

Jude 22-23

Jude 20 – But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit,
 Jude 21 – keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ that leads to eternal life.

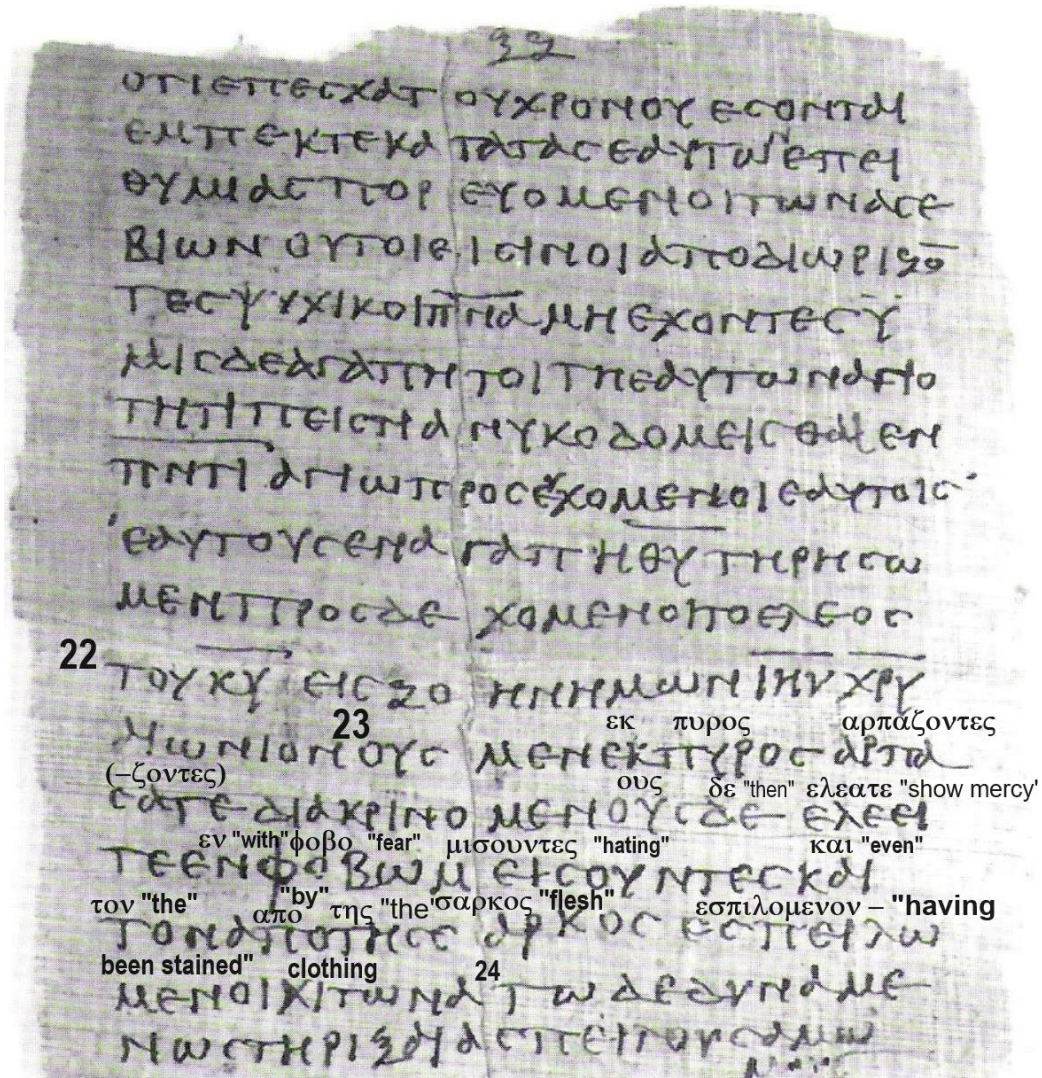
Five general groups of people in Jude’s church:

1. Solid Believers
2. Doubting Believers
3. Failing Individuals
4. Lost Individuals
5. Heretic Teachers

Solid Believers –

“beloved” (Jude 1, 20)

1. these are the beloved addressed in 20-21. These are the ones sent on the mission of service to #2, #3, #4 (the doubting, the failing, the lost)



P72

Papyrus Bodmer VII-VIII 250-350 AD

Jude 18-24

Doubting Believers – “have mercy on those who doubt” (Jude 22)

1. These are the believers how are doubting. Examples today might be:
 - a. Theistic Evolution – doubting Creation and leaning towards God using the unscientific process of evolution to create everything out of big bang while guiding random selection
 - b. Authority of Scripture – doubting the text of Scripture was written by the claimed authors and was instead artificially created by scribes such as Ezra manufacturing the OT books of Moses and the prophets around 500-450 BC
 - c. Physical Resurrection of Jesus – doubting that Jesus really did miracles, said all that the Gospel writers put in his mouth and really returned from the dead to resurrect his body and physically ascend to heaven. Probably willing to accept the positive notes of hope and trust in God to never give up, but hard to accept the concept of Jesus conquering death and returning from the underworld to an eternal physical body
2. These are to receive mercy

Failing Individuals – “*save others by snatching them out of the fire.*” (Jude 23)

1. Called here “Failing Individuals” instead of “Failing Believers” because the possibility of their eternity in “fire” or eternal damnation seems to be an option.
2. These apparently are believers who are in danger of losing their salvation or individuals who have thought about Christianity, been around Christianity, can speak Christianese, but have never placed faith in Christ or repented of their sins to trust in the Lord’s work on the cross.

Lost Individuals – “*to others show mercy with fear, hating even the garment stained by the flesh.*” (Jude 23)

1. These are those who have come to the church, heard the teaching of the false teachers and heretics and have embraced their false message.
2. They have not responded (and, may have never actually heard) the true Gospel.
3. There have accepted the doctrines of the heretics and are practicing the corrupt lifestyle promoted by the heretics:
 - a. Could be unrestrained antinomianism
 - i. Sensual
 - ii. Supported by a doctrinal statement that presents man with a duality of being. One, is pure and sinless spiritual. The other is earthly, sinful and perishing. The spirit is pure and eternal unaffected by the behavior of the carnal sinful body. So, sin is not sin, but natural and normal. Fleshly behavior cannot effect the pure eternal spirit created by God.
 - b. Could be extreme asceticism
 - i. Avoid “good” (godly, natural, created) foods, activities, relationships designed by God in his natural order. Includes foods, marriage, comfort and extends to planning, preparation, organization, etc.

Heretical Teachers – “*designated for this condemnation...twice dead, uprooted...gloom of utter darkness has been reserved forever*” (Jude 4, 12-15)

1. These may be in the “Lost Individuals” (#4), but it appears Jude is holding out hope for the “Lost Individuals” in verse 23. Other places in the book it could be decided the heretics are eternally lost due references such as:
 - a. V.4 – “certain people have crept in unnoticed who long ago were designated for this condemnation”
 - b. V.12 – “waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted;”
 - c. V.13 – “wandering stars, for whom the gloom of utter darkness has been reserved forever.”
 - d. V.14-15 – “It was also about these that Enoch, the seventh from Adam, prophesied, saying, “Behold, the Lord comes with ten thousands of his holy ones, to execute judgment...”
2. Their teaching:
 - a. “For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.” (4)

Jude 22 – **And have mercy on those who doubt;**

2532 [e]	3739 [e]	3303 [e]	1653 [e]	1252 [e]				
Kai	hous	1	men	diakrinomenous				
22	Καὶ	οὓς	1	μὲν	ἔλεᾱτε	,	διακρινομένους	;
And	those who	indeed	have mercy on	are doubting				
Conj	RelPro-AMP	Conj	V-PMA-2P	V-PPM-AMP				

- Jude identifies specific action to be taken toward three different groups of people in the church.
- This first group addressed are “doubting” the teaching of the “faith once for all entrusted to the saints” and are considering false teaching as more logical and appealing.
- Three imperatives:
 - #1 – the doubting – “Have Mercy”
 - #2 – the failing – “Snatch”
 - #3 – the lost – “Hating”
- “doubting” from *diakrinomenous* can also mean “dispute” which means here they are doubting the apostolic teaching and having a “dispute” in their own souls concerning the truth.
 - The root word is *diakrino* meaning “to distinguish” and “to judge”
 - It is used to say, “I separate,” “I distinguish,” “I discern on thing from another,” “I doubt”, “I hesitate”, “I waver”
- Focus on the Opponents: Jude said in 17-19 that we knew these false teachers were coming
- Focus on the Beloved: Jude said in 20-21 that we would need to do more than attack these false teachers. We would need to build ourselves up in faith with the Truth, prayer and by hopefully waiting for Jesus.
- Focus on the doubting, failing and lost: Jude 22-23
- This first group is wavering under the influence of the false teachers

Jude 23 – **save others by snatching them out of the fire; to others show mercy with fear, hating even the garment stained by the flesh.**

3739 [e]	1161 [e]	4982 [e]	1537 [e]	4442 [e]	726 [e]	3739 [e]	1161 [e]	1653 [e]	1722 [e]	5401 [e]						
hous	de	sōzete	ek	pyros	harpazontes	hous	de	eleate	en	phobō						
23	οὓς	2	δὲ	σῶζετε	,	ἐκ	πυρὸς	ἄρπάζοντες	;	οὓς	3	δὲ	ἔλεᾱτε	ἐν	φόβῳ	,
others	also	save	out of	[the] fire	snatching	to others	then	show mercy with	fear							
RelPro-AMP	Conj	V-PMA-2P	Prep	N-GNS	V-PPA-NMP	RelPro-AMP	Conj	V-PMA-2P	Prep	N-DMS						

3404 [e]	2532 [e]	3588 [e]	575 [e]	3588 [e]	4561 [e]	4695 [e]	5509 [e]
misountes	kai	ton	apo	tēs	sarkos	espilōmenon	chitōna
μισοῦντες	καὶ	τὸν	ἀπὸ	τῆς	σαρκὸς	ἐσπιλωμένον	χιτῶνα
hating	even	the	by	the	flesh	having been stained	clothing
V-PPA-NMP	Conj	Art-AMS	Prep	Art-GFS	N-GFS	V-RPM/P-AMS	N-AMS

- Verse 23 identifies individuals in the church that have gone beyond “doubting” and are at two further levels of decline

2. Both of these are in danger of eternal damnation identified clearly by “fire”
3. This verse hinges on the reference and details of Zechariah 3:1-5 -

“Then he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him.

And the Lord said to Satan, “The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand [or, “stick”] plucked from the fire?”

Now Joshua was standing before the angel, clothed with filthy garments.

And the angel said to those who were standing before him, “Remove the filthy garments from him.”

And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments.”

And I said, “Let them put a clean turban on his head.”

So they put a clean turban on his head and clothed him with garments. And the angel of the Lord was standing by.”
4. Also, Amos 4:11 –

“I overthrew some of you, as when God overthrew Sodom and Gomorrah, and you were as a brand plucked out of the burning; yet you did not return to me,” declares the Lord.”
5. Key words from Zechariah 3 and Jude 23 are:
 - a. “snatch”
 - b. “filthy garments” (Zec) or “stained clothing” (Jude)
 - c. “flesh”
6. This second group has been taken captive by the false teaching and the corrupt behavior
 - a. Colossians 2:8 – “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.”
 - b. “Snatched” – *harpazo* – “to seize”, “to catch up”, “to snatch away”
 - i. It means to taken someone by force sometimes for protection, sometimes for harm.
 - ii. Acts 8:39. 2 Cor. 12:2; 1 Thes. 4:17; John 10:29,”no one is able to snatch them out of the Father’s hand.”
 - c. “Fire” is a clear reference to eternal damnation
 - d. “Save” is the main word. Salvation is the work of God, but here the beloved are to do the service to provide the opportunity for salvation.
7. The third group has already been defiled by the heretics:
 - a. These people have embraced the false doctrine, they have been taken captive by woke philosophy
 - b. These people are practicing in their lives the unholy application of the heretical doctrine.
 - c. THEOLOGY MATTERS
 - d. The mention of “flesh” and “stained clothing” refers to immoral lifestyles and practices that are encouraged and celebrated by the heretics and supported by their false doctrine (even doctrine taken from twisted Scripture)
 - e. This group is to be shown “mercy” while they have chosen the position of “hatred”.
 - f. The beloved are to approach this group with “fear” of being contaminated themselves. The beloved will see and hear things that are depraved and hellish. Be afraid
 - g. Zechariah 3 is referred to here again.
 - i. The clothing is a “tunic” which is the undergarment.

- ii. The undergarment is “filthy” in Zechariah which is *hassoim* meaning “human excrement”
- iii. This is saying “underwear that has been soiled with human waste”
- iv. This “human waste” on the under tunic has soiled the human body.
- v. Disgusting false theology, releases disgusting human waste on the clothing covering the human body which is to be the temple of the Holy Spirit.

