah did his reasoning in the flesh rather than the Spirit. He would ask “why should we not approach God directly.” He rebelled against the approach God had initiated. He sought confrontation with Moses and Aaron who were the God chosen men to do as God had instructed. God had instructed that He be approached through Moses and Aaron. Korah would be asked, “Are you seeking the priesthood too? It is God Who has determined that the Israelites should seek Him through Aaron.

Korah was a rebellious apostate. He incited 250 men of renown to rise up against Moses and Aaron. He was like many today who advocate that God can be approached on the basis of our common humanity. Korah said Moses and Aaron took too much upon themselves. He discounted the fact that it was God Who had given Moses and Aaron the charge to approach Him on behalf of Israel. Korah declared “all” of the congregation to be holy...all without exception. His humanistic reasoning was steeped with the “common humanity” doctrine. Korah falsely concluded the LORD to be among them. His natural reasoning was that it seemed so to him and that was all that mattered. He did not consider for one moment that because he said God was among them did not make it so. God was not in his natural thinking and was not subject to it.

Korah asked why Moses and Aaron lifted themselves “above” the congregation indicating he felt the position God had placed them in should be disallowed on the basis of “common humanity.” Korah’s reasoning did not change what God had commanded. It did bring his downfall as well as the judgment of God upon those Israelites aligning themselves with Korah.

### **THERE IS A COMMON LINK SHARED BETWEEN CAIN, BALAAM, AND KORAH.**

All were believers “in” God but none were believers “of” God. All did not like God’s methods. Their natural thinking did not change the methods of God. All were consumed with destroying themselves in what they knew or thought that they knew.

Verses twelve and thirteen is a straightforward description of the apostates of Jude’s time and serve as a description of apostates within Christianity today. “These” (these men) These are the same as in verse four “Certain men.” These are the same as in verse eight “Likewise these dreamers.” These are the same as in verse ten “But these.” These are the same as in verse eleven “Them.”

“These men” are (σπιλαδες) “spots” in your (αγαπαις) love feasts. The word (σπιλαδες) actually has reference to hidden rocks or hidden reefs which destroys unsuspecting ships. These apostate hidden rocks have crept in to destroy the (αγαπαις) love feasts having reference to loves, generousities, kindly concerns and devotedness. These “spots” or “hidden rocks” are ungodly persons seeking to (παμαινοντες) pastor or shepherd themselves. Their concern is not concern for the congregation; their concern is concern for themselves.

The context of Jude is that these creeping ones have entered into the congregation to satisfy their own desires. They shepherd themselves feeding themselves without fear of the congregation or of God. They are worms eating like a deadly cancer. They destroy the life of the spiritual in order to enhance their own natural inclinations.

“These men” are “clouds without water.”

2 Peter 2:17-19

***17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.***

***18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.***

***19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.***

They are black clouds promising rain but having none to give. There is not life-giving rain in there; there is only death and destruction. They are clouds promising water to quench a thirst; but, having no water with which to do that. They are clouds carried about by the winds. They are swayed by every whim of doctrine. They are unstable. They are tossed to and fro. They are not capable of setting their own path and are much less capable of setting the path of others toward righteousness. They are clouds offering empty and hollow promises. They are useless and unprofitable. They are futile exercisers in vanity. They are inadequate to effect what they promise and offer. They are of no benefit to themselves or to others. They are absolutely worthless.

“These men” are “trees...twice dead.”

They take on the appearance of a live towering tree. Their core is rotten and weak. While they offer life, they are without life. Leaning on them is like leaning on air. There is nothing there to give needed support. They are “twice dead.” They are once dead by the fact that they are barren and fruitless. A dead tree produces no fruit; however, the fungus growing through the process of their corruption can easily be transferred to those coming into contact with it. They are corrupted and their corruption will corrupt others. They are twice dead by the fact that they are plucked up by the roots; therefore, they have no source of life to sustain them.

“These men” are “(αγρια) meaning wild raging waves of the sea.” They are mad defilers without love for either God or His people. They present themselves in meekness but are in fact unkind and harsh in their dealings with the people of God. They take on the look of humility but are in fact arrogant, self-willed, egotistical, haughty, and conceited. Their chief occupation is their self-

centeredness. They sound good but no good comes from what they say. Their natural thinking is that is seems right in my mind; therefore, it ought to be acceptable to God and to His people.

“These men” are ‘wandering stars.’ They are apostates with a mission. They fight against God’s Word. They complain and grumble against God’s chosen men. They are not satisfied with the priorities and bounds which God has set. They want to establish their own. They are filled with lust for gain and sensual pleasure. They are determined to take as many to destruction as they can take. They are apostates with a defiled character. They are false teachers with a false message. They are teachers without spiritual understanding. They are teachers characterized by ‘blackness.’ They are opposed to light. They reject truth. They abhor instruction. They profess themselves to be wise. They promise a different and better way, rejecting the established way of God. Their habitation is “darkness” not only in this life; but, in the life to come. Their love is for the deeds of darkness. Their walk is in the path of darkness. Their future is a reserved darkness.

Moffet said that Jude “searches sea, sky and land for illustrations.”

## Section Four Vs 14-19

### Unrestful, Ungodly, Unspiritual

**General Theme:** Christianity in the light of the epistle Jude today and tomorrow. Note carefully 2 Peter 3:1-7.

2 Peter 3:1-7

*1 This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:*

*2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:*

*3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

*4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*

*5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:*

*6 Whereby the world that then was, being overflowed with water, perished:*

*7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

Verses 14-19 of Jude is a concluding picture of the apostates in his time. The remainder of the epistle is not of the apostates of his time; but, of the future. Jude stresses that their end is to be judgment at the Lord's second coming.

Enoch justifiably proves that eschatology is a necessary part of the believer's education. The subject of eschatology is before us in verse 14. Christianity has professed the truth of the past, present and future...faith in the past, love in the present and hope toward the future.

Marxism says that Christians offer "pie in the sky."

Burton Russel said that "Christian optimism is built on the grounds that fairy tales are pleasant."

The Word of God contends that eschatology supplies us with an interpretation of the human existence that is true and does make provision for our past, present and future.

There are four basic essentials to Christian eschatology.

**Futurism:** God's promises include a future solution to humanity with its problems and that the solution will take place when the kingdoms of this world have become the kingdom of the LORD and His Christ.

**Discontinuity:** There is an even which will crucially alter human history. Evolutionary informality will then be exposed for the error that it really is.

**Divine Interventionism:** The Eternal One Who invaded human history in swaddling clothes shall again intervene in human history.

**Adventism:** The Lord will return to the earth at the place He has been before to claim His kingdom.

Modernistic theologians have opposed Christian eschatology.

Albert Swisher: Author of The Quest of the Historical Jesus stresses that Jesus believed God would climatically bring judgment upon men; but that Jesus was wrong.

C. H. Dodd: Believed that eschatology has been largely realized in the first coming of Jesus, there is no real future, as we think of future, in the light of the simple ordinary explanations that are given of the teaching of the Word of God.

Professor Nebore: Taught that “the doctrine of the second advent is a symbol, there is no real thing as a future intervention in future human history.

Swisher, Dodd and Nebore all stood as Christian leaders. Each of them denied the reality and substance of Christian eschatology. There are like Jeroboam who caused his followers to sin.

Jude verses 14-15 are drawn from Old Testament eschatology.

Daniel 7:10

***10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.***

Enoch the man.

Genesis 5:18-24

***18 And Jared lived an hundred sixty and two years, and he begat Enoch:***

***19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:***

***20 And all the days of Jared were nine hundred sixty and two years: and he died.***

***21 And Enoch lived sixty and five years, and begat Methuselah:***

***22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:***

***23 And all the days of Enoch were three hundred sixty and five years:***

***24 And Enoch walked with God: and he was not; for God took him.***

1. He walked with God.

2. He was the father of Methuselah.

3. He lived 365 years.

4. He did not die a natural death.

Enoch the preacher.

1. He preached against apostasy in his day.

2. He preached about apostasy in the last days.

Enoch the prophecy.

1. He prophesied of the second coming of Jesus Christ. v 14

2. He prophesied of coming judgment. v 15

His prophecy concerned the entire human race. None shall be able to escape the coming judgment. He spoke of the ungodly (impious, unholy ones).

1) Their deeds are ungodly.

2) Their deeds are done in an ungodly manner.

3) Their deeds involved hard speeches against him.

In pulpits over the world men stand knowing that apostasy is present; but, they hardly ever, if ever, mention the subject from fear that it might offend someone.

Jude, as well as Enoch, employs exceptionally strong words in their defense of the faith. Is it justifiable for Christians to speak strong words of warning and judgment?

Augustine said, "Enough judgment comes in this world to indicate that a judgment is coming in the next; but, not enough judgment in this world to make judgment unnecessary in the next."

Ann of Austria said, "God does not pay at the end of every day; but, at the end He pays."

Professor Carl Bart does not believe in judgment. He believes judgment has already taken place. He says that Jesus has borne all the judgment that must be borne.

Professor Dodd says, "judgment occurs today; but, there is no future judgment."

Professor Rudolph Boatman said, "There is no future judgment."

The threat of apostasy does not come so much from those without the rank and file of Christianity; but **FROM THOSE WITHIN RECOGNIZED CHRISTIANITY.**

Verse sixteen speaks of the restless ones.

They are continually inveterate murmurers and grumblers. They oppose the faith as once delivered to the saints.

They are (μεμψιμοιροι) complainers. The word “complainers” comes from the root word (ωεμφιμοιρος) meaning “finding fault, being discontented with one’s lot in life, querulous.” The root word makes such a person to be a “repiner.” These make their complaints based upon fate in life.

They are controlled by their passions. Their nature is to lean toward lust. They are characterized by sensual thinking arising from a natural carnal mind. They are scoffers.

They are deceivers for benefit. Their nature is to lie to get what they desire.

1. Their words are words of arrogance.
2. Their words are words of flattery.
3. Their words are words designed to gain an advantage.

Verse seventeen is given as a warning to remember.

It begins with the word (αγαπατοι) ‘beloved.’

The epistle of Jude is written from a heart of love for the dear ones, the worthy of love ones.

The concern of Jude is that his hearers be brought into a proper understanding of their responsibility in regard to apostates and defilers of the flesh. Christian’s are to have an attitude of love toward those in error or allowing error to flourish; but, they are neither to condone the sin nor partake of it. They are to point out those in error that they may be brought into account. They are not to sit on the side line with the “judge not” mentality.

Verse seventeen addresses the necessity to remember the words of the apostles of the Lord Jesus Christ.

Verse eighteen is Jude’s apostolic declaration regarding the ungodly. He speaks of mockers who would come in the last days. His appraisal of these mockers is that they will walk after their own ungodly lusts (passions). Peter speaks of the rejection of the second coming.

2 Peter 3:2-5

***2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:***

***3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,  
4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.***

***5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:***

Paul speaks of those entering the congregation to gain disciples.

Acts 20:29-31

***29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.***

***30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.***

***31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.***

Timothy is addressed regarding satanic deception.

1 Timothy 4:1-2

***1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;***

***2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;***

Perilous times are foretold in the second epistle of Timothy.

2 Timothy 3:1-8

***1 This know also, that in the last days perilous times shall come.***

***2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,***

***3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,***

***4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;***

***5 Having a form of godliness, but denying the power thereof: from such turn away.***

***6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,***

***7 Ever learning, and never able to come to the knowledge of the truth.***

***8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.***

Verse nineteen reflects upon the spiritless ones.

These have separated themselves. They have become agitators.

These are products of the flesh held captive to the desires of the flesh. They are sensual, natural, carnal, and worldly minded.

These are without the Spirit. Because they have no part with the Holy Spirit, they are without any higher spiritual life. Failure to be partakers of the Spirit, they are not capable of understanding the things of God.

## Section Five Vs 20-25

### Kept In Time and Faultless In Eternity

**General Theme:** Christianity in the light of the epistle Jude today and tomorrow.

Jude has completed his panorama of apostasy and libertinism. The sensualist, separationist, spiritless creepers who invade the ranks of God's people have been exposed.

The church is under attack from without and within; however, more damage to the Christian cause comes from within than without. Permissiveness and laxation of Divine principles are two vivid examples of this internal problem.

One attack a few years ago was made by Hugh Scone field in his book The Passover Plot. In the book he stated the explanation of the resurrection was that "Jesus was drugged and He survived his ordeal in the tomb long enough to say a few words to His rescuers before he expired." Statements, such as this from the outside, do not disturb Christians much because we have the Word of God to explain the resurrection.

Scone field's statement does not explain the deadly character of the wounds of Christ as set forth in both the Old and New Testaments. It does not explain the careful examination by experienced Roman executioners who would not allow Jesus to be taken down from the cross alive. It does not explain the blood and the water that came forth from the body of Christ. It does not explain the constricting grave clothes placed around the Lord's entire body nor does it explain the garments excessive weight. It does not explain the lack of human help or the sealed tomb.

Scone field's Passover Plot is psychologically impossible for how a man could coming forth from a tomb, half dead, drugged, needing bandaging and strengthening and all other types of medical care, inspire men to believe he was Lord of Life and authoritative in the realm of death. How could they be inspired to go forth proclaiming the gospel of the risen Messiah? How could they give their life and never as far as we know recant their faith even under the greatest circumstances of persecution that the world perhaps has ever known?

The Scone field's do not disturb Christian's like those within Christianity. It is not the attacks from without that are so destructive to Christianity; it is the attacks from within.

Several years ago an associate professor of New Testament at the Vanderbilt University School of Divinity in Nashville, Tennessee wrote an article in which he stated the following about the Bible.

"The Bible is a thoroughly historical book written in particular circumstances which span ten centuries and three languages. You will notice this about error. You will notice often that sentences composed of clauses, some of which are just as true as is the fact that God is alive in heaven; but, then in the midst of a sentence which contains two or three clauses that are just as true as the fact that God is alive in heaven there will be another clause which is **just as false as is the**

**doctrine of Satan himself and this is why the unwary are led astray.** If it were all false we could easily say, oh that's false we won't pay any attention to it; but, it **is mingled with truth.** It did not fall from heaven like the Koran nor was it transcribed from gold tablets excavated from earth, as was the Book of Mormon. **To insist that is an infallible book is to deny the historical character, and to adopt the non-Christian....**

**God has given us the perfect man. Why could God not give us the perfect book?**

Verses twenty and twenty-one is Jude's exhortation to remain in the love of God.

Verse twenty begins the exhortation by addressing his hearers as being "beloved." This word is also used in verses three and seventeen. The exhortation involves self-discipline. "building up yourselves" (make progress and rise like an edifice higher and higher). The hearers were to build up their faith. They were to pray in the Holy Ghost.

There is much difference in saying a prayer and praying in the Holy Ghost. When some men pray you may wonder whether they are praying or performing, whether they are speaking to the ears of men or to the heart of God.

#### **GOD ANSWERS PRAYER MADE IN THE HOLY GHOST, NOT IN THE UNHOLY FLESH.**

Praying in the Holy Ghost is to pray in truthfulness. Praying in the Holy Ghost is to pray in the Spirit of God's Word. Praying in the Holy Ghost is to pray in the power and demonstration of the Holy Ghost.

Verse twenty-one enhances the doctrine of keeping yourselves in the love of God. We keep ourselves in and through faith that is built up by the Word of God; hence, it is necessary to be doctrinally sound. Doctrinal soundness comes through independent study and being taught by those whom God has appointed to that task. We keep ourselves through prayer. Prayer is not a recital of words; but is the communication of the creature with his Creator. We keep ourselves through looking for the mercy of our Lord Jesus Christ unto eternal life. **This is the second coming.**

Verses twenty-two and twenty-three is Jude's instruction how to deal with apostates and defilers of the flesh.

Manuscripts differ in verses 22 and 23. Jude seems to be speaking regarding three groups of persons rather than two. Verse 22 (The first group)

|     |      |      |                                  |                |
|-----|------|------|----------------------------------|----------------|
| και | ους  | μεν  | ελεατε                           | διακριτομενους |
| and | some | pity | making a difference, distinction |                |
|     |      |      | show mercy                       |                |
|     |      |      | have compassion on               |                |

Pity these for they establish their own doctrine. Pity these, love them, rescue them from their error.

Verse 23 (The second group)

|                |     |                             |        |       |                                   |
|----------------|-----|-----------------------------|--------|-------|-----------------------------------|
| οὐς            | δε  | σωξετε                      | εκ     | πυρος | αρπαξοπτες                        |
| some<br>others | and | you save<br>rescue          | out of | fire  | take away by force<br>snatch away |
| preserve safe  |     | John 10:28-29<br>Acts 23:10 |        |       |                                   |

These waver and doubt. They have perhaps gone beyond mere doubt to acceptance of error. They are to be forcefully snatched out of the fire without hesitation.

Verse 23 (The third group)

|                                                             |                                                        |                                                                                                            |     |                                    |
|-------------------------------------------------------------|--------------------------------------------------------|------------------------------------------------------------------------------------------------------------|-----|------------------------------------|
| οὐς                                                         | δε                                                     | ελεατε                                                                                                     | εν  | φοβω                               |
| some<br>others                                              | and                                                    | pity<br>have compassion                                                                                    | in  | fear<br>have terror of<br>affright |
| μισουντες                                                   |                                                        | και                                                                                                        | τον | απο                                |
| hating<br>regarding with ill will<br>detesting<br>abhorring |                                                        | and                                                                                                        | the | departure from                     |
| της                                                         | σαρκος                                                 | εσπιλωμενον                                                                                                |     |                                    |
| of the                                                      | flesh Lk 24:39<br>John 3:60<br>human body<br>2 Cor 7:5 | spotting, staining,<br>blotting, soiling,<br>contaminating,<br>defiling<br>2 Pe 2:13; Ep 5:27<br>James 3:6 |     |                                    |

Χιτωνα

tunic, vest (the inner  
garment fitting close to the body)

On this third group, the Christian is to have mercy with fear, hating even the garment spotted by the flesh and polluted by sensuality. Of these it is dangerous to the sinner to come into contact for in doing so he may become unreachable. Of these it is dangerous for the rescuer to make contact.

These are infected with false doctrine. He who cures an infectious disease may become infected. The rescuer is to be careful in regard to this group in order to protect himself from contamination.

Verses twenty-four and twenty-five is the concluding doxology to Jude's epistle.

Power is attributed to the Lord. He can keep you from falling. He can present you faultless. He can demonstrate exceeding joy.

Praise is given to the only God our Savior.

1. Glory.
2. Majesty (ascribed majesty, imputed, assigned).
3. Dominion.
4. Power.

The scope of this power and praise. "both now and ever" (unto all the ages of eternity, before all time and forever).

### **Acknowledgement**

It is with a grateful heart for the work of Dr. John W. Teague that he left behind when he went to meet the Lord. May his efforts continue to be enjoyed with the publication of the John Teague Series of books and eBooks.

## Other Books by John Teague

Series description:

The John Teague Series is dedicated to John Teague, ThD, who died many years ago and left behind many works that have until now, remained unpublished. These are several of the works reflecting the literary work of Dr. Teague. The manuscripts were edited and at times, co-authored, by Dr. Joseph F. Roberts, Director of the International Missionary Baptist Ministries Publishing.

### **First, Second, Third John: An Analysis and Overview (Book One)**

First, Second, Third John is an overview and analysis of the small three books written by the Apostle John.

### **Christianity in Action: A Visitation Outreach Program (Book Two)**

Christianity in Action is a step-by-step manual of how to establish a church-wide visitation program.

### **The Church Covenant: An In-depth Study (Book Three)**

The church covenant is important for several reasons. It spells out clearly the agreement made by the membership of the church to one another and to Jesus Christ. It sets forth a well-defined body of belief. It is an agreement of choice, binding the membership of the church to a policy and program which, when followed, will strengthen, and build up the spiritual body of the church as well as set forth a system of doctrine which will benefit each believer in matters relating to both the flesh and the spirit. The Church Covenant is a compact document that reflects basic principles in the Word of God.

This study is an in-depth analysis of the agreement to the church and the church member's responsibility to our Lord and Savior Jesus Christ. It will be paragraph upon paragraph, sentence upon sentence; phrase upon phrase; and word upon word.

### **A Sin Unto Death: Book 4 of the John Teague Series (Book Four)**

Which sin is the sin unto death? Is it murder, incest, rape, sodomy, child abuse, or something like idolatry? Is it one of what is commonly called "The Seven Deadly Sins?" Is it the sin of non-productivity, hypocrisy, scoffing at the things of God, carnality, defilement of the body, sexual immorality, or ingratitude? Is it blasphemy against God in general, Jesus Christ or the Holy Ghost in particular? This study will endeavor to answer some of these questions.

## **Books Written by the Editor**

### **Cardinal Doctrines of a New Testament Church: What We Believe as Missionary Baptists**

This is a detailed study of the Cardinal Doctrines believed by a group of Missionary Baptists who affiliate with the American Baptist Association.

### **The Lord's Prayer: A Verse-by-Verse Study of John 17**

An in-depth study of the Lord's Prayer as given in John chapter 17. It examines the difference between the Lord's Prayer and the Model Prayer. What is usually called the Lord's Prayer is really the Model Prayer, an example that Jesus used to teach His disciples to pray. The Lord's Prayer is the entire 17th chapter of the Book of John. This work examines that prayer.

### **The Steps of Jesus: The Passover Series**

This is not a "harmony of the Gospels" but rather a step-by-step journey following Jesus from approximately midway through His three-year ministry to His ascension ten days before the Day of Pentecost. The intent of this work is not to examine all the teachings of Jesus as we follow Him to the cross. The purpose of this writing is to basically follow Jesus in the last year and a half of His ministry. Therefore, to examine each teaching and parable is not possible and keep to the original intent of this book.

### **Understanding the Holy Spirit: A Basic Guide to the Work of the Holy Spirit**

In the 21st Century, there is much misunderstanding concerning the Holy Spirit. Many things are attributed to the Holy Spirit that are not necessarily His doing. Some people even say that they speak to the Holy Spirit or pray to Him. All of these things are because of a misunderstanding of Who the Holy Spirit is and what He does. This book will explain Who the Holy Spirit is and what His function is in connection to the saints of God.

### **The Prayers of Jesus: A Study of the Prayers of Christ**

What is prayer? What does prayer accomplish? Why is prayer important? Who should pray? How should one pray? Is there an example for prayer? If there is an example for prayer, who gave it and why should it be followed? Is prayer effective? If it is not effective, then why not? These are a few of the many questions that can be asked on the subject of prayer. While I do not claim to have all the answers concerning prayer, I do feel there is an excellent example that can be followed, i.e., the Man Christ Jesus. Jesus was a Man of prayer.

### **How To Go To Heaven: "What Must I Do To Be Saved?"**

All want to go to heaven. It is an awful thing to die in sin and go to the devil's hell. Something must be done. Seeing that something must be done, the paramount question is: "How do I go to heaven? What must be done to go to heaven?" Man cannot go as he is! This eBook will tell you just how to go to heaven.

### **How To Be: How to Be Humble, Joyful, Kind, Meek, Obedient, Pure**

This is a multi-titled book, "How To" and then six different things are added, Humble, Joyful, Kind, Meek, Obedient, and Pure. The Bible teaches that we are to be of those, but sometimes we are

not sure how we are to be humble, joyful, etc. The purpose of this book is to show how to be all these things.