

Background

The letter is thought to have been written around 70 A.D and of course the Apostle John was known to be alive.

Who was the writer?

There was Judas the apostle (not Iscariot) Luke 16v6 Acts 1/13 But in 17 Judas speaks He of The apostles separately suggesting that he was not such. Also The brother of Jesus was named Judas Mat13/55, Mark 16/3. He introduces himself as a doulos –a bondmen/servant of Jesus Christ. Verses 9 & 14 are not corroborated by other Scriptures but this letter has of course been recognized as wholly inspired.

Whilst the early ecclesias suffered persecution Jude does not speak of it here. His concern is upholding the Truth in its purity against those who would be otherwise minded. It is very evident that this would be a hard fight for they showed many evil traits. Supposedly not all these bad qualities were seen of those false entrants in every ecclesia but these were things to watch out for at all times. Jude's tack is to draw attention to the scriptures and history of the Truth and what the faithful had to suffer. But paramount in all this is that Jude speaks of divine intervention and it is interesting. V6 *He hath reserved in everlasting chains under darkness unto the judgment of the great day.*

Jud 14-15 *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

Convince in the context of this verse would seem to be to judge and thence to punish 2 Co 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.* And the results of that judgement are *to whom is reserved the blackness of darkness for ever.* Aiaon from the same as G104; properly an age; by extension perpetuity (also past); by world; specifically (Jewish) a Messianic period (present or future): - age, course, eternal, (for) ever (-more), [n-]ever, (beginning of the, while the) world (began, without end). Compare G555 by which we understand the millennium we being on this side of it moreover there will be variations in that judgment 2 Co 5:10 *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad..*

From this we may conclude that the punishment of the condemned will last for 1000 years , likewise the rewards for good after which the punished will cease to exist and the approved will become “all in all”.

He tells those of whom are faithful in the ecclesias in his day that they are to behave and in our verse in particular how they are to deal with problems but he also tells of the symptoms to watch out for.

A Call to Persevere

Jud 1:17-19 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

1Co11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

This next verse is vital showing the driving force in our lives

Jud 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Jud 1:22 And of some have compassion, making a difference:

COMPASSION [eleeō](#) el-eh-eh'-o

From [G1656](#); to *compassionate* (by word or deed, specifically by divine grace): - have compassion (pity on), have (obtain, receive, shew

This would seem as entering into the problems showing sympathy and empathy, would not be supercilious

Perhaps the following is relevant

1Co 5:5-8 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the

unleavened bread of sincerity and truth.

And later

2Co 2:5-8 *But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.*

Show compassion making a difference

Eleeo compassion is to be shown as above where there is repentance

Making a difference

diakrinō *dee-ak-ree'-no*

From **G1223** and **G2919**; to *separate thoroughly*, that is, (literally and reflexively) to *withdraw* from, or (by implication) *oppose*; figuratively to *discriminate* (by implication *decide*), or (reflexively) *hesitate*: - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

Total KJV occurrences: 19

To my mind this means to carefully consider what action is necessary and to take it wishing to save (pulling out of the fire)

Matt 18 in many cases will apply

Jud 1:23 *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.* Another way to deal with errors perhaps even straying on doctrine for a spell being persuaded by outsiders

Spotted garments

Ecc 9:7-8 *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. Let thy garments be always white; and let thy head lack no ointment.*

Not being white can relate to anything offensive to The Spirit from spots to dirtiness

So we are all to be watchmen with loving care for each other

Here Ezekiel 18 vs19-32 is relevant drawing our attention to our responsibilities as individuals. God has no pleasure in the one who dies and even less pleasure toward those who neglect their duties to those companions he has given us

The key word would seem to be compassion –that compassion is shown by its application.

Mat 5:7 *Blessed are the merciful: for they shall obtain mercy.*

Mat 9:27 *And when Jesus departed thence, two blind men followed him, crying, and saying, **Thou Son of David, have mercy on us.***

In Matt 18 we have the parable of the indebted servants. But it is preceded

Mat 18:21-22 *Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

We see here that we are to suffer wrong and not seek judgment. Jesus does not say here that the offender must show repentance so would it not be as in:

Jas 3:1-2 *My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same **is** a perfect man, **and** able also to bridle the whole body.*

So we are not to set up ourselves as judges because we are also guilty of offending at times

Those who were sick called on Jesus to have compassion on them and heal them.

If we remember that many thought in those days that the afflictions were of personal sin and divine judgment but Jesus taught that this was not so. It is in fact because of original sin that we suffer sickness. So when Jesus exercised compassion He accepted that all are sinners and fall short of perfection in their behaviour.

There is also the parable of the unjust steward who having his own debt mitigated failed to show the same attitude of compassion to his debtors also Jesus' words:

Mat 6:12-15 *And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

This must mean that when offended we do not store up those offences but forgive it is not a matter of having it out with the offender any more than God has it out with us when we offend Him. Thus if we have this forgiving nature and attitude we shall be forgiven and contrariwise.

Mat 18:33-34 *Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

This phrase is very much in line with Jude's expressions in being delivered to the tormentors.

Jud 1:13 *Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness **for ever**.*

Properly an age-aion. This is a punishment that will last for the aion

Jud 1:7 *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**. *aiōnios* eternal, for ever, everlasting,*

Mat 18:35 *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

Mar 11:25-26 *And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

Jud 1:22 *And of some have compassion.* It is entering into their position/dilemma realizing that they are in danger and having mercy.

The danger is described by the Lord Jesus:

Mat 5:22 *But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.*

Mat 18:9 *And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.*

Making a difference:

diakrinō

dee-ak-ree'-no

From **G1223** and **G2919**; to *separate thoroughly*, that is, (literally and reflexively) to *withdraw* from, or (by implication) *oppose*; figuratively to *discriminate* (by implication *decide*), or (reflexively) *hesitate*: - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.

Even as Paul said to the Corinthians

Jud 1:23 *And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

Brother Ken

Love to all