

June 26, 1994

"Avoiding False Teachers"
Jude

Couples Class
Wendell Alford,
Teacher

I. To understand God's message to us in Jude, we should keep in mind a thought which we considered in II Thess. 2:7. There Paul relates that, although a specific "man of sin" will appear on earth at the time of the grievous period of tribulation (after the trusters in Jesus Christ as Savior have been taken from the earth along with the Holy Spirit of God), there were, even at that time (c. 51 AD), false teachers who had eased themselves in among the believers and that the forces which would eventually culminate in the "man of sin's" rise against God had begun. Those forces will enable the "man of sin" to lead the world's people away from God's will, i.e., to believe and proclaim Jesus as God's only Savior and thereby be made alive spiritually and be at one with God, the Creator, forever. In other words, God's Word makes the point clearly that the progression of evil in the world, which was beginning as early as 51 AD, would grow worse and worse until it reaches a crescendo climax just as the "Day of the Lord" begins with the tribulation. Paul reveals this truth to us also in II Tim. 3:13; 4:3-4. During this evil progression period, many events will take place as outlined by Jesus in Matt. 24:4-14. The message of Jude gives us many details of the immoral conditions promoted either by omission or commission by those who claim to represent God's will as the time nears the period to which Jesus referred in Matt. 24:14 as "then shall the end come." Jude was written about fourteen years after II Thess. by Jude who was the brother of James and the half-brother of our Lord Jesus. The theme of Jude's relatively short letter is that the end-time apostasy (trending away from God's will that Jesus is God's only Lord and Savior, and, finally, complete departure in substance but not in form, II Tim. 3:1-7) is to be the result of the teaching and leadership of those who claim to be speaking for God, but their message is false (or truth mixed with falsehoods which can be worse than lies alone, cf. Dan. 2:28,40-44). The theme further admonishes God's called ones (vs. 1) to distinguish between the lies and half-truths of these false teachers, and the purity of God's unmerited favor (grace), God's promise to those who trust the righteousness of Jesus Christ and follow his teachings, Matt. 7:21-23; Rom. 5:1-2; 8:1-3; Gal. 2:16-21; Eph. 2:4-10.

II. Jude's salutation gives three characteristics of believers to whom he addressed this letter. Believers (trusters) in Jesus Christ are: 1) sanctified, i.e., set apart by God the Father; 2) preserved, i.e., kept eternally safe through Jesus Christ, and 3) called, i.e., to be saints or children of God and citizens of God's kingdom, Rom. 1:7. In vs. 3 Jude gives the reason he felt the urgent reason for putting in writing his thoughts to the believers. There is only one valid common denominator, "common salvation," upon which any person can rely for eternal, spiritual life, and further, it is essential that all believers "earnestly contend" (accept alone at the exclusion of all alternatives) for the faith which was presented as a final ("once and for all") revelation given Jesus and the apostles. The problem which Jude considered as especially menacing was that certain men who had "crept" (sneaked) into the circle

of believers and were changing God's grace into a position denying that Jesus' sacrifice was sufficient to cleanse completely a human spirit sinfully separated from his of her loving Heavenly Father. In subtracting from Jesus' sacrifice (or adding to it), the false teachers were either, reducing ones gratitude to God for completely saving him or her, or leaving in doubt the permanency of ones relationship to God through Jesus Christ. A believer abides by the teachings of Jesus because of love for what Jesus has done for him or her, not for fear, II Tim. 1:7-9; I John 4:18-19. Actually, it was God's love for us that made him will to give his only begotten Son in sacrifice, John 3:16, for our salvation. Therefore, when we follow Jesus' teachings we are returning God's love, being Godly, in other words, Matt. 5:48; John 14:23-24. The false teachers were teaching that one can believe in Jesus as the Messiah (Savior) but disregard moral restraints of the Holy Spirit's leading (licentious). There can be ample punitive retribution while still in the flesh even for a believer if that believer grieves God's Holy Spirit, Eph. 4:23-32.

III. Many Bible students examine the illustrations in which Jude refers to several Old Covenant situations to make his points, and believe he wrote this primarily to Jewish believers. He calls his readers' attention to the flight of God's people, the Israelites, from Egyptian slavery under the power of Jehovah God. God saved those who began the trek but afterwards destroyed those who would not believe in God's power and willingness to save them in the promised land. Secondly, some of God's angels (messengers) were rebellious by leaving the area God had assigned them. Their lot was to be taken out of service, chained in prison, and judged unfit for God's purposes and reserved for final judgment at the great judgment day, and note all of II Pet. chapters two and three; Rev. 20:2-3,8-10. Thirdly, the inhabitants of Sodom and Gomorrah who were sexually immoral (homosexuals) and whom God destroyed (punished) with an everlasting fire, Gen. 19:5,24; Rom. 1:18-28. Present-day false teachers are also presenting God in a false way, making his will into a lie. Even Michael, God's archangel, would not make a fuss about Moses' body after death, but simply told the devil, "The Lord rebuke (reprimand) you." All of these rebellious ones were guided by their natural (fleshly) selves and disregarded their own spiritual natures, even like lower animals which have no spirits (God's image). Jude then cites Cain (Gen. 4:3-8), Balaam (Numb. 22), and Core (Numb. 16:1-4) as people who rebelled against God's leadership. They were self-willed, unafraid persons who utterly disregarded God's claims on their lives. The results of these false teachers are always hindrances for God's kingdom, taking the Lord's Supper with out regard to its real significance; clouds without water; fruit trees which produce no fruit, twice dead, and pulled from the earth, roots and all; disordered ocean winds and stars; and all are destined to darkness forever. The way for a believer to detect and refute false teaching is to give heed to the apostles whom Jesus commissioned to witness the establishment of the ecclesia or assembly of believers by the Holy Spirit, Matt.16:17-18; Lk 24:49; Acts 2:17-18. The author reminds the believers that the apostles had written (told you) that in the last times there would be emotion-based decisions (without God's Spirit's direction). Jude then relates that this message is given on behalf of "him who is able to keep you from falling, and to present you faultless before the presence of his glory - - - the only wise God, our Savior."

June 26, 1994

"Avoiding False Teachers"
Jude

Couples Class
Wendell Alford,
Teacher

I. To understand God's message to us in Jude, we should keep in mind a thought which we considered in II Thess. 2:7. There Paul relates that, although a specific "man of sin" will appear on earth at the time of the grievous period of tribulation (after the trusters in Jesus Christ as Savior have been taken from the earth along with the Holy Spirit of God), there were, even at that time (c. 51 AD), false teachers who had eased themselves in among the believers and that the forces which would eventually culminate in the "man of sin's" rise against God had begun. Those forces will enable the "man of sin" to lead the world's people away from God's will, i.e., to believe and proclaim Jesus as God's only Savior and thereby be made alive spiritually and be at one with God, the Creator, forever. In other words, God's Word makes the point clearly that the progression of evil in the world, which was beginning as early as 51 AD, would grow worse and worse until it reaches a crescendo climax just as the "Day of the Lord" begins with the tribulation. Paul reveals this truth to us also in II Tim. 3:13; 4:3-4. During this evil progression period, many events will take place as outlined by Jesus in Matt. 24:4-14. The message of Jude gives us many details of the immoral conditions promoted either ommissively or commissively by those who claim to represent God's will as the time nears the period to which Jesus referred in Matt. 24:14 as "then shall the end come." Jude was written about fourteen years after II Thess. by Jude who was the brother of James and the half-brother of our Lord Jesus. The theme of Jude's relatively short letter is that the end-time apostasy (trending away from God's will that Jesus is God's only Lord and Savior, and, finally, complete departure in substance but not in form, II Tim. 3:1-7) is to be the result of the teaching and leadership of those who claim to be speaking for God, but their message is false (or truth mixed with falsehoods which can be worse than lies alone, cf. Dan. 2:28,40-44). The theme further admonishes God's called ones (vs. 1) to distinguish between the lies and half-truths of these false teachers, and the purity of God's unmerited favor (grace), God's promise to those who trust the righteousness of Jesus Christ and follow his teachings, Matt. 7:21-23; Rom. 5:1-2; 8:1-3; Gal. 2:16-21; Eph. 2:4-10.

See also
II Pet.,
chap. 2,
much like
Jude
see 2:1
of II Pet.

2nd L

note
which
is a
question

See
app. vs.
where note
vs. 16-17

II. Jude's salutation gives three characteristics of believers to whom he addressed this letter. Believers (trusters) in Jesus Christ are: 1) sanctified, i.e., set apart by God the Father; 2) preserved, i.e., kept eternally safe through Jesus Christ, and 3) called, i.e., to be saints or children of God and citizens of God's kingdom, Rom. 1:7. In vs. 3 Jude gives the reason he felt the urgent reason for putting in writing his thoughts to the believers. There is only one valid common denominator, "common salvation," upon which any person can rely for eternal, spiritual life, and further, it is essential that all believers "earnestly contend" (accept alone at the exclusion of all alternatives) for the faith which was presented as a final ("once and for all") revelation given Jesus and the apostles. The problem which Jude considered as especially menacing was that certain men who had "crept" (sneaked) into the circle

of believers and were changing God's grace into a position denying that Jesus' sacrifice was sufficient to cleanse completely a human spirit sinfully separated from his or her loving Heavenly Father. In subtracting from Jesus' sacrifice (or adding to it), the false teachers were either, reducing ones gratitude to God for completely saving him or her, or leaving in doubt the permanency of ones relationship to God through Jesus Christ. A believer abides by the teachings of Jesus because of love for what Jesus has done for him or her, not from fear, II Tim. 1:7-9; I John 4:18-19. Actually, it was God's love for us that made him will to give his only begotten Son in sacrifice, John 3:16, for our salvation. Therefore, when we follow Jesus' teachings we are returning God's love, being Godly, in other words, Matt. 5:48; John 14:23-24. The false teachers were teaching that one can believe in Jesus as the Messiah (Savior) but disregard moral restraints of the Holy Spirit's leading (licentious). There can be ample punitive retribution while still in the flesh even for a believer if that believer grieves God's Holy Spirit, Eph. 4:23-32.

III. Many Bible students examine the illustrations in which Jude refers to several Old Covenant situations to make his points, and believe he wrote this primarily to Jewish believers. He calls his readers' attention to the flight of God's people, the Israelites, from Egyptian slavery under the power of Jehovah God. God saved those who began the trek but afterwards destroyed those who would not believe in God's power and willingness to save them in the promised land. Secondly, some of God's angels (messengers) were rebellious by leaving the area God had assigned them. Their lot was to be taken out of service, chained in prison, and judged unfit for God's purposes and reserved for final judgment at the great judgment day, II Pet. 2:4 and note all of chaps. 2 and 3; Rev. 20:2-3, 8-10. Thirdly, the inhabitants of Sodom and Gomorrha who were so sexually immoral (homosexuals) and whom God destroyed (punished) with an everlasting fire, Gen. 19:5, 24; Rom. 1:18-28. Present-day false teachers are presenting God in a false way, making his will into a lie. Even Michael, God's archangel, would not make a fuss about the body of Moses when he died, but simply told the devil, "The Lord rebuke (reprimand) you." All of these rebellious ones were guided by their natural (fleshly) selves and disregarded their own spiritual natures, even like lower animals which have no spirits (God's image). Jude then cites Cain (Gen. 4:3-8), Balaam (Numb. 22), and Core (Numb. 16:1-4) as people who rebelled against God's leadership. They were self-willed, unafraid persons who utterly disregarded God's claims on their lives. The results of these false teachers are always hindrances for God's kingdom, taking the Lord's Supper without regard to its real significance; clouds without water; fruit trees which produce no fruit, twice dead, and pulled from the earth, roots and all; disordered ocean winds and stars; and all are destined to darkness forever. The way for a believer to detect and refute false teaching is to give heed to the apostles whom Jesus commissioned to witness the establishment of the ecclesia or assembly of believers by the Holy Spirit, Matt. 16:17-18; Lk 24:49; Acts 2:17-18. The author reminds the believers that the apostles had written (told you) that in the last time there would be emotion-based decisions (with lack of God's Spirit's direction). Jude then relates that this message is given on behalf of "him who is able to keep you from falling, and to present you faultless before the presence of his glory - - - the only wise God, our Savior."