



THRU the **BIBLE**

with *J. Vernon McGee*

JUDE

BIBLE COMPANION



EPISTLES

READ THIS FIRST

This Bible Companion is a summary of Dr. J. Vernon McGee's teaching of the book of Jude heard on THRU the BIBLE. These summarized lessons get to the heart of Bible passages and are intended to stir your own thinking, prayer, and study.



Begin with prayer. Dr. McGee said, "We are living in the day of the ministry of the Holy Spirit, the day of grace, when the Spirit of God takes the things of Christ and reveals them to us." Before you start each lesson, ask the Lord to use it to grow you up in grace and in the knowledge of our Lord and Savior Jesus Christ as He is revealed in that section. Dr. McGee said, "This is the secret of life and of Christian living."



As you study, read the Bible passage first. Invite God to open your eyes and deepen your understanding of His Word. That's a request God loves to answer!



If you want to listen to Dr. McGee's complete teaching on any specific passage, go to *TTB.org/Jude* (or any book of the Bible). The corresponding audio messages are listed at the top of the summaries. You can also use this Bible Companion to follow along and take notes while you listen to Dr. McGee teach a book of the Bible on the radio or online.



After every lesson, several questions are listed for your personal consideration or, if you're reading this as a group, for your discussion. Ask the Spirit to help you take to heart what He wants to show you.

LET THE WORD OF CHRIST DWELL IN YOU
RICHLY IN ALL WISDOM AND TEACHING....

COLOSSIANS 3:16^A

TABLE OF CONTENTS

LESSON 1	WARNING SIGNS OF A FAITH GONE BAD1
LESSON 2	WHEN PEOPLE WALK AWAY FROM GOD9
LESSON 3	HOW TO LIVE IN A BROKEN WORLD 19

LESSON 1

WARNING SIGNS OF A FAITH GONE BAD



Begin with prayer



Read **Jude 1–4**



Listen at [TTB.org/Jude](https://www.TTB.org/Jude) to *Jude Intro*, *Jude 1–3*, and *Jude 3, 4*

The short epistle of Jude is like a burglar alarm. Apostates have broken into the church through the side door when no one was watching. They're teaching against grace and against Jesus Christ.

In this short letter, Jude lights up the red alarm on the dangerous pronouncement that Jesus Christ's church is facing. In just 25 short verses, he describes in vivid and awe-inspiring language the frightful conditions coming for the church. The little prophecy of Jude affords a fitting introduction to the next book of Revelation.

Jude, the writer of this epistle, is the half-brother of the Lord Jesus Christ. James, another sibling, wrote the epistle of James and was identified by the apostle Paul as one of the pillars in the church at Jerusalem. They both introduce themselves as "a bondservant of Jesus Christ." Why don't you think they capitalized on their blood relationship with Jesus? Perhaps it's because neither of them believed Jesus' claim to be the Messiah until after His resurrection. It took Jesus rising from the dead for them to believe their half-brother was Messiah. When addressing this letter, Jude calls himself "a bondservant of Jesus Christ." The Resurrection changed everything for him.

Studying the short letter of Jude is like working a gold mine. All the rich nuggets are here for the mining. Jude originally intended to write on the theme of our salvation, but the Spirit of God put up a red warning sign and instructed him to instead call attention to the days of apostasy that would be coming. Jude then focused on what we should believe during the days when false teaching would take hold of the church.

He begins his letter to the saints by referring to them as “sanctified by God the Father,” or better translated, “to those who by God the Father have been loved and are in a state of being the permanent objects of His love, and who for Jesus Christ have been guarded and are in a permanent state of being carefully watched, to those who are called ones.”

This is a wonderful passage of Scripture. We are beloved by God the Father and preserved for Jesus Christ. The word “preserved” is the key to the book of Jude. As he writes about the apostasy that invades the church, Jude doesn’t just warn or inform us, but he assures us of God’s love and protection. We are kept in Jesus Christ (used four times). He is the one who keeps us from falling. God still says He is able to keep His own. He gives assurance of salvation to the believer even in the dark days of apostasy (see also Jude 21, 24). We have no merit or power to overcome the Evil One. The only way we are going to overcome is by the blood of the Lamb. Our sure salvation rests in Him. It is up to each of us whether or not we believe Him.

Jude also says that not only are we preserved in Jesus Christ, safe in Him, but we are also called. The word “called,” as it is used in Scripture, is not only an invitation, but it’s an invitation that is sent out, accepted, and made real because of the Spirit of God (see 1 Corinthians 1:22-24).

Our salvation highlights three precious words: “Mercy, peace, and love be multiplied to you.” In addition to the strong relationship between them, these three words have subtle differences.

Love is an attribute of God’s character. Because He is love, He is merciful and has provided grace. God’s love encompasses all mankind. He doesn’t want any to perish (see John 3:16). Today He loves every human being on this earth. He has no favorites. He treats all His creatures alike.

If you knew how much God loves you, it would break your heart and make you cry. You can keep from experiencing God’s love, but you cannot keep Him from loving you. You can’t keep the sun from shining, but you can put

up an umbrella to keep the sun from shining on you. And there are certain umbrellas you can put up to keep from experiencing the love of God: The umbrella of resistance to His will, the umbrella of sin in your life, etc.

Although God loves you, He did not save you by love. God has other attributes: He is holy, He is righteous, He is just. He simply cannot let down the bars of heaven and, by lowering His standards, bring you in. He cannot do that any more than a human judge can uphold the laws of the land and yet accept a bribe under the table for letting a criminal off. If he does that, he is a crooked judge. If God did that with human beings, He is no better than a crooked judge. But God maintains His holiness and His righteousness and His justice. How? He provided His Son as the substitute. Now God, on a righteous basis, can save a sinner if he will come to Him and accept His salvation. This is called the grace of God. (See Ephesians 2:8-9.)

The *grace* of God, not the love of God, connects with the sins of men. God provided a Savior who paid the penalty for sins. On the basis of grace, God saves sinners.

However, sin has brought tragedy to the human family. We often hear the question: How can a loving God permit cancer? Disease and death came to the human family as consequences of sin. God sees the misery sin has caused, and the mercy of God goes out to man. He is rich in mercy. If you come to Him as a sinner and accept His salvation, He will save you by grace. Then, because He is rich in mercy, He will extend His mercy to you. He will help you and bring comfort to you at that time. You can trust Him in your time of need. A sinner needs the grace of God and a whole lot of mercy.

Think of it: We must be forgiven before we can be blessed. God must pardon before He can heal. We must be justified before we can be sanctified. In the order of the manifestation of God's purposes of salvation, the grace of God must go before and take away and make way for the mercy of God.

The "peace" of God is that experience which comes to the heart that is trusting Christ (see Romans 5:1). Peace with God is to know God is not difficult to get along with. He is not making it hard for us to be in fellowship with Him. He wants us to know He hasn't anything against us now that we know we are sinners and have trusted Christ as our Savior. The world may point its finger at you and reject you, but God has accepted you. He loves you, and He wants to give you that peace so that at night you can pillow your head on God's promises.

Now that we have the confidence of God's peace, grace, and mercy, Jude sets before us the reason he is sounding the alarm and calling us to fight for the faith.

Certain people are out to destroy this peace, grace, and mercy, he points out. Other biblical writers have sounded the warning about apostates before Jude. *"I'm not telling you something new—others have written of this also and have warned you of that which is coming."*

"For certain men have crept in unnoticed." "Crept in" is an interesting phrase in the Greek language. It means "to enter alongside" or "to get in by the side, to slip in a side door." This is the way the apostates have come into the church. They came in by professing one thing and believing another. They did not come in the front door, declaring their doctrinal position. (See also 2 Corinthians 11:13-15; Acts 20:29-31; 2 Timothy 3:5-6.) They only pretended to believe the truth about God and pretended to be sound in the faith.

The acid test of any movement is what they believe about the person of Jesus Christ. If they deny He is God, you can rule them out immediately. But be careful. There are many ways they can deny the deity of Christ and yet give the impression they actually believe in Him as the Savior of the world (see 2 Peter 2:1 and Galatians 2:4). They are ungodly, meaning they simply leave God out of their lives. It's important to evaluate whether or not the person who teaches and preaches God's Word is godly.

By nature, ungodly men do two things: (1) They distort and deny the grace of God— turning it into an immoral freedom and treating it as an opportunity to do whatever they want. And (2) they deny that Jesus Christ is God.

Gross immorality characterizes the apostasy of our day. Many so-called Christian leaders have thrown overboard all of the great precepts of Scripture concerning morality. The immorality we now witness is marked by an arrogant recklessness of justice. Marriage is flouted and considered unessential. You may live with whomever you wish to live with in total disregard of the morality which builds homes and thereby builds a nation. Are they teaching a loose morality? Jude warns us to be on our guard against that.

An apostate is also characterized by a denial of our Lord Jesus Christ as God. He will talk about God and the Lord Jesus, but he denies who and what they actually are.

In Jude's day the apostasy was Gnosticism, which taught that the body was essentially evil and the spirit alone was good. Gnostics taught you are completely free to satisfy your lusts and do whatever you want, even if that means you practice blatant immorality, shameless sin, and arrogantly and proudly flout that sin publicly. They didn't understand grace and perverted it from the rich life God intended for His followers to live.

NEXT: This is how you can spot an apostate.

7. Imagine you were a first century Christian tasked by Jude with preparing some questions to verify the truthfulness of what people believed about Jesus. What are some of the questions you would have asked?

LESSON 2

WHEN PEOPLE WALK AWAY FROM GOD



Begin with prayer



Read **Jude 5–16**



Listen at [TTB.org/Jude](https://www.TTB.org/Jude) to **Jude 4–6**, **Jude 6–7**, **Jude 8–9**, **Jude 9–11**, **Jude 11–13**, and **Jude 13–16**

One of the most tragic things people and churches and movements can do is walk away from God. That's what it means to have *apostasy from faith*. Jude describes three groups of people who became apostate, who rejected the truth, and then three individuals who walked away from God.

Remember when Israel wandered in the wilderness for 40 years? The reason they never made it to the Promised Land was that they refused to believe God. They wouldn't trust that God would bring them into the land and preferred to stay in the wilderness rather than believe Him. They departed from the faith and died and were buried in that hot sand.

The second group's rebellion happened before the Bible's timeline—when the celestial intelligences, angels, refused to worship God. God created angels with a free will and they refused God's purpose for them. Their rebellion landed some of them in chains, and other fallen angels (demons, apparently) have freedom of movement and today are under Satan's leadership. These spiritual beings will be judged someday, likely during the Millennium. And although we were created lower than the angels, someday we will have part in their judgment (see 2 Peter 2:4).

The third group Jude describes as departed from the faith were the people of Sodom and Gomorrah, who were given over to homosexuality or sodomy. God judged these cities definitively and completely because the people defiled their flesh. Today their ruins are buried beneath the Dead Sea. This is a clear and compassionate warning to our generation.

Those are the three groups of people who became apostate, who rejected the truth. Now Jude warns us of three individuals. First are apostate teachers who “crept in unnoticed,” that is, they came in the church’s side door pretending to be something they were not.

Here are three ways to identify apostate teachers.

First, they’re dreamers; they live in an unreal world. It’s nice to think we can solve all our problems by positive thinking, but it’s not reality.

Secondly, they “defile the flesh.” They engage in base and abnormal immorality. This is the same as the “strange flesh” in the cities of Sodom and Gomorrah that he talked about earlier. Many churches today have gone on record that they approve of homosexuality, but remember God judged the cities of Sodom and Gomorrah. It is not a new morality. There’s nothing new about it. It goes back to the days of Noah. These kinds of teachers are dangerous and ungodly. They turn God’s grace into carnality.

Third, apostate teachers reject authority and disrespect dignities. They protest against rules and those in authority and might take it out on authority, government, or others in high places. Even Jesus Christ was betrayed from the inside, not the outside. One of His own betrayed Him over to His nation, His nation betrayed Him over to the Romans, and the Romans brought Him to the Cross. The church is being betrayed today by the ones who crept in by the side door.

We learn a lesson about authority from Jude’s account of Michael the archangel, arguing with Satan over Moses’ body. Satan is a fallen creature and an avowed enemy of God, yet Michael wouldn’t bring a sentence that would scorn Satan’s dignity. Interestingly, Michael respected Satan’s position. Lucifer apparently was the highest creature God created, but then he chose to pitch his will against God’s will. He was lifted up by pride, and wanted to become independent of God. He actually thought he could dethrone God—at least from part of His universe. As far as this world is concerned, God has permitted him to carry on this rebellion because God

has a high and holy purpose in it. But this creature still believes he will be able to take a segment of God's created universe and be the ruler over it. Satan wants this earth as his.

Yet Michael didn't curse Satan. All he did was say, "The Lord rebuke you," meaning, "*God will take care of you.*" He entrusted Satan to God but respected Satan's position as the highest creature created. Michael the archangel teaches us quite a lesson.

A great many believers haven't learned this lesson. Many refuse to bow even to God. We are His creatures; He is our Creator. What right have we to question anything He does? God is also our Redeemer, the One who loves us. But our God is high, holy, and lifted up. He is just and righteous. He never makes any mistakes nor does anything wrong. Everything He does is right and, therefore, we can trust Him. But do we? Do we respect His authority? Do we respect His person? In that day when we will give an account, the Lord Jesus Christ is going to say, "*You said, 'Lord, Lord,' but you didn't do the things I commanded. Each one went his own way and did that which was right in his own eyes*" (see Matthew 7:23). This is the picture of mankind. How about you?

Finally, those who reject God, the apostates, sneer at anything they can't understand, and by doing whatever they feel like doing—living by animal instinct only—they participate in their own destruction.

Jude uses two words here that both translate to "know." They "speak evil of whatever they *do not know*; and whatever they *know naturally*, like brute beasts, in these things they corrupt themselves."

The first "know" speaks of "mental comprehension and knowledge." We know some things because we put them in a test tube or look at them under a microscope. But you can't know the finer things of life this way. Think of a wonderful piece of music. Music needs to be translated into sound, and the ear needs to hear it—you can't see it at all; it's invisible. Love is also invisible and so is faith. We know a great many things without any proof from the laboratory. We know them because we've experienced them. The Holy Spirit has made them real to our hearts.

The second word Jude uses for "know" means "to understand." Originally this kind of "know" implied being skilled in tangible things, things you can see and handle. These are things you *can* pour into the test tube and things that brute beasts know by instinct. Like the ducks in Canada, vacationing

there for the summer, one day take off and head south. By instinct, they know that soon snow will fall and the lake will freeze. They move like beasts do, by instinct. They don't understand or comprehend knowledge.

The apostates who fancy themselves as smart because they only believe what they can prove in a test tube are a poor generation. They don't understand anything more than by animal instinct. They've not reached the higher plane of knowledge. Knowing just physical things, they think they know everything that can be known, and they corrupt themselves in these things.

This is the picture of the apostates that Jude paints for us. The apostasy that was a cloud the size of a man's hand is now a raging storm lashing across the church, casting up foam and fury. We need to hang out this epistle as a storm warning, because apostasy is in our churches today.

Jude cries one word over them—"Woe!" It's a wail of sorrow and denunciation.

He shares this sorrow by showing us three illustrations. The first is "the way of Cain," which describes an apostate as someone who is religious yet denies they are a sinner. If he denies that he is a sinner, then he also denies the redemption available to him in Christ Jesus. Remember Cain, Adam and Eve's boy? He refused to bring a lamb as Abel did (see Hebrews 11:4). The way of Cain is the way of a religious man who refuses to follow God's specific command. In other words, he didn't come to God by faith; he didn't believe God when He said man was to bring a sacrifice and that without shedding of blood there's no forgiveness of sins, that the penalty must be paid. Cain just didn't believe any of that. He didn't recognize he was a sinner. Abel wasn't better than Cain, but he knew he was a sinner needing God to save him, and he came by faith.

Another illustration of this rebellion is Balaam. Balaam was all about the money, and it was his undoing. He was a hired preacher who wanted to make a buck from his God-given gift. He said nice things because people wanted to hear nice things. God rebuked the prophet with biting sarcasm. The donkey Balaam was riding on spoke to Balaam, but when Balaam got the message, he didn't heed it. Instead, he turned from God. Other apostates have been greedy for things other than just money. Some craved prominence, popularity, fame, applause, and position. This is all the way of Balaam.

Next, Jude used a story from Moses' lifetime as another illustration of an apostate. A man named Korah led a rebellion against Moses in Numbers 16 because he thought Moses believed he was the only one who had access

to God. In reality, Korah rebelled against God's authority, represented by Moses. He intruded into a sacred thing. *"Who does Moses think he is?"* The truth was, Moses didn't think too much of himself and wanted to disqualify himself as the leader out of Egypt, but God had called him. When Korah rebelled against Moses, God took Korah out. He was a rebellious man rebelling against God—just like the apostates.

Jude described these three Old Testament rebels to illustrate what it looks like to be an apostate. Cain didn't believe you needed to come to God by faith and needed a bloody sacrifice because man's a sinner. He just believed if you had a religion, that was enough. Balaam's mistake was thinking sinners couldn't be forgiven—that what God requires isn't enough. That Jesus' sacrifice isn't enough. And Korah's error was to assume an authority that wasn't his. These are all examples of apostates.

Jude then goes on to describe modern apostate teachers in vivid, graphic, dramatic, and frightening language. He says apostates are like a hidden reef that rips up ships. They're like shepherds feeding themselves and not their sheep. They're like clouds with no rain and trees with no fruit. They know how to spiritualize a text of Scripture and make it mean something entirely different than what God intended it to mean. They look like they're filled with the Word of God, but they're empty and dry. Beautiful clouds that pass over. They're like "wandering stars" through space, lawless, following no course whatsoever—in "the blackness of darkness forever," like someday in eternal punishment. How frightful!

Jude then shares something fascinating. He quotes a prophecy from Enoch, a man who lived before Noah's time. Enoch walked with God (see Genesis 5:24), and God removed Enoch from this earthly scene without him dying. Enoch left a record that was known to the early church fathers of the second century, but which God apparently didn't want in the canon of Scripture or it would be there. But this one prophecy Enoch made concerning the coming of Christ with His saints, God wanted to put into the record of His Word.

Enoch's prophecy talks about God's saints; they will be removed from the earth—some without dying—and caught up to meet the Lord in the air. This Rapture is the next thing on God's agenda and it is translated "an apostasy." Just like an apostasy is a departure from the faith, the Rapture is a departure of the true church from the earth. We will return with Jesus Christ at the Second Coming—but to "execute judgment on all," to convict all who are destitute of reverential awe towards God.

When you read “ungodly” apostates, think of people who just leave God out. They don’t have a reverential awe of Him. They murmur and complain and leave God out of everything. If they recognize God at all, they blame Him for everything bad that has happened to them. They walk after their own desires. They want what they want. They also talk with “great swelling words” that are like the waves of the ocean—lots of fizz and foam, but no content. They compliment each other, applauding and saying a lot of things that are not true because they hope to get promoted and praised (see James 2:1-4).

This is how you can spot an apostate. They don’t look to God. They don’t even think about whether or not the Lord Jesus will say to them, “Well done, good and faithful servant” (Matthew 25:21). They are more concerned with having the applause of the crowd. Now that you know what to look for, you’ll see them everywhere.

NEXT: How do we live in a world of fake religion?

7. If you had been a companion of Jude, what questions would you have had for him about dealing with false teachers?

GOD LOVES YOU,
AND HE WANTS TO GIVE YOU
THAT PEACE SO THAT AT NIGHT
YOU CAN PILLOW YOUR HEAD
ON HIS PROMISES.



THRUtheBIBLE

LESSON 3

HOW TO LIVE IN A BROKEN WORLD



Begin with prayer



Read **Jude 17–25**



Listen at [TTB.org/Jude](https://www.TTB.org/Jude) to **Jude 16–19**, **Jude 19–20**, and **Jude 20–25**

Now that we're certain we live in a world that denies Jesus Christ as Lord, and likely this apostasy is already present in our churches and Christian communities today, the apostle Jude tells us how believers can live in a broken world.

First, we shouldn't let this "falling away" disturb us. God has permitted it for a purpose.

Then, Jude turns from describing the apostates and talks directly to believers in saying, "But you, beloved ...," meaning beloved of God. *"Remember God's Word; remember what Jesus Christ taught us."*

All through Scripture we're told to remember God's Word. When we know the Bible, we can call it up when we need to be reminded of God's great truths. You can't stand for God without tripping up unless you know God's Word for yourself.

Jude reminds us that in the last times, mockers will walk after their own ungodly lusts. Their desires are totally apart from God and from the will of God. These apostates treat spiritual things like a joke and make a religion out of their own whims and lusts. There's no sign of the Spirit at work in their lives at all.

How do you know when someone is sincere in their relationship with the Lord? You can use the Word of God like a Geiger counter. When you give it out to people, get a response, and watch it revolutionize their lives, you know these people know the Lord. But unregenerate people think you're crazy for believing God and His Word. The Geiger counter doesn't move at all when it's held up against their lives. These apostate unbelievers are the ones who cause divisions in the church. They draw a line through the church, dividing one group against another.

These apostates are "sensual"—the word from which we get the word "psychology." These people live a life centered around themselves. It's an egotistical, selfish way to live—"I come first." But it's a natural way to live for the person who is not born again. The natural man gets all he can for himself—food, money, favor. He lives entirely for himself. They don't have the Holy Spirit living in them.

We as humans have a threefold nature—spirit, soul, and body (see 1 Thessalonians 5:23). In the account of creation, we learn how man was taken from the ground. Did you know that about 15 elements in the dirt are found in our bodies? When we get through with our bodies at death, we move out of them, and the body returns back to the earth. At the resurrection of the believer, the body will be raised a spiritual body. It is sown in corruption, and will be raised in incorruption (see 1 Corinthians 15:42).

Man is also a soul. This word is often misunderstood. Man has a psychological nature in which he relates to the universe and to other souls. In our natural state, we can have charisma and generosity and so much individuality. Everyone can be like this on the surface, though we they are very different underneath.

Above the psychological, God also breathed into us the breath of life, or the spirit. It is that which looks to God, that which longs for God, that which wants to worship.

Man is a trinity: The body or the physical side, the soul or the psychological side, and the spirit or the pneumatic side.

Think of mankind in our three-fold nature as a house with three floors. On the first floor is the dining room and the kitchen—that is the physical. On the second floor is the library and the music room—that is the psychological. On the top floor is a chapel, a place to worship—that is the spiritual. On the top floor is also the Word of God, because man will not understand it without the Spirit of God leading him; the natural man would not even want it.

When Adam chose to sin, the house turned upside down. The spiritual was on the top floor, but at the Fall man died spiritually, and the physical side got up on top. Man today in his natural state is primarily physical. Meat and potatoes are top priority. Self-preservation is the first law of life. But man also enjoys music and loves beauty. He indulges in immorality. This is the sensual part of man that Jude talks about here.

At the Fall, when the spiritual part of man died, he no longer had a capacity for God; in fact, he was now an enemy of God. That is why, when we trust Christ as Savior, we are given a new nature that can respond to the Holy Spirit. Our old nature is still active, too, and we gravitate to fulfilling fleshly desires. (See Romans 8 for more on this.) The natural man is only interested in the things of the flesh, but they who are after the Spirit want to please God. Both now and forever, if you pursue sin, it leads to death. You have no fellowship with God. You can't bring that old nature into obedience to God. You cannot reform man. But a healthy spiritual wellbeing comes from walking with God, and the one who lives in the Spirit and attempts to please God is truly living it up. Instead of going downward and doing the things the flesh wants to do, he can do what God wants done. You can only please Him when you yield to Him and come to the place where He can use you.

Before our conversions, we were dead in our sins. We could walk around, we were physically alive, but we were spiritually dead. When we hear the gospel, the Spirit of God applies it to our hearts, and we trust Christ. That's what it means to be born again. The spiritual nature is reborn, and we now have a capacity for God. But this new nature has no power of its own. So the Holy Spirit comes to dwell in us. The indwelling Spirit is the mark that you are a child of God. He regenerates you. (See John 3:8.) The Holy Spirit is there not only to help you but also to interpret the Word of God to you. The Word of God no longer sounds like foolishness to you, because a new world and a new life have been opened to you.

Every believer has two natures. The old nature, the psychological part of man, wants to turn away from God. The spiritual part now wants to turn to God. If you are a child of God, you know about this conflict. Most of us are like a roller coaster in our Christian lives. We go up today, and it is great, but then we go down tomorrow. The flesh pulls man down and the Spirit pulls man up. You can tell whether or not you are living in the flesh or by the Spirit by looking at what your life produces. See Galatians 5:19-23 for a list. The apostate only can produce the lust of the flesh because he doesn't have the Spirit of God.

Psalm 139:14 says we are “fearfully and wonderfully made,” and it’s true that man is a complicated creature. We walk around today with a body taken out of the dirt, but we also have a capacity for God. When we become a child of God through faith in Jesus Christ, we want to worship and serve God.

So what can believers do when apostasy invades the church?

1. “Building yourselves up on your most holy faith.” “Your most holy faith” doesn’t refer to your own personal faith, rather it is *the* faith, the body of truth which has been given to us in the Word of God. You must *study* the Word of God. Study all of it, not just your favorite books. All Scripture is given by inspiration of God. The best thing you can do to prepare for apostasy is to do your best to present yourself to God as one who can rightly handle the word of truth (see 2 Timothy 2:15). Root yourself deep into good, rich soil. When the heat of apostasy burns, you’ll be able to stand.
2. “Praying in the Holy Spirit.” This means we pray by means of the Holy Spirit; we are dependent on Him. He helps us pray. We don’t know what to pray for, so He intercedes for us. (See also Ephesians 6:17-18.)
3. “Keep yourselves in the love of God.” God *loves* the believer. Jude addresses the believers as “beloved,” as in beloved of *God*. You cannot keep God from loving you, although you can put up an umbrella or a roof so that you will not feel the warmth of God’s love. Jude is saying, “*Keep yourselves out there in the sunshine of God’s love.*” Let His love flood your heart and life. We need this in days of apostasy.
4. “Looking for the mercy of our Lord Jesus Christ unto eternal life.” The original word for “looking” means “to expect, to wait for.” The Lord Jesus wants us to live in an attitude of expectation for His return.
5. “And have mercy on some, who are doubting.” Many sincere people today live in doubt. Be patient with them.
6. “But others save with fear, pulling them out of the fire” refers to sinners whom we consider hopeless. It seems impossible they will ever be saved. Yet if you look around your church, you’ll meet some of these people who are now loving and following God. Don’t give up on what God may be doing with people. No one is beyond redemption if they want to be saved. Jude encourages us to snatch people out of the fire and have mercy on people.

7. “Hating even the garment defiled by the flesh.” The word “flesh” refers to the psychological part of man that can go only so far but cannot be acceptable to God. Everything we do in the flesh is repulsive to God; He *hates* it. And we should learn to hate it, too.

This little Epistle of Jude closes with a glorious benediction:

Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen. -Jude 24-25

If you want to know the place that Jesus Christ should have in your life, especially in these days of apostasy, memorize this marvelous benediction. As you ponder this blessing, consider the phrase, “through Jesus Christ our Lord.” Jesus is God and wants to be Lord of our lives. Give Him glory. Tell others how great He is, how wonderful He is, how mighty He is, and mighty to save. All power is given to Him in heaven and in earth. And before Him someday, you will bow the knee.

In these days of apostasy, God’s children can bring glory to the name of Jesus Christ and hold Him up before a denying world.

7. If you could go back to the first century and talk to Jude, do you think he would know that his letter would still be important 2,000 years later? What other advice do you think he might give for living the Christian life?

A photograph of two men, one Black and one white, smiling and talking to each other outdoors. They are gesturing with their hands as if in conversation. The background is slightly blurred, showing other people in a park-like setting.

**LEARN HOW TO SHARE
THE MOST
IMPORTANT
MESSAGE OF
YOUR LIFE.**

TTB.org/HowCanIKnowGod

A close-up photograph of a person's hands holding a smartphone. The phone screen displays a list of booklets from the TTB.org website. The background is a blurred outdoor setting with a wooden table.

**GET ANSWERS TO YOUR
QUESTIONS ABOUT THE
BIBLE AND LIVING THE
CHRISTIAN LIFE.**

TTB.org/booklets

**KEEP YOUR BIBLE BUS JOURNEY
GOING ANYWHERE AND ANYTIME.**



[TTB.org/listen](https://www.ttb.org/listen)

**GET THE GOSPEL TO THE
ENDS OF THE WORLD
WITHOUT LEAVING
YOUR HOME.**



[TTB.org/give](https://www.ttb.org/give)



THRUthe**BIBLE**
with *J. Vernon McGee*

CONNECT WITH THRU THE BIBLE



Box 7100, Pasadena, California 91109-7100
P.O. Box 25325, London, Ontario, Canada N6C 6B1



1-800 65-BIBLE (24253)



TTB.org



BibleBus@ttb.org



/ThruTheBibleNet

YouTube

/TTBRadio